

## INDEX

	PAGE		PAGE
Advertisements.....	12, 32, 64, 111, 128, 138, 141, 151, 160, 200, 218, 233, 246, 252, 264, 273, 313, 335, 362, 364, 376, 384, 416	Christianity and Materialism.....	120
Adyar Annual Report.....	83	Church and the Age, The.....	381
Æ.....	161, 304, 464	Circle and the Point, The.....	215
Æ as Mystic Painter.....	404	Colour, Without Distinction of.....	153
Æ Expected to Return to Ireland.....	227, 304	Conquest of Death, The.....	316
Among the Lodges.....	18, 83, 119, 219, 263, 298, 332, 338, 341, 406	Convention, The Toronto.....	202
Hamilton.....	180	Correspondence.....	19, 51, 85, 116, 150, 188, 224, 265, 303, 334, 374, 403
Kitchener.....	180, 407	Dance of Death, The.....	346
Montreal.....	18, 298, 406	DeLury Pays Tribute, Dean.....	167
Orpheus (Vancouver).....	119, 181, 219, 341	Democracy vs. Revolution.....	260
Salmon Arm.....	263	Druid Lodge, The.....	47
St. Catharines.....	338	Dublin T. S. in the 90's.....	303
Toronto.....	83, 180, 181, 219, 263, 298, 332, 339, 406	Dunlop, Daniel Nicol.....	141, 149
A. M. O. R. C., Fraudulent Imperator of.....	223	Easter Island, A Clue to.....	416
Arts and Crafts, International Fellowship of.....	340	Easter Island Expedition.....	25
Arundale's Report, President.....	18	Economics and Ethics.....	107
Audit of Accounts.....	402	Editorial.....	15, 22, 42, 77, 78, 97, 104, 106, 129, 141, 161, 179, 193, 201, 222, 223, 225, 270, 271, 272, 281, 293, 311, 312, 321, 331, 352, 364, 372, 385, 394, 397
"Back to Bibles".....	222	Elections, The Annual.....	402
Bad Habits and Longevity.....	15	Elections, The General.....	82, 115
Belcher, at St. Catharines, Mr.....	338	Emotional Energy Cycles.....	279
Belcher's Western Tour, Mr.....	111, 182, 217	Enemies of Fraternization.....	212
Besant, Annie.....	3, 4, 18, 55, 57, 80, 86, 105, 113, 114, 116, 132, 212, 225, 281, 282, 283, 303, 334, 335, 363, 376, 386, 400, 401	Energy, A New Theory of.....	29
Beyond the Veil.....	380	Epochal Lecture Series, An.....	372
Biology, Changing Attitudes in.....	198	Error in Subba Row Book.....	375
Black and White in Politics.....	374	Ethics, The Supremacy of.....	268
Blavatsky, H. P. B.....	1, 2, 3, 4, 17, 18, 19, 20, 21, 22, 23, 26, 27, 29, 33, 48, 49, 52, 53, 56, 57, 59, 61, 62, 63, 80, 83, 84, 85, 91, 95, 104, 105, 112, 113, 123, 125, 126, 130, 132, 141, 144, 146, 151, 155, 159, 161, 163, 164, 166, 183, 188, 189, 190, 192, 193, 194, 195, 197, 198, 203, 204, 207, 208, 211, 212, 214, 215, 221, 222, 223, 226, 238, 247, 249, 257, 258, 259, 265, 270, 271, 274, 275, 278, 279, 282, 283, 284, 301, 302, 303, 307, 308, 314, 315, 318, 322, 323, 324, 325, 326, 332, 334, 335, 336, 338, 340, 343, 344, 345, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 363, 365, 366, 367, 368, 369, 371, 374, 375, 376, 379, 381, 383, 397, 398, 399, 400, 401, 403, 404, 409, 410, 411, 412, 414, 415, 416	Euthanasia.....	415
Brotherhood and Fraternization.....	116, 151, 226	Executive, Election of the General.....	115
Brotherhood and Communes.....	124	Experiment in Time, An.....	238
Brotherhood of the Nobler Self.....	403	Explains Soviet Peace.....	352, 404
Buddhism and Christianity.....	317	Fellowship of Faiths, The.....	253
Buddhist Bureau, From the Western Women's.....	213	Fidelity to H. P. B's Message.....	322
Canadian Lodges.....	240	Fifty Years—Plus Ten.....	281
Carnegie Trust, The.....	383, 405	Fire-Walking.....	408
Changes on the Throne.....	385	Fly in the Ointment, The.....	201
		Fragment, A.....	96
		Fraternization.....	19
		Fraternization Convention, The.....	50, 82, 106, 147, 183, 202
		Fraternization in the T.S.....	51
		Fraternization, The International.....	106
		Freudian Psychology.....	123
		From an Old-Timer.....	375
		From Outside the Flesh.....	299
		Funds, Statement of.....	145
		General Executive, Election of.....	50, 82, 115
		General Executive, The.....	50, 128, 148, 262, 338, 403
		Geological Cycles.....	199
		Germany, Something Good out of.....	410
		Gives you a Lift, but that's not all.....	194
		Glands and Cellular Activity, The.....	234
		Gnosticism—A Link.....	274

# INDEX—Continued

	PAGE		PAGE
God, An Open Letter to.....	278	Phoenix Lodge, The .....	259
God Save the King!.....	77	Pineal Gland, The.....	349
Gramophone Record, Jubilee.....	240	Planet of Hell, The.....	347
Has Theosophy a Future?.....	209	Plato, Introduction to the Philosophy and	
"Heart" .....	91	Writings of.....5, 36, 68, 99,	
Hermetic Society, The.....	340	133, 177, 228, 284, 326, 357, 390	
Hierarchies .....	366	Plato, The Life of .....	386
Home-Making in Russia.....	94	Poet of the Inner Life.....	164
How to Reach a Wider Public.....	252	Poetry—	
Hughes, Mr. Robert A.....	372	"A Song of Empires"—Wilson MacDonald .....	65
Human? Are We.....	127	"In Memoriam"—R. C. Reade.....	170
Humanism, The New.....	152	"November"—A. E. S. S.....	342
Immortality .....	88	"The New Day"—A. E. S. S.....	399
Imputations of "Theosophy", The.....	225	"To 'Æ'"—Lord Dunsany.....	166
In Search of a Soul.....	276	"Triplet"—A. E. S. S.....	273
International Language, An.....	195	"Venus—Aphrodite"—Freida Dunlop .....	21
Irvine, Alexander .....	97	Portraits—	
Jubilee Fraternization Convention, Our.....	183	Crafter, Maud E.....	332
Judge, W. Q.....2, 4, 48, 49, 56,		Hughes, Robert A.....	372
57, 62, 105, 113, 125, 164, 166, 193,		Olcott, Col. H. S.....	105
212, 223, 226, 283, 302, 303, 332, 337,		Russell, George William—Æ.....	163
340, 371, 375, 376, 397, 398, 399		Taylor, Thomas .....	133
Jung, Higher Spirituality in.....	188, 265	Thomson, Lt.-Col. E. L.....	333
Jung, The Psychology of.....	319	Tuan Szetsun .....	291
Kipling, Rudyard .....	181, 394	Powers Latent in Man.....	125
Lectures and Bazaar.....	339	Problems of Modern Philosophy.....	413
Letter of a Master.....	106	Psychics and Mediums.....	129
"Let Them All Come".....	52	Psychology of the New Age, The.....	92
Life on the Planets.....	30	Purpose of the Theosophical Movement, The	247
Light Exists and May be Found.....	341	Pyramid, Age of the Great.....	351
Lodges, Canadian .....	240	Quibble, An Unworthy .....	224
MacDonald Married, Wilson.....	341	Races Are Contemporary .....	20
MacDonald, Mr. Wilson.....	78	Religion for the Young, A.....	309
Magic Key to a Master Mind.....	235	Reviews—	
Marriage, Divorce and Sex.....	58	"Aftermath" .....	55
Maya Ruins in Honduras.....	60	"A Pixie's Adventures in Humanland".....	331
Memorabilia of H. P. B. Blavatsky.....	1	"A Search in Secret India".....	84
"Memory", An Authentic.....	160	"Concentration and Meditation".....	312
Mental Hygiene, Theosophy and.....	241	"Did Madame Blavatsky Forge the Mahat-	
Message of H. P. Blavatsky, The.....	353	ma Letters?" .....	193
Mind Sans Brain.....	155	Dr. de Purucker's "Fundamentals".....	364
More Light from the East.....	395	"England's High Chancellor".....	235
Mulliss Library for Sale.....	320	"Notes on the Bhagavad Gita".....	179
New Methods Needed.....	307	"Progressive Creation" .....	21
New Race Types Spring Up, How.....	407	"Sayings of the Ancient One".....	311
Next Five Years, The.....	237	"Temple of the Stars".....	193
Official Notes.....16, 48, 80, 112, 144,		"The Complete Works of H. P. Blavatsky" .....	70
180, 220, 260, 300, 336, 368, 400		"The Friendly Philosopher".....	397
Olcott, Col. H. S.....2, 18, 55, 56, 104,		"The Great Pyramid".....	52
105, 106, 194, 221, 283, 322, 363, 370,		"The Mystery Teaching in the West".....	271
403		"The Substance of Adam".....	118
Old Order Changeth, The.....	24	"The Theosophist" for May and June.....	114, 116
Organizing Fraternization .....	371	"The Wheel of Rebirth".....	352
Our "Exiles" .....	79	Wood's New Book, Mr.....	363
Paracelsus, Some Esoteric Instructions of.....	33	"You" .....	272
Paragraphs.....42, 47, 83, 87, 117, 128,		Revolution, A Silent .....	93, 150
122, 159, 219, 231, 299, 331, 345, 367,		Russell, Æ, George William.....	161
399, 407		Russell, Interment of George W.....	221
		Sage's Prediction, A .....	291
		Science and Industry .....	27
		Science and the Supernatural .....	121



# INDEX—Continued

PAGE	PAGE
Science Views the Supernatural..... 90	Boyd, Ernest A..... 172
Scientific Approach to Life, The..... 27	Braun, Hazel Boyer..... 250
Secret Doctrine", Vol. III, Authenticity of	Clayton, T. B..... 268, 269
"The..... 334, 376	Collins, Mabel..... 12, 43, 74, 108,
Some Reactions to "The Key"..... 257	129, 185, 231, 254, 304
Spontaneous Generation..... 377	Crump, Basil..... 404
Standing of the Lodges..... 145	Davey, Hon. Iona..... 403
Stanford, Death of J. H..... 264	Deacon, William A..... 235
Study of Two, A..... 343	DeLury, Alfred T..... 167
Supermen..... 30	Donald, Claude Lyon..... 343
Suppression of Facts..... 51, 116	Dunlop, Freida..... 21
Taylor, the Platonist, Thomas..... 22	Dunsany, Lord..... 166
Telescope, The Dunlap..... 80	Dustan, E. B..... 27, 121, 127, 152, 410
Testament of Youth..... 62	Dustan, M. E..... 61, 90, 415
Theories About the Earth..... 378	Fielding, Edith..... 192, 375
Theosophical Movement To-day, The..... 1	Garratt, Ronald Victor..... 338
Theosophical Society in Canada, The..... 115	Griscom, Genevieve L. (Cavé)..... 96
Theosophy and Mental Hygiene..... 241	Harcourt, O..... 215
Theosophy and Politics..... 192, 405	Haydon, Nathaniel W. J..... 332, 351, 416
Theosophy and the Modern World..... 24, 58, 88,	Henderson, Mrs. H..... 225, 405
120, 152, 195, 234, 274, 314, 346, 377, 408	Hilarion..... 106
Theosophy as a Basis for Ethics..... 46	Hinkson, Katherine Tynan..... 175
Theosophy Here and Now..... 250	Holloway, A. J..... 169
"These My Brethren"..... 61	Housser, Fred B..... 24, 58, 62, 88,
Three Truths, The..... 23, 57, 264, 335, 367, 416	93, 120, 157, 237, 240, 276, 278, 314,
Through the Gates of Gold..... 12, 43, 74,	316, 347, 378, 381, 383, 413
108, 139, 185, 231, 254, 304	Hughes, Robert A..... 247
Tibetan Yoga and Secret Doctrines..... 314	Jeukins (Anglujo), D. W. M..... 195
"To Do Good and Distribute"..... 321	Jinarajadasa, C..... 224
Toronto's Anniversaries..... 332	Jung, C. G..... 395
Unity of Life, The..... 119	Kuhn, Alvin Boyd..... 372
Violins, A Maker of..... 85	Laird, J. K..... 29
Virgin Birth, The..... 158	MacDonald, Wilson..... 65
War and Economics..... 157	Middleton, Miss E. K..... 150, 374, 405
Wheat and the Secret Doctrine..... 412	Mitchell, Dr. Evelyn G..... 241
White Lotus Day in Toronto..... 83	Moore, George..... 173
World Around Us, The..... 293	Morton, Miss A. A..... 404

## AUTHORS

Alibert, J..... 340	Arundale, George S..... 79
Barr, D. W..... 30, 60, 124, 153, 346, 377	Belcher, Felix A..... 217, 376
Bernard, Maude..... 188	Bland, Dr. Salem..... 169
Blavatsky, H. P..... 366	Boddy, M..... 123, 274
Boddy, M. J..... 91, 198	Bowen, P. G..... 20, 116, 117, 226, 304, 353
Boyd, Ernest A..... 172	Braun, Hazel Boyer..... 250
Clayton, T. B..... 268, 269	Collins, Mabel..... 12, 43, 74, 108,
129, 185, 231, 254, 304	Crump, Basil..... 404
Davey, Hon. Iona..... 403	Deacon, William A..... 235
DeLury, Alfred T..... 167	Donald, Claude Lyon..... 343
Dunlop, Freida..... 21	Dunsany, Lord..... 166
Dustan, E. B..... 27, 121, 127, 152, 410	Dustan, M. E..... 61, 90, 415
Fielding, Edith..... 192, 375	Garratt, Ronald Victor..... 338
Griscom, Genevieve L. (Cavé)..... 96	Harcourt, O..... 215
Haydon, Nathaniel W. J..... 332, 351, 416	Henderson, Mrs. H..... 225, 405
Hilarion..... 106	Hinkson, Katherine Tynan..... 175
Holloway, A. J..... 169	Housser, Fred B..... 24, 58, 62, 88,
93, 120, 157, 237, 240, 276, 278, 314,	316, 347, 378, 381, 383, 413
Hughes, Robert A..... 247	Jeukins (Anglujo), D. W. M..... 195
Jinarajadasa, C..... 224	Jung, C. G..... 395
Kuhn, Alvin Boyd..... 372	Laird, J. K..... 29
MacDonald, Wilson..... 65	Middleton, Miss E. K..... 150, 374, 405
Mitchell, Dr. Evelyn G..... 241	Moore, George..... 173
Morton, Miss A. A..... 404	Nicholls, Kathleen..... 227
Pease, W. B..... 334	Prest, Irene..... 349
Pryse, James Morgan..... 1, 33, 164	Purucker, Gottfried de..... 322
Salacave, Miriam..... 213	Schaub, E. L. T..... 252
Shore, Julie Neville..... 309	Somers, Ruth..... 25, 94, 125, 158, 197, 279, 317, 408
Stokes, H. N..... 209	Sutherland, W. F..... 27, 30, 92, 155,
199, 234, 238, 265, 319, 349, 378, 412	Taylor, Thomas..... 5, 36, 68, 99, 133,
177, 228, 284, 326, 357, 386, 390	Willard, Cyrus Field..... 307, 375
Williams, Cecil..... 151, 212, 291, 371	



# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 1

HAMILTON, MARCH 15th, 1935

Price 10 Cents

---

## MEMORABILIA OF H. P. BLAVATSKY

By James Morgan Pryse

When the editor of the *Canadian Theosophist* asked me, several years ago, to write my memoirs of H. P. B., I declined to do so, explaining that an account of my personal experiences with H. P. B. would necessarily be a tale of two worlds. Since then other friends have kept urging me to write the memoirs, and finally I have reluctantly consented to write them.

As a personality "the Old Lady", as we affectionately called her, was like a mother to me; but if my reminiscences were to be confined to that personality, dealing only with happenings and doings in the physical world, they would be of little interest and would convey an utterly false impression of the real H. P. B. with whom I was acquainted. So I must tell this tale of two worlds, however strange and incredible it may seem to many, if not most, theoretical Theosophists. It is a true narrative, but those who are unable to accept it as such are at perfect liberty to regard it as a romance or a fairy-tale, and let it go at that. Whether they believe it or not is no concern of mine. But there are some Theosophists who have passed beyond the stage of theoretical study, and my story is especially for them.

In narrating my experiences with H. P. B. it is of course necessary to include myself in the narrative, when I would greatly prefer to say nothing whatever about

myself. That is one of the reasons why I have hitherto refused to write any memoirs.

During the most impressionable years of childhood I lived in a Welsh community in Minnesota, among a people who believed in fairies, saw ghosts occasionally and had other psychic experiences, of which they spoke freely. Being of the same race myself, I had similar experiences. Few Theosophists realize how inseparably the psychic and the physical worlds are conjoined. When a child it was sometimes difficult for me to distinguish the one from the other.

In those days, while yet but a small boy, I first came into mental contact, vaguely, with H. P. B. In my father's library there was an old "Dictionary of Biography", Goodrich's, if I remember correctly. It gave brief biographical sketches of ancient worthies and unworthies, and was illustrated with many small woodcut portraits. There was one of Paracelsus, the great Swiss Occultist, and it fascinated me so that I gazed at it long and often. The text characterized him as a charlatan or impostor; but as I read it I knew that it was false, and that he was one of the best men that ever lived. This was not merely a psychometric impression such as I received from some of the other portraits in the book: it was a haunting sense of

familiarity, a conviction that I had known him when he was on earth and would meet him again, incarnated. Years afterward, while doing newspaper work in Nebraska, I read a brief despatch from New York, stating that Mme Blavatsky and Col. Olcott had started a society for the study of Oriental literature. Again came that haunting sense of familiarity, and I wanted to write to that Mme. Blavatsky (whose name I then read for the first time); but the despatch gave no address. Later, in Philadelphia, I met Mrs. Verplanck, ("Jasper Niemand"), who was closely associated with Mr. Judge in making the *Path* an intensely interesting and instructive magazine. She told me of the T. S. and set me to studying *Isis, Esoteric Buddhism* and the other Theosophical literature then obtainable. For years I corresponded constantly with her, and occasionally with Mr. Judge, with whom I came to be well acquainted "in the astral," after I had settled in Los Angeles, in 1886.

In those days many Theosophists were ambitious to become "chelas" or "lay chelas" by getting into communication with the Masters whom H. P. B. represented. Having no doubt that the Masters were being pestered by so many applicants, I refrained from any attempt to reach H. P. B. or her Master, or to attract their attention to my unimportant self. But my mind kept dwelling on Paracelsus, with a distinct impression that he was again incarnated; so I resolved to find him, if possible, and in my daily meditation concentrated my mind on him. One evening while I was thus meditating the face of H. P. B. flashed before me. I recognized it from her portrait in *Isis*, though it appeared much older. Thinking that the astral picture, as I took it to be, was due to some vagary of fancy, I tried to exclude it; but at that the face showed a look of impatience, and instantly I was drawn out of my body and immediately was standing "in the astral" beside H. P. B. in London. It was along toward morning there, but she was still seated at her

writing desk. While she was speaking to me, very kindly, I could not help thinking how odd it was that an apparently fleshy old lady should be an Adept. I tried to put that impolite thought out of my mind, but she read it, and as if in answer to it her physical body became translucent, revealing a marvellous inner body that looked as if it were formed of molten gold. Then suddenly the Master M. appeared before us in his mayavi-rupa. To him I made profound obeisance, for he seemed to me more like a God than a man. Somehow I knew who he was, though this was the first time I had seen him. He spoke to me graciously and said, "I shall have work for you in six months." He walked to the further side of the room, waved his hand in farewell and departed. Then H. P. B. dismissed me with the parting words, "God bless you," and directly I saw the waves of the Atlantic beneath me; I floated down and dipped my feet in their crests. Then with a rush I crossed the continent till I saw the lights of Los Angeles and returned to my body, seated in the chair where I had left it. Thus by looking for Paracelsus, while resolved not to intrude on H. P. B. and the Master M., I found them all. For H. P. B. simply was Paracelsus, and in my ignorance of that fact I had blundered, happily stumbling upon a triumphant outcome vastly beyond anything I had expected.

Six months afterward the Master's promise was made good. My brother John and I, returning from a trip to South America, landed in New York City. We found Mr. Judge perplexed by a difficult problem: H. P. B. had directed him to send her Instructions to all the American members of the E. S., but had sent him only one copy, and he had no facilities for making the many copies needed. We solved that problem for him by establishing the Aryan Press and printing the Instructions in book-form. Then, in response to a cable from H. P. B., I went to London to do the same work there, and started the H. P. B. Press. When I met H. P. B.

we did not need to "become acquainted." It was as if we had known each other always. She invited Dr. Keightley and myself to eat Christmas dinner with her; and after dinner we played whist, H. P. B. taking the dummy. But these unimportant events in the outer world are not memorabilia.

At lunch one day Mrs. Besant became a bit angry because some stationery had been delivered at a side door instead of at the back door, for which she blamed Mr. Mead. I explained that I had ordered the stationery for Mr. Mead and therefore was to blame for its being delivered at the wrong door; I had not known that it made any difference. Mrs. Besant immediately became pleasant again, and all was serene. But that afternoon it passed through my mind that as a successor to H. P. B. Mrs. Besant was too immature to be entrusted with the guidance of the T. S. The thought was not tinged with the slightest ill-will, and I dismissed it quickly, without dwelling upon it. When I awoke next morning and sat up preparatory to jumping out of bed I saw a written page in the air in front of me. I recognized H. P. B.'s writing and guessed that she meant to reprove me for doubting Mrs. Besant's fitness to become her successor; so I refused to read the writing. At that she sent a powerful electric current up my spine to compel me to read the writing. Then, as I obstinately refused to read it, she spoke to me audibly, saying that I was wrong in my estimate of Mrs. Besant, who was her "personal pupil" and would do great things for the Society. I held to my original opinion, but said nothing. Immediately after dressing I went to Mr. Mead's office, and right afterward H. P. B. came in from an adjoining room. After greeting us she said to me, "Well, Pryse, have you seen any more visions lately?" My scalp was still sore from the current she had sent up my spine, but I ignored her covert reference to that morning's little tilt between us and said, "O yes, as usual." She then asked me why I had not been in

the drawing-room for several evenings past, but when I started to explain that I had been doing night work on the Instructions, she threw out her arms and gazed fixedly into space. Her face took on a look of horror and she uttered a half-suppressed scream and cried, "No! no!" She was seeing a vision, and standing beside her I saw it too, not visually, but as a series of vivid mental pictures. That vision foreshadowed the fate of the T. S. after her death: the dismemberment of the Society, the deplorable doings of its misguided members, and the fakery, falsification and folly of the various factions. When the vision ended she let her arms fall and looked at me to see if I had shared it. My gaze met hers and she knew from the look on my face that I also had seen the harrowing vision. Without a word she turned and with bowed head tottered back to her room. I take it that until then she had not been permitted to foresee the future of the T. S.; but when she tried to impose on me an optimistic view of it the actual future was revealed to her, and incidentally to me. Who showed her the vision I do not know.

One evening at the dinner-table gloom was cast over the Headquarters' staff by the announcement that H. P. B. was so ill that the doctor did not expect her to live till morning. Pondering sadly on this when I had retired to my room, I decided to try a certain experiment. In years past I had made hundreds of mesmeric experiments, with different subjects, sometimes using my prana as a healing force. As H. P. B. was dying for lack of this vital force, while I, a young man, had plenty of it, I determined to transfer, by a mesmeric process, half my prana to H. P. B. It is analogous psychically to the transfusion of blood physically. As soon as I began concentrating to make the transfer H. P. B. called to me, psychically but audibly, "Don't do it; it's black magic." Undeterred, I called back to her, "Very well, Old Lady, black magic or not, I'm going to do it anyway"—and I did. Next

morning I felt decidedly feeble; but that was a matter of no lasting consequence, as it took but a few days to renew my strength. At the breakfast table we had good news; H. P. B. was recovering, having made a sudden remarkable improvement which nonplussed the doctor. I relate this incident only because it led to a very significant one several years later.

H. P. B. passed away suddenly, seated in a chair. As I helped carry the body over to a lounge I had a distinct impression that she had not "died", but had deserted the body instantly for a set purpose. She had told Claude Wright that she did not want to come back as a baby, and so the chelas were looking for a body which she could appropriate at the moment it was vacated by the soul, though still organically in good condition. Several years afterward, however, Mrs. Besant and Mr. Judge gave out a statement that H. P. B. had reincarnated. One day Mrs. Besant said to me, "James, since H. P. B. has reincarnated, wouldn't it be a good plan for you to meditate and try to find her?" I said that I was willing to try. She suggested that I should meditate in H. P. B.'s room evenings; and as the room was kept locked she gave me the key. The first evening I meditated there, seated on the lounge, I saw nothing but irrelevant pictures in the astral light, and it was the same the second evening. When I meditated the third evening I had the unusual experience of seeing nothing whatever, though I concentrated on H. P. B. for about two hours. Convinced that she had not reincarnated, I got up and started to leave the room. The lounge on which I had been seated was on the side of the room opposite the door. It was midnight and the room was totally dark. But when I had walked about halfway to the door the room was suddenly lighted up, and I saw a young man standing about three feet from me. He was of medium height, strongly built, and his face was attractive and forceful. I took him to be a university student. Surprised at his sudden appearance, for

apparently he was a man in the flesh, and wondering how he had entered the room noiselessly while the door was securely locked, I for the moment overlooked the phenomenal lighting up of the room. I was about to speak to him, but just then a brilliant aura flashed around him, and a series of pictures appeared in it revealing that he was H. P. B. He was in the mayavi-rupa, which faithfully reproduced his outer form. He said not a word, but suddenly vanished, and I stood alone in the darkness. I kept the matter secret, as he evidently expected me to do so.

At one time during the well-known "Judge row," which justified my secrecy, I was completely worn out with overwork and the strain of those dreadful days. I would crawl into bed late at night, sleep like a log, and awake in the morning unrefreshed and utterly weary. One night as I was retiring I thought, "A week or two more of this will be the end of me." I awoke in the morning feeling half dead and uncertain whether I had strength to get up. It was broad daylight and the sun was shining through the windows. Then I saw the young man whom I had seen in H. P. B.'s room. Standing at the foot of my bed, he stretched out his arms above my feet. A powerful electric current, shock after shock, went all through my body for several minutes. Then he drew back his arms and vanished. I sprang out of bed with all my strength and energy renewed. Thus H. P. B. repaid my loan of prana. With the assistance of Mrs. Lloyd, a good amateur artist and quite clairvoyant, I obtained an excellent oil portrait of the re-embodied H. P. B., but I gave his face the Rajput colouring, to match that of his Guru, the Master M. This is the portrait which Mr. Judge said was that of his "Higher Self" (his imaginary Hindu double). With my permission Mr. Judge had a copy of it made, which he and his followers exploited as that of "the Rajah". Of the real man, H. P. B. re-embodied, known to me in this life as the "Old Lady" and long ago as Para-

celsus, whom I followed and still follow, I shall for the present say no more. My tale of two worlds is finished.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

"Philosophy," says Hierocles, "is the purification and perfection of human life. It is the purification, indeed, from material irrationality, and the mortal body; but the perfection, in consequence of being the resumption of our proper felicity, and a re-ascent to the divine likeness. To effect these two is the province of *Virtue* and *Truth*; the former exterminating the immoderation of the passions; and the latter introducing the divine form to those who are naturally adapted to its reception."

Of philosophy thus defined, which may be compared to a luminous pyramid, terminating in Deity, and having for its basis the rational soul of man and its spontaneous unperverted conceptions,—of this philosophy, august, magnificent, and divine, Plato may be justly called the primary leader and hierophant, through whom, like the mystic light in the inmost recesses of some sacred temple, it first shone forth with occult and venerable splendour\*. It may indeed be truly said of the whole of this philosophy, that it is the greatest good which man can participate: for if it purifies us from the defilements of the passions and assimilates us to Divinity, it confers on us the proper felicity of our nature. Hence it is easy to collect its pre-eminence to all other philosophies; to show that where they oppose it they are erroneous; that so far as they contain any thing scientific they are allied to it; and that at best they are but rivulets derived from this vast ocean of truth.

To evince that the philosophy of Plato possesses this pre-eminence; that its dignity

\* In the mysteries a light of this kind shone forth from the adytum of the temple in which they were exhibited.

and sublimity are unrivalled; that it is the parent of all that ennobles man; and that it is founded on principles, which neither time can obliterate, nor sophistry subvert, is the principal design of this Introduction.

To effect this design, I shall in the first place present the reader with the outlines of the principal dogmas of Plato's philosophy. The undertaking is indeed no less novel than arduous, since the author of it has to tread in paths which have been untrodden for upwards of a thousand years, and to bring to light truths which for that extended period have been concealed in Greek. Let not the reader, therefore, be surprised at the solitariness of the paths through which I shall attempt to conduct him, or at the novelty of the objects which will present themselves in the journey: for perhaps he may fortunately recollect that he has travelled the same road before, that the scenes were once familiar to him, and that the country through which he is passing is his native land. At least, if his sight should be dim, and his memory oblivious, (for the objects which he will meet with can only be seen by the most piercing eyes,) and his absence from them has been lamentably long, let him implore the power of wisdom,

From mortal mists to purify his eyes,  
That God and man he may distinctly see.

Let us also, imploring the assistance of the same illuminating power, begin the solitary journey.

Of all the dogmas of Plato, that concerning the first principle of things as far transcends in sublimity the doctrine of other philosophers of a different sect, on this subject, as this supreme cause of all transcends other causes. For, according to Plato, the highest God, whom in the Republic he calls *the good*, and in the Parmenides *the one*, is not only above soul and intellect, but is even superior to being itself. Hence, since every thing which can in any respect be known, or of which any thing can be asserted, must be connected with the universality of things, but the first cause is above all things, it is very properly said by Plato to be perfectly in-

effable. The first hypothesis therefore of his Parmenides, in which all things are denied of this immense principle, concludes as follows: "*The one therefore is in no respect. So it seems. Hence it is not in such a manner as to be one, for thus it would be being, and participate of essence: but as it appears, the one neither is one, nor is, if it be proper to believe in reasoning of this kind. It appears so. But can any thing either belong to, or be affirmed of that which is not? How can it? Neither therefore does any name belong to it, nor discourse, nor any science, nor sense, nor opinion. It does not appear that there can. Hence it can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived by any being. So it seems.*" And here it must be observed that this conclusion respecting the highest principle of things, that he is perfectly ineffable and inconceivable, is the result of a most scientific series of negations, in which not only all sensible and intellectual beings are denied of him, but even natures the most transcendently allied to him, his first and most divine progeny. For that which so eminently distinguishes the philosophy of Plato from others is this, that every part of it is stamped with the character of science. The vulgar indeed proclaim the Deity to be ineffable; but as they have no scientific knowledge that he is so, this is nothing more than a confused and indistinct perception of the most sublime of all truths, like that of a thing seen between sleeping and waking, like Phæacia to Ulysses when sailing to his native land,

That lay before him indistinct and vast,  
Like a broad shield amid the wat'ry waste.

In short, an unscientific perception of the ineffable nature of the Divinity resembles that of a man, who, on surveying the heavens, should assert of the altitude of its highest part, that it surpasses that of the loftiest tree, and is therefore immeasurable. But to see this scientifically, is like a survey of this highest part of the heavens by the astronomer: for he, by knowing the height of the media between us and it,

knows also scientifically that it transcends in altitude not only the loftiest tree, but the summits of air and æther, the moon, and even the sun itself.

Let us therefore investigate what is the ascent to the ineffable, and after what manner it is accomplished, according to Plato, from the last of things, following the profound and most inquisitive Damascius as our leader in this arduous investigation. Let our discourse also be common to other principles, and to things proceeding from them to that which is last; and let us, beginning from that which is perfectly effable and known to sense, ascend to the ineffable, and establish in silence, as in a port, the parturitions of truth concerning it. Let us then assume the following axiom, in which as in a secure vehicle we may safely pass from hence thither. I say, therefore, that the unindigent is naturally prior to the indigent. For that which is in want of another is naturally adapted from necessity to be subservient to that of which it is indigent. But if they are mutually in want of each other, each being indigent of the other in a different respect, neither of them will be the principle. For the unindigent is most adapted to that which is truly the principle. And if it is in want of any thing, according to this it will not be the principle. It is however necessary that the principle should be this very thing, the principle alone. The unindigent therefore pertains to this, nor must it by any means be acknowledged that there is any thing prior to it. This, however, would be acknowledged, if it had any connection with the indigent.

Let us then consider body, (that is, a triply extended substance,) endued with quality; for this is the first thing effable by us, and is sensible. Is this then the principle of things? But it is two things, body, and quality which is in body as a subject. Which of these therefore is by nature prior? For both are indigent of their proper parts: and that also which is in a subject is indigent of the subject.

Shall we say then that body itself is the principle of the first essence? But this is impossible. For, in the first place, the principle will not receive any thing from that which is posterior to itself. But body, we say, is the recipient of quality. Hence quality, and a subsistence in conjunction with it, are not derived from body, since quality is present with body as something different. And, in the second place, body is every way divisible; its several parts are indigent of each other, and the whole is indigent of all the parts. As it is indigent, therefore, and receives its completion from things which are indigent, it will not be entirely unindigent.

Further still, if it is not one but united, it will require, as Plato says, the connecting one. It is likewise something common and formless, being as it were a certain matter. It requires, therefore, ornament and the possession of form, that it may not be merely body, but a body with a certain particular quality; as, for instance, a fiery or earthly body, and, in short, body adorned and invested with a particular quality. Hence the things which accede to it, finish and adorn it. Is then that which accedes the principle? But this is impossible. For it does not abide in itself, nor does it subsist alone, but is in a subject, of which also it is indigent. If, however, some one should assert that body is not a subject, but one of the elements in each, as, for instance, animal in horse and man, thus also each will be indigent of the other, viz. this subject, and that which is in the subject; or rather the common element, animal, and the peculiarities, as the rational and irrational, will be indigent. For elements are always indigent of each other, and that which is composed from elements is indigent of the elements. In short, this sensible nature, and which is so manifest to us, is neither body,; for this does not of itself move the senses, nor quality; for this does not possess an interval commensurate with sense. Hence, that which is the object of sight, is neither body nor colour; but coloured body, or colour corporalized, is

that which is motive of the sight. And universally that which is sensible, which is body with a particular quality, is motive of sense. From hence, it is evident that the thing which excites the sense is something incorporeal. For if it was body, it would not yet be the object of sense. Body therefore requires that which is incorporeal, and that which is incorporeal, body. For an incorporeal nature is not of itself sensible. It is, however, different from body, because these two possess prerogatives different from each other, and neither of these subsists prior to the other; but being elements of one sensible thing, they are present with each other; the one imparting interval to that which is void of interval, but the other introducing to that which is formless, sensible variety invested with form. In the third place, neither are both these together the principle; since they are not unindigent. For they stand in need of their proper elements, and of that which conducts them to the generation of one form. For body cannot effect this, since it is of itself impotent; nor quality, since it is not able to subsist separate from the body in which it is, or together with which it has its being. The composite therefore either produces itself, which is impossible, for it does not converge to itself, but the whole of it is multifariously dispersed, or it is not produced by itself, and there is some other principle prior to it.

Let it then be supposed to be that which is called nature, being a principle of motion and rest, in that which is moved and at rest, essentially and not according to accident. For this is something more simple, and is fabricative of composite forms. If, however, it is in the things fabricated, and does not subsist separate from, nor prior to them, but stands in need of them for its being, it will not be unindigent; though it possesses something transcendent with respect to them, viz. the power of fashioning and fabricating them. For it has its being together with them, and has in them an inseparable subsistence; so



that when they are it is, and is not when they are not, and this in consequence of perfectly verging to them, and not being able to sustain that which is appropriate. For the power of increasing, nourishing, and generating similars, and the one prior to these three, viz. nature, is not wholly incorporeal, but is nearly a certain quality of body, from which it alone differs, in that it imparts to the composite to be inwardly moved and at rest. For the quality of that which is sensible imparts that which is apparent in matter, and that which falls on sense. But body imparts interval every way extended; and nature, an inwardly proceeding natural energy, whether according to place only, or according to nourishing, increasing, and generating things similar. Nature, however, is inseparable from a subject, and is indigent, so that it will not be in short the principle, since it is indigent of that which is subordinate. For it will not be wonderful, if being a certain principle, it is indigent of the principle above it; but it would be wonderful, if it were indigent of things posterior to itself, and of which it is supposed to be the principle.

By the like arguments we may show that the principle cannot be irrational soul, whether sensitive, or orectic. For if it appears that it has something separate, together with impulsive and gnostic energies, yet at the same time, it is bound in body, and has something inseparable from it; since it is not able to convert itself to itself, but its energy is mingled with its subject. For it is evident that its essence is something of this kind; since if it were liberated, and in itself free, it would also evince a certain independent energy, and would not always be converted to body; but sometimes it would be converted to itself; or though it were always converted to body, yet it would judge and explore itself. The energies, therefore, of the multitude of mankind, though they are conversant with externals, yet at the same time they exhibit that which is separate about them. For they consult how they should engage in

them, and observe that deliberation is necessary, in order to effect or be passive to apparent good, or to decline something of the contrary. But the impulses of other irrational animals are uniform and spontaneous, are moved together with the sensible organs, and require the senses alone that they may obtain from sensibles the pleasurable, and avoid the painful. If, therefore, the body communicates in pleasure and pain, and is affected in a certain respect by them, it is evident that the psychical energies (*i. e.* energies belonging to the soul) are exerted, mingled with bodies, and are not purely psychical, but are also corporeal; for perception is of the animated body, or of the soul corporalized, though in such perception the psychical idiom predominates over the corporeal; just as in bodies the corporeal idiom has dominion according to interval and subsistence. As the irrational soul, therefore, has its being in something different from itself, so far it is indigent of the subordinate; but a thing of this kind will not be the principle.

Prior then to this essence, we see a certain form separate from a subject, and converted to itself, such as is the rational nature. Our soul, therefore, presides over its proper energies, and corrects itself. This, however, would not be the case, unless it was converted to itself; and it would not be converted to itself unless it had a separate essence. It is not therefore indigent of the subordinate. Shall we then say that it is the most perfect principle? But it does not at once exert all its energies, but is always indigent of the greater part. The principle, however, wishes to have nothing indigent; but the rational nature is an essence in want of its own energies. Some one, however, may say that it is an eternal essence, and has never-failing essential energies, always concurring with its essence, according to the self-moved, and ever vital, and that it is therefore unindigent; but the principle is perfectly unindigent. Soul therefore, and which exerts mutable energies, will not be the most

proper principle. Hence it is necessary that there should be something prior to this, which is in every respect immutable, according to nature, life, and knowledge, and according to all powers and energies, such as we assert an eternal and immutable essence to be, and such as is much honoured intellect, to which Aristotle having ascended, thought he had discovered the first principle. For what can be wanting to that which perfectly comprehends in itself its own plenitudes (*pleromata*), and of which neither addition nor ablation changes any thing belonging to it? Or is not this also, one and many, whole and parts, containing in itself, things first, middle, and last? The subordinate plenitudes also stand in need of the more excellent, and the more excellent of the subordinate, and the whole of the parts. For the things related are indigent of each other, and what are first of what are last, through the same cause; for it is not of itself that which is first. Besides *the one* here is indigent of *the many*, because it has its subsistence in *the many*. Or it may be said, that this one is collective of the many, and this not by itself, but in conjunction with them. Hence there is much of the indigent in this principle. For since intellect generates in itself its proper plenitudes from which the whole at once receives its completion, it will be itself indigent of itself, not only that which is generated of that which generates, but also that which generates of that which is generated, in order to the whole completion of that which wholly generates itself. Further still, intellect understands and is understood, is intellective of and intelligible to itself, and both these. Hence the intellectual is indigent of the intelligible, as of its proper object of desire; and the intelligible is in want of the intellectual, because it wishes to be the intelligible of it. Both also are indigent of either, since the possession is always accompanied with indigence, in the same manner as the world is always present with matter. Hence a certain indigence is naturally coessentialized with intellect,

so that it cannot be the most proper principle. Shall we, therefore, in the next place, direct our attention to the most simple of beings, which Plato calls *the one being, en on*? For as there is no separation there throughout the whole, nor any multitude, or order, or duplicity, or conversion to itself, what indigence will there appear to me in the perfectly united? And especially what indigence will there be of that which is subordinate? Hence the great Parmenides ascended to this most safe principle, as that which is most unindigent. Is it not, however, here necessary to attend to the conception of Plato, that the united is not *the one itself*, but that which is passive\* to it? And this being the case, it is evident that it ranks after *the one*; for it is supposed to be *the united* and not *the one itself*. If also *being* is composed from the elements *bound* and *infinity*, as appears from the *Philebus* of Plato, where he calls it that which is mixt, it will be indigent of its elements. Besides, if the conception of *being* is different from that of *being united*, and that which is a whole is both united and being, these will be indigent of each other, and the whole which is called *one being* is indigent of the two. And though *the one* in this is better than *being*, yet this is indigent of being, in order to the subsistence of one being. But if *being* here supervenes *the one*, as it were, form in that which is mixt and united, just as the idiom of man in that which is collectively rational-mortal-animal, thus also *the one* will be indigent of *being*. If, however, to speak more properly, *the one* is two-fold, *this* being the cause of the mixture, and subsisting prior to being, but *that* conferring rectitude on being,—if this be the case, neither will the indigent perfectly desert this nature. After all these, it may be said that *the one* will be perfectly unindigent. For neither is it indigent of that which is posterior to itself for its subsistence, since the truly one is by itself separated from all things; nor is

\* See the *Sophista* of Plato, where this is asserted.

it indigent of that which is inferior or more excellent in itself; for there is nothing in it besides itself; nor is it in want of itself. But it is one, because neither has it any duplicity with respect to itself. For not even the relation of itself to itself must be asserted of the truly one; since it is perfectly simple. This, therefore, is the most unindigent of all things. Hence this is the principle and the cause of all; and this is at once the first of all things. If these qualities, however, are present with it, it will not be *the one*. Or may we not say that all things subsist in *the one* according to *the one*? And that both these subsist in it, and such other things as we predicate of it, as, for instance, the most simple, the most excellent, the most powerful, the preserver of all things, and the good itself? If these things, however, are thus true of *the one*, it will thus also be indigent of things posterior to itself, according to those very things which we add to it. For the principle is and is said to be the principle of things proceeding from it, and the cause is the cause of things caused, and the first is the first of things arranged posterior to it.\* Further still, the simple subsists according to a transcendence of other things, the most powerful according to power with relation to the subjects of it; and the good, the desirable, and the preserving, are so called with reference to things benefitted, preserved, and desiring. And if it should be said, to be all things according to the preassumption of all things in itself, it will indeed be said to be so according to *the one* alone, and will at the same time be the one cause of all things prior to all, and will be this and no other according to *the one*. So far, therefore, as it is *the one* alone, it will be unindigent; but so far as unindigent, it will be the first principle and stable root of all principles. So far, however, as it is the principle and the first cause of all

\* For a thing cannot be said to be a principle or cause without the subsistence of the things of which it is the principle or cause. Hence, so far as it is a principle or cause, it will be indigent of the subsistence of these.

things, and is pre-established as the object of desire to all things, so far it appears to be in a certain respect indigent of the things to which it is related. It has therefore, if it be lawful so to speak, an ultimate vestige of indigence, just as on the contrary matter has an ultimate echo of the unindigent, or a most obscure and debile impression of *the one*. And language indeed appears to be here subverted. For so far as it is *the one*, it is also unindigent, since the principle has appeared to subsist according to the most unindigent and *the one*. At the same time, however, so far as it is *the one*, it is also the principle; and so far as it is *the one* it is unindigent, but so far as the principle, indigent. Hence so far as it is unindigent, it is also indigent, though not according to the same; but with respect to being that which it is, it is unindigent; but as producing and comprehending other things in itself, it is indigent. This, however, is the peculiarity of *the one*; so that it is both unindigent and indigent according to *the one*. Not indeed that it is each of these, in such a manner as we divide it in speaking of it, but it is one alone; and according to this is both other things, and that which is indigent. For how is it possible it should not be indigent also so far as it is *the one*? Just as it is all other things which proceed from it. For the indigent also is something belonging to all things. Something else, therefore, must be investigated which in no respect has any kind of indigence. But of a thing of this kind it cannot with truth be asserted that it is the principle, nor can it even be said of it that it is most unindigent, though this appears to be the most venerable of all assertions\*. For this signifies transcendence, and an exemption from the indigent. We do not, however, think it proper to call this even *the perfectly exempt*; but that which is in every respect incapable of being apprehended,

\* See the extracts from Damascius in the additional notes to the third volume, which contain an inestimable treasury of the most profound conceptions concerning the ineffable.

and about which we must be perfectly silent, will be the most just axiom of our conception in the present investigation; nor yet this as uttering any thing, but as rejoicing in not uttering, and by this veneration that immense unknown. This then is the mode of ascent to that which is called the first, or rather to that which is beyond every thing which can be conceived, or become the subject of hypothesis.

There is also another mode, which does not place the unindigent before the indigent, but considers that which is indigent of a more excellent nature, as subsisting secondary to that which is more excellent. Every where then, that which is in capacity is secondary to that which is in energy. For that it may proceed into energy, and that it may not remain in capacity in vain, it requires that which is in energy. For the more excellent never blossoms from the subordinate nature. Let this then be defined by us, according to common unperturbed conceptions. Matter therefore has prior to itself material form; because all matter is form in capacity, whether it be the first matter which is perfectly formless, or the second which subsists according to body void of quality, or in other words mere triple extension, to which it is likely those directed their attention who first investigated sensibles, and which at first appeared to be the only things that had a subsistence. For the existence of that which is common in the different elements, persuaded them that there is a certain body void of quality. But since, among bodies of this kind, some possess the governing principle inwardly, and others externally, such as things artificial, it is necessary besides quality to direct our attention to nature, as being something better than qualities, and which is prearranged in the order of cause, as art is of things artificial. Of things, however, which are inwardly governed, some appear to possess being alone, but others to be nourished and increased, and to generate things similar to themselves. There is therefore another certain cause prior to the

above-mentioned nature, viz. a vegetable power itself. But it is evident that all such things as are ingenerated in body as in a subject, are of themselves incorporeal, though they become corporeal by the participation of that in which they subsist, so that they are said to be and are material in consequence of what they suffer from matter. Qualities therefore, and still more natures, and in a still greater degree the vegetable life, preserve the incorporeal in themselves. Since, however, sense exhibits another more conspicuous life, pertaining to beings which are moved according to impulse and place, this must be established prior to that, as being a more proper principle, and as the supplier of a certain better form, that of a self-moved animal, and which naturally precedes plants rooted in the earth. The animal, however, is not accurately self-moved. For the whole is not such throughout the whole; but a part moves, and a part is moved. This therefore is the apparent self-moved. Hence, prior to this it is necessary there should be that which is truly self-moved, and which according to the whole of itself moves and is moved; that the apparently self-moved may be the image of this. And indeed the soul which moves the body, must be considered as a more proper self-moved essence. This, however, is two-fold, the one rational, the other irrational. For that there is a rational soul is evident: or has not every one a consensation of himself, more clear or more obscure, when converted to himself in the attentions to and investigations of himself, and in the vital and gnostic animadversions of himself? For the essence which is capable of this, and which can collect universals by reasoning, will very justly be rational. The irrational soul also, though it does not appear to investigate these things, and to reason with itself, yet at the same time it moves bodies from place to place, being itself previously moved from itself; for at different times it exerts a different impulse. Does it therefore move itself from one impulse to another? or it is moved by

something else, as, for instance, by the whole rational soul in the universe? But it would be absurd to say that the energies of every irrational soul are not the energies of that soul, but of one more divine; since they are infinite, and mingled with much of the base and imperfect. For this would be just the same as to say that the irrational energies are the energies of the rational soul. I omit to mention the absurdity of supposing that the whole essence is not generative of its proper energies. For if the irrational soul is a certain essence, it will have peculiar energies of its own, not imparted from something else, but proceeding from itself. The irrational soul, therefore, will also move itself at different times to different impulses. But if it moves itself, it will be converted to itself. If, however, this be the case, it will have a separate subsistence, and will not be in a subject. It is therefore rational, if it looks to itself: for in being converted to, it surveys, itself. For when extended to things external, it looks to externals, or rather it looks to coloured body, but does not see itself, because sight itself is neither body nor that which is coloured. Hence it does not revert to itself. Neither therefore is this the case with any other irrational nature. For neither does the phantasy project a type of itself, but of that which is sensible, as for instance of coloured body. Nor does irrational appetite desire itself, but aspires after a certain object of desire, such as honour, or pleasure, or riches. It does not therefore move itself.

(To Be Continued.)

### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom .....	cloth	\$1.25		
Great Upanishads, vol. I .....	cloth	\$1.50		
Parables of the Kingdome .....	paper	.50		
Patanjali's Yoga Sutras .....	cloth	\$1.25		
Song of Life .....	paper	.75		

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT  
P. O. Box 64, Station O. New York City.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

*Dutifully inscribed to the Sovereign,  
Grand Master, and Companions of the  
Most Exalted Order of the Star  
of India by The Author.*

Once as I sat alone writing, a mysterious Visitor entered my study, unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but, alas, I cannot hope that the fire shall burn so brightly in my writing as in his speech.

M. C.

### PROLOGUE

Every man has a philosophy of life of his own, except the true philosopher. The most ignorant boor has some conception of his object in living, and definite ideas as to the easiest and wisest way of attaining that object. The man of the world is often, unconsciously to himself, a philosopher of the first rank. He deals with his life on principles of the clearest character, and refuses to let his position be shattered by chance disaster. The man of thought and imagination has less certainty, and finds himself continually unable to formulate his ideas on that subject most profoundly interesting to human nature,—human life itself. The true philosopher is the one who would lay no claim to the name whatever, who has discovered that the mystery of life is unapproachable by ordinary thought, just as the true scientist confesses his complete ignorance of the principles which lie behind science.

Whether there is any mode of thought or any effort of the mind which will enable a man to grasp the great principles that evidently exist as causes in human life, is a question no ordinary thinker can determine.

Yet the dim consciousness that there is cause behind the effects we see, that there is order ruling the chaos and sublime harmony pervading the discords, haunts the eager souls of the earth, and makes them long for vision of the unseen and knowledge of the unknowable.

Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?

### CHAPTER I.

#### The Search For Pleasure.

##### I.

We are all acquainted with that stern thing called misery, which pursues man, and strangely enough, as it seems at first, pursues him with no vague or uncertain method, but with a positive and unbroken pertinacity. Its presence is not absolutely continuous, else man must cease to live; but its pertinacity is without any break. There is always the shadowy form of despair standing behind man ready to touch him with its terrible finger if for too long he finds himself content. What has given this ghastly shape the right to haunt us from the hour we are born until the hour we die? What has given it the right to stand always at our door, keeping that door ajar with its impalpable yet plainly horrible hand, ready to enter at the moment it sees fit? The greatest philosopher that ever lived succumbs before it at last; and he only is a philosopher, in any sane sense, who recognizes the fact that it is irresistible, and knows that like all other men he must suffer soon or late. It is part of the heritage of men, this pain and distress; and he who determines that nothing shall make him suffer, does but cloak himself in a profound and chilly selfishness. This cloak may protect him from pain; it will also separate him from pleasure. If peace is to be found on earth, or any joy in life, it cannot be by closing up the gates of feeling, which admit us to the loftiest and

most vivid part of our existence. Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape. It is inconceivable that any man would care to take the trouble of breathing, unless the act brought with it a sense of satisfaction. So it is with every deed of every instant of our life. We live because it is pleasant even to have the sensation of pain. It is sensation we desire, else we would with one accord taste of the deep waters of oblivion, and the human race would become extinct. If this is the case in the physical life, it is evidently the case with the life of the emotions,—the imagination, the sensibilities, all those fine and delicate formations which, with the marvellous recording mechanism of the brain, make up the inner or subtle man. Sensation is that which makes their pleasure; an infinite series of sensations is life to them. Destroy the sensation which makes them wish to persevere in the experiment of living, and there is nothing left. Therefore the man who attempts to obliterate the sense of pain, and who proposes to maintain an equal state whether he is pleased or hurt, strikes at the very root of life, and destroys the object of his own existence. And that must apply, so far as our present reasoning or intuitive powers can show us, to every state, even to that of the Oriental's longed-for Nirvana. This condition can only be one of infinitely subtler and more exquisite sensation, if it is a state at all, and not annihilation; and according to the experience of life from which we are at present able to judge, increased subtlety of sensation means increased vividness,—as, for instance, a man of sensibility and imagination feels more in consequence of the unfaithfulness or faithfulness of a friend than can a man of even the grossest physical nature feel through the medium of the senses. Thus it is clear that the philosopher who refuses to feel, leaves himself no place to retreat to, not even the distant and unattainable Nirvanic goal. He can only deny himself his heritage of life, which is

in other words the right of sensation. If he chooses to sacrifice that which makes him man, he must be content with mere idleness of consciousness,—a condition compared to which the oyster's is a life of excitement.

But no man is able to accomplish such a feat. The fact of his continued existence proves plainly that he still desires sensation, and desires it in such positive and active form that the desire must be gratified in physical life. It would seem more practical not to deceive one's self by the sham of stoicism, not to attempt renunciation of that with which nothing would induce one to part. Would it not be a bolder policy, a more promising mode of solving the great enigma of existence, to grasp it, to take hold firmly and to demand of it the mystery of itself? If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects. But men are prone to turn away hastily from self-study, or from any close analysis of human nature. Yet there must be a science of life as intelligible as any of the methods of the schools. The science is unknown, it is true, and its existence is merely guessed, merely hinted at, by one or two of our more advanced thinkers. The development of a science is only the discovery of what is already in existence; and chemistry is as magical and incredible now to the plough-boy as the science of life is to the man of ordinary perceptions. Yet there may be, and there must be, a seer who perceives the growth of the new knowledge as the earliest dabblers in the experiments of the laboratory saw the system of knowledge now attained evolving itself out of nature for man's use and benefit.

## II.

Doubtless many more would experiment in suicide, as many now do, in order to escape from the burden of life, if they could be convinced that in that manner oblivion might be found. But he who hesi-

tates before drinking the poison from the fear of only inviting change of mode of existence, and perhaps a more active form of misery, is a man of more knowledge than the rash souls who fling themselves wildly on the unknown, trusting to its kindliness. The waters of oblivion are something very different from the waters of death, and the human race cannot become extinct by means of death while the law of birth still operates. Man returns to physical life as the drunkard returns to the flagon of wine,—he knows not why, except that he desires the sensation produced by life as the drunkard desires the sensation produced by wine. The true waters of oblivion lie far behind our consciousness, and can only be reached by ceasing to exert the will which makes us full of senses and sensibilities.

Why does not the creature man return into that great womb of silence whence he came, and remain in peace, as the unborn child is at peace before the impetus of life has reached it? He does not do so because he hungers for pleasure and pain, joy and grief, anger and love. The unfortunate man will maintain that he has no desire for life; and yet he proves his words false by living. None can compel him to live; the galley-slave may be chained to his oar, but his life cannot be chained to his body. The superb mechanism of the human body is as useless as an engine whose fires are not lit, if the will to live ceases,—that will which we maintain resolutely and without pause, and which enables us to perform the tasks which otherwise would fill us with dismay, as, for instance, the momentarily drawing in and giving out of the breath. Such herculean efforts as this we carry on without complaint, and indeed with pleasure, in order that we may exist in the midst of innumerable sensations.

And more; we are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness,

and is dimly conscious that he is working with great and constant efforts, and without any idea toward what end these efforts are directed, then descends on him the misery of nineteenth-century thought. He is lost and bewildered, and without hope. He becomes skeptical, disillusioned, weary, and asks the apparently unanswerable question whether it is indeed worth while to draw his breath for such unknown and seemingly unknowable results. But are these results unknowable? At least, to ask a lesser question, is it impossible to make a guess as to the direction in which our goal lies?

*(To Be Continued.)*

## BAD HABITS AND LONGEVITY

One of the problems that puzzle observers is the survival to advanced ages of men and women who ignore all the ordinary laws of life in diet, in the use of alcohol and tobacco, and in various other ways, while other men and women who faithfully observe all the known rules of health and diet die prematurely, or suffer so sorely from ailments and pains that their life is often a misery.

It is an easy way to dismiss the problems and declare it to be Karma, but one may well ask what kind of Karma? The question is more readily answered and understood if the second volume of *The Secret Doctrine* is taken up and the first page of the Preliminary Notes considered. It is stated there that: "As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical body*: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthro-

poide included—in the animal kingdom."

The point to be emphasized here is the fact that the astral body is born before the physical, which is modelled on the astral. We can understand then that a man who had lived a good physical life, observing all the physical laws of health in any incarnation, would have developed a strong physical karma, the result of which would be a body healthy and strong beyond the ordinary, this being modelled on the astral body which presented this foundation and in which the strength and health inhered.

But such a man might have been careless of higher ethics and principles, and with such a mental or moral looseness, his life might degenerate and the man might fall into bad habits of gluttony, intoxication, drug-addiction, lechery, and other evils to the great detriment of his character, though his physical body, based on a sound and powerful astral body, would continue to function for its natural term in spite of the life-wrecking habits of the man himself. He would have in the frequent phrase a strong constitution.

The converse of this might be true, either for this man in later incarnations, or for individuals who had been struggling towards higher levels of living, but being weak morally and ethically, would fall into evil habits, and unable through moral weakness to resist temptation would continue to play ducks and drakes with the body, though striving again and again to overcome the weaknesses cultivated previously. Such a man would generate a bad physical karma, so that when he was born again his physical body would be weak and subject to disease, the result of such habits as those to which he had succumbed, but which after repeated efforts he had in some measure conquered.

No man can be judged by his present life. His past may be entirely unworthy, but at the last he may have determined on reform. Another may have a glorious record, but some slip may have given him a disastrous start now.



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Dudley W. Barr, 14 Huntley St., Toronto.  
 Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 845 Church Street, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 10 Glen Gowen Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

A Western correspondent suggests that no election is necessary this year, and that if the Lodges will merely refrain from nominating anyone the present General Executive will continue in office for another year. The Lodges, however, must make their own decisions in such a matter.

\* \* \*

Some of our English friends have been sending their subscriptions in British Postal Notes. The Canadian Government refuses to cash these for some reason connected with Exchange. We shall be obliged if remittances from Great Britain in future are sent by Post Office Order. Cheques are difficult to negotiate.

\* \* \*

The Kitchener study group, which has been very active during the winter, have issued a four-page leaflet, which, in addition to notices of meetings and other routine, gives short articles with useful in-

formation and advice. The second issue deals with Karma, the third with Brotherhood. The Pathfinder may be had from the Secretary, Mr. Alex. Watt, 58 King Street West, Kitchener, Ont.

\* \* \*

Attention is directed to "The Young Theosophist", the official organ of the All-India Federation of Young Theosophists, which is devoted to Youth and Theosophy. The articles are not of the goody-goody type, but practical and appealing to the intelligence rather than the curiosity of the reader. It is a sign of the times that one article is a contrast of the "Two Systems of Economics," Capitalism and Socialism.

\* \* \*

The splendid article, "The Way Towards Discipleship," by Captain P. G. Bowen, which has already attracted much attention, has been reprinted in pamphlet form, and may be had for Ten cents a copy, or in larger numbers at a reduced rate. Those who really wish to devote themselves to the Higher Life should secure this valuable instruction.

\* \* \*

We regret to learn of the death of Irving S. Cooper, an outstanding speaker on Theosophy, and one who took a fine stand at the Chicago Convention of 1929 on the necessary independence of the Theosophical Society and its neutrality with regard to subsidiary organizations which had arisen among its membership. Mr. Cooper had attained eminence in the Liberal Catholic Church, and gave that organization a reputation through his abilities. He was born in California, March 16, 1882, and died on January 17, the news reaching us through the American Theosophist, too late for our February issue.

\* \* \*

Mr. S. H. Daines informs us that he has been appointed to represent the Lord Abbot of the Ch'An Cheng Lob' World Buddhist Centre (Sanctuary), Sin-Kiang, Northern Tibet, in an effort to halt the absurd and charlatanic claims advanced by

various persons, chiefly under the banner of the AMORC, whose fraudulent pretensions have frequently come under notice. Their last assertion that they are endorsed by the Great White Lodge is, of course, ridiculous to those who have any knowledge of the facts. "By their fruits ye shall know them." Mr. Daines' address is 1927 6th Street South East, Calgary, Alta.

✱ ✱ ✱

An unfortunate slip, which has called for correction from two other quarters and also from Mr. James M. Pryse, himself, occurred in our reference last month to his article on Madame Blavatsky. He was spoken of as H.P.B.'s Secretary, and this is incorrect. He was her intimate assistant and trusted friend. But his duties were chiefly the printing of the Esoteric Instructions which she had prepared for her students and which only an esoteric student could be entrusted with. Mr. Pryse sailed for England from New York on September 4, 1890, so that he was only in England about eight months before Madame Blavatsky's death. The "some years" of our paragraph only applies to his stay in England and Ireland.

✱ ✱ ✱

As we go to press a letter has been received from the Recording Secretary, Adyar, to the effect that an application had been received from the Lodges of the Canadian Federation, T.S., asking for a Charter for a second Canadian Section. The letter stated that the General Council had referred the matter to the General Secretary for comment, but it was added that the present Canadian Section "need not feel embarrassed by anything the President might do which he believed to be for the good of the Society." It does not appear that the "application" for a Charter has been generally endorsed, if indeed it has been made at all. A confidential letter has been received implying as much, but the General Secretary does not feel that he can say more at the moment. It has been the hope of the Canadian

National Society that a way might be found to reunite all the Lodges, but Adyar does not seem to favour anything of that kind, and this step, if the President insists upon it, will make it more difficult than ever.

✱ ✱ ✱

In an article in the French Bulletin Theosophique, the General Secretary of the French National Society, Dr. J. E. Marcault, writes of Theosophic orthodoxy, insisting on liberty of thought and speech, and in the course of his remarks says that a word is necessary on the subject of the message of Mr. Krishnamurti and his connection with Theosophy. "For the writer of these lines," he remarks, "Mr. Krishnamurti is the founder of a civilization higher than the present. He considers that if the Theosophical Society has received his message with the veneration and love due to a call from the divine, it has not less considered as divine the other forms of appeal addressed to men by Christians, Buddhists, Hindus, Mussulmans, Parsees and others. This, we think, is to be regarded as the personal view of M. Marcault and his friends, and as such we have no objection to it, but think it somewhat out of proportion, though of course those who wish to place Mr. Krishnamurti on a par with Buddha, Jesus, Krishna, Zoroaster and Mahomet have a perfect right to do so. If Mr. Krishnamurti had only given us a more original and forceful message than Walt Whitman, or a more scientific and philosophic one than, say Julian Huxley, or Edward Carpenter, or had conceived a new sociological structure equal to the work of the Fabians or of Major Douglas, or Havelock Ellis, or George W. Russell! It is with no desire to knock Mr. Krishnamurti, but with a full appreciation of the beauty and earnestness of his "enseignements" that this stricture is written. His views are accepted as a reaction from Leadbeaterism by those who found themselves unnourished at the Adyar shrines. They may gain a little more, but not enough from Ommen or Ojai. Mr. Krish-

namurti is not synthetic. He has only one string to his lyre. He has never comprehended the Secret Doctrine or its vastness and fullness and freedom would have enchanted him, for he has a mind capable of greater expansion than he has given it. But until he recognizes the need for synthesis as the note of the new era, he will find that his appeal can only reach those with a narrower outlook than that which distinguishes the Masters of Compassion.

### AMONG THE LODGES

The Montreal Lodge held their Annual Meeting on Jan. 8th. According to the secretary's report there are three more members than last year. At present the Lodge is continuing the study of the "Ancient Wisdom", on Tuesdays. Miss Burroughs has a class on Wednesday afternoons and Mr. Lorimer has a class for beginners on Thursday evenings which is very well attended. The following officers were elected: Mr. Thomas as President; Mr. Lorimer as Vice-President; Mr. Griffiths re-elected Treasurer, Mrs. Griffiths as Assist-Treasurer, Mrs. C. Erbert as Secretary, Miss Burroughs re-elected Librarian, Miss Benoit as Assist Librarian, Mrs. Goossens as Publicity Convener, and Mrs. D. B. Thomas as Auditor. Mr. Carrells has started a class at the Y.M.C.A. There are ten members and they are very enthusiastic. We wish him every success in his undertaking.—Caroline M Erbert, Secretary.

### PRESIDENT ARUNDALE'S REPORT

President Arundale's report at the Adyar Convention meetings in December fills 45 pages of The February Theosophist. He begins by invoking a blessing from the Masters in a prayer which certainly suggests the sacerdotalism of which they are such steady opponents. But to balance this he directs us to the light of Theosophy,

"the Light that ever shines, even in our darkness, and as to which there is neither variableness nor shadow of turning." He continues: "This Light is Theosophy, not the Theosophy of Blavatsky, nor the Theosophy of Olcott; nor the Theosophy of Besant; nor of Subba Row, nor of Sinnett, nor of Leadbeater; nor the Theosophy of any one of us. All these, great Theosophies though they may be, are yet but the lesser Theosophies which come and go impermanent. For they are reflections of that greater Theosophy which knows no persons, no books, no interpreters, no orthodoxies, but is eternal and universal, the heart and being of life and the immortality of the soul."

Are the Mahatma Letters to be included among the negligible books? We can have no quarrel with Universalism in Theosophy, but to class all the best and worst representatives of Modern Theosophy together cannot but be misleading to new students. However, we must give Dr. Arundale a little more time to develop his thesis, for these disquisitions may mean anything in their embarrassing generalities.

He gives a paragraph to Mr. Ernest Wood. "I should like to mention the services rendered to the Society by Mr. Wood. In certain quarters it has been assumed that Mr. Wood and I are enemies in the most inimical sense of the word. On the contrary, we are good friends, as a couple of letters which have passed between us will show when I publish them in The Theosophist, with Mr. Wood's permission."

The Adyar Library, which is probably the most important activity at Adyar, receives well-merited attention. There are 18,004 manuscripts in it, many of them priceless and irreplaceable. Other works in the Eastern Section number 4,010, and 1830 manuscripts and other works have been added during the past year. The Western Section numbers 29,964. It is planned to have an independent structure for the Library, which of course should be

in fire-proof quarters.

The question of neutrality in the Society is dealt with at considerable length, and one can heartily endorse all he says in this connection, though it does seem rather a contradiction that he should class Madame Blavatsky's message upon which all the tolerance and neutrality of the Society is based, with the writings of those who have chiefly encroached upon that standard of freedom. Dr. Arundale says, "I deplore the laying down in any dogmatic manner of a Theosophic Creed." It was in the Toronto Lodge programme that first appeared the sentences beginning: "Theosophy is not a creed," &c., sentences which Dr. Arundale once more includes (page 426), following the New Zealand example, and attributes to Mrs. Besant. We presume that had it not been supposed Mrs. Besant had written these sentences they would never have been reproduced, but that is just the kind of orthodoxy and dogmatism to which we object. Theosophy in Canada is not to be despised, but unless it is given over the signature of Mrs. Besant it cannot be recognized.

"God forbid," says Dr. Arundale, "that any of us should insist that there is only one Theosophy, the Theosophy of *The Secret Doctrine*, or any other, and only one prophet, H. P. Blavatsky, or any other; and that he is no true member of our Society who is not prepared to subscribe to such declarations. Nor should any interpretation of Theosophy, or any so-called authority, be erected by any one of us into an acid test of orthodoxy. Remember that as some are with respect to Blavatsky others will be with respect to Besant, or to Leadbeater, or to any other prominent members of the Society whose presentation happens to appeal in special measure."

There is much more in this line, though with the admission that "Blavatsky was the *fons et origo* of the descent of Theosophy in its modern garb into the outer world." Here is the subject of Canadian ostracism, and the split of the Canadian membership into the National Society and

the Federation, simply because the majority of the Canadian members held to the views thus expressed by Dr. Arundale in the last 150 words or so. If Dr. Arundale sticks to this demand for "Theosophy straight, Theosophy impersonal, Theosophy free to the understanding and interpretation of all"—we shall have no quarrel with him.

For the rest of his address the President is occupied largely with routine matters. The Recording Secretary and the Treasurer recently acting have been unable to continue their duties, and in their places have been appointed respectively Dr. Srinivasa Murti and Captain E. M. Sellon, the latter for many years treasurer of the New York Theosophical Federation.

A curious error has been made in interpreting our complimentary reference to the Theosophical Publishing House at Adyar, both on page 483 and page 498, as a reference to some imaginary Adyar Press in Canada. Was it inconceivable that we could appreciate good work done anywhere?

## CORRESPONDENCE

### FRATERNIZATION

Editor, Canadian Theosophist:—The article in your December issue, by Cecil Williams cannot but evoke the hearty approval of every F. T. S. The frankness, courage and sincerity with which he advocates practical fraternization are beyond praise, indeed. How would he show his willingness to associate with those whose views he dislikes in the case of the "Fraternity" known as A.M.O.R.C., I wonder? Perhaps Mr. Williams would enlarge upon the point involved in this problem?

"Iota".

✱ ✱ ✱

Editor, Canadian Theosophist:—Many of your subscribers will be grateful to Mrs. Henderson for supplying that "serious omission" from the U.L.T. version of Robert Bowen's Notes on the Study of the S.D. The original publication in *The-*

*osophy in Ireland* had several typographical errors, but was complete. A full and accurate reprint appears also in the Theosophical Forum of 15 Aug., 1932, and copies of it might perhaps be obtainable from Point Loma. That issue of the Forum also contains 7 or 8 pages by Dr. de Purucker on the Esoteric School and an interesting article by Robert Crosbie, as well. If that issue is not already out of print it would be worth getting.

E. M.

### RACES ARE CONTEMPORARY

Editor, The Canadian Theosophist:—Your correspondent, Mrs. Henderson, in the December *Canadian Theosophist* has descended upon us with much vehemence for not printing in our small *Bulletin*, which contains but four pages, a complete article which would occupy six pages. Her remarks on our racial shortcomings are, therefore, far fetched. Having perforce to be content, at present, with what our fourth race (page) development will give us, we must be pardoned for entirely failing to understand the inferences Mrs. Henderson draws from her discovery. Let her assure herself that we take our stand upon the entire teachings of H.P.B., and have no desire to re-edit them to suit our own ends. The passages quoted by us from the "Notes" of Mr. Bowen, were entirely relevant to our series of studies entitled, "Of Studying Theosophy," of which these formed No. 13. This series deals with the principles of study chiefly, and not with the details of the teachings. So far we have not printed anything on races. We believe that the real unity among all Theosophists wherever and however situated can only be brought about by similarity of aim, purpose and teaching; that is, Theosophy is a definite body of knowledge and when Theosophists do study and practise it as it was presented by H.P.B., then unity of thought within will produce, naturally, the much-needed harmony and co-operation without. We believe Mrs. Henderson to be sincere in her desire not

to see H. P. B.'s teachings twisted or whittled down. Let her, therefore, give to others the same charity of thought she would like for herself! Mr. Bowen has himself written to us saying, "I am entirely satisfied that the extracts you have made in no way deprive the "Notes" of their meaning and value." Yours sincerely and fraternally.

The United Lodge of Theosophists,  
London.

20 Grosvenor Place.

Capt. Bowen's letter follows:

Jan. 22, 1935.

Editor, The Canadian Theosophist:—Dear Brother, My attention has been drawn to a letter from Mrs. H. Henderson (referring to "Extracts from 'Notes by Mr. Bowen' of oral teachings given by H. P. B. on the study of *The Secret Doctrine*" published in U.L.T. Bulletin No. lxxii, London, Oct. 15th, 1934), which appears in the *Canadian Theosophist*, November number (I think).

Mrs. Henderson objects that "*The Bulletin*" fails to publish the "Notes" in full, and suspects that the reason may be a desire to uphold the idea that America is to be the birthplace of the coming (material) Subrace—(the 6th?), an idea which H.P.B.'s words, as quoted in the "Notes", asserts to be a delusion, since these "races" mean inner, not material states. Now I have just been in communication with the *Bulletin* on the subject of my father's notes, and am perfectly satisfied with the extracts they have printed, albeit without my knowledge. The *Bulletin* is too small to admit of printing the "Notes" in full, and therefore only those portions dealing specifically with *methods of studying* the S.D. were chosen. The portions omitted concerned the teachings on the "races" rather than how to study the S.D. as a whole. In fairness to brother Theosophists whose aim is one with her own, even if their methods may differ slightly from hers, Mrs. Henderson should honourably acquit the Editors of the

*Bulletin* of any intention to suppress passages which she conceives may not be to their liking. I, the compiler of the notes, am wholly satisfied that no such motive existed; and there is no one so insistent upon having H.P.B. unexpurgated than myself. If Mrs. Henderson will look up my article, "*The New Age*" in *The Theosophical Forum* of October 1933, she will get an idea of my own purely individual ideas regarding "races". I do not know what special doctrines or dogmas any of the various societies may have on the subject, nor do I care. I am, however, anxious to prevent any and every Theosophist from either meting out, or receiving injustice. Sincerely and fraternally,

P. G. Bowen.

11 Grantham Street,  
Dublin, Ireland.

### "VENUS—APHRODITE"

Draw nearer Artist-soul, be not afraid,—!  
I long to clothe thee with my perfect  
beauty,

Woven strand by strand thro' age-long  
suffering.

Once I was Aphrodite, foam of life's  
Surging-Sea, cast up to heaven, upon  
A tidal-wave of passion—passion pure  
As is the deep red-rose of sunset.

'Twas there that Eros came;—pouring  
the wine

Of true compassion into my fragile cup  
He bade me drink, e'en to the bitter dregs.  
Drinking,—as I was bidden by my Lord  
I became the Venus—Aphrodite—  
A Fount of Love and inspiration  
In the Artist-Soul of man.

Therefore it is I love thee with that  
divine

Compassion, which is eternal justice.  
Thou art Prometheus—Foreseer  
And Foreknower, prophet, priest, and king  
Of this wide universe, which is thy home.  
I hold life's living water to thy lips,  
Drink deep beloved, this is thy heritage.

Freida Dunlop.

### "PROGRESSIVE CREATION"

Among the works that have come into existence either on account of the Theosophical Movement, or contemporary with it, none has more intrinsic interest than the "*Progressive Creation*" of Rev. Holden E. Sampson. A second edition with index to each of the two volumes brings one's attention once more to the exhaustive studies he has made in connection with his theories of reincarnation, which he defines "as the return to the flesh of living creatures after periods of intermediate existence beyond the Earth-plane, after death". He postulates, "at the outset, that the fundamental and original purpose in Divine Creation is the Creation, or evolution, of Gods." Mr. Sampson speaks of the Theosophical Movement generally on page 286 of his second volume, unaware, he remarks, how far his explanation is in harmony with Theosophical views. Of course that is not the point in a society where there is no orthodoxy, and Mr. Sampson's views, so far as they are reasonable, may appeal to many who might not be satisfied with the views of other Theosophical writers. We are quite sure, however, that no earnest student of the Jewish and Christian scriptures can fail to find most suggestive and valuable material in these volumes. The independent thinker is always ready to welcome new light, and where so much is obscure in esoteric teaching, the reflections of a writer who has taken his own course without the assistance of the standard Theosophical writers are always to be considered. We cannot follow Mr. Sampson in his theory of twin souls, a theory that has fascination and lure for many, but which is really a distortion of the teaching symbolized in the Book of Revelation by the Spirit and the Bride. The value of Mr. Sampson's book to many as we see it, is in the exhaustive research conducted by Mr. Sampson in the Scriptures, and the selection of texts in support of his theories, which may be accepted by some as he proposes, but which may appeal to others,

now that they are presented to them, as evidence of another description. In any case we can devoutly join Mr. Sampson in the concluding words of his second volume: "And it is our desire and hope that the Truths we have endeavoured to convey in these pages, will stir up the Church, and the world, to the comprehension of this lost and forgotten *rationale* of human life, in comparison with which every other kind of pursuit is vanity." (Rider & Co., 12/6).

### THOMAS TAYLOR, THE PLATONIST

Thomas Taylor, known as "The Platonist," was born on May 15, 1758, and died November 1, 1835. It is fitting therefore that in this centenary year of his death we should mark his memory as far as it is in our power, by recognition of his great contribution to our knowledge of the Greek mysteries through his translation of Plato's works and those of other ancient mystics. Madame Blavatsky quotes him, and recalls the answer given by one of Taylor's admirers to those scholars who criticized his translations of Plato. "Thomas Taylor may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do."

Taylor was born in London and lived there all his life. He was sent to St Paul's school, but was soon removed to Sheerness, where he spent several years with a relative who was engaged in the dockyard. He then began to study for the dissenting ministry, but an imprudent marriage and pecuniary difficulties compelled him to abandon the idea. He became a schoolmaster, a clerk in Lubbock's banking house, and from 1798-1806 was assistant secretary to the society for the encouragement of arts, manufactures and commerce, which post he resigned to devote himself to the study of philosophy.

He had the good fortune to obtain the patronage of the Duke of Norfolk and of a Mr. Meredith, a retired tradesman of literary tastes, who assisted him to publish

several of his works. These mainly consisted of translations of the whole or part of the writings of Aristotle, Plato, Plotinus, Proclus, Pausanias, Porphyry, Ocellus Lucanus, and the Orphic Hymns. "His efforts were unfavourably—almost contemptuously—received," says the Encyclopedia Britannica, "but, in spite of defects of scholarship and lack of critical faculty, due recognition must be awarded to the indomitable industry with which he overcame early difficulties."

He figures as the "modern Pletho" in Isaac Disraeli's *Curiosities of Literature*, and in his novel *Vaurien*, and as "England's gentile priest" in Mathias's *Pursuits of Literature*. Disraeli's reference to Pletho is of interest. He quotes what George of Trebizond said of him, of which a part may interest those who care to know what is thought of students of the mysteries by those who accept their religion at second-hand.

"He has written with no vulgar art, and with no common elegance. He has given new rules for the conduct of life, and for the regulation of human affairs; and at the same time has vomited forth a great number of blasphemies against the Catholic religion. He was so zealous a platonist that he entertained no other sentiments than those of Plato, concerning the nature of the gods, souls, sacrifices, &c. I have heard him myself, when we were together at Florence, say, that in a few years all men on the face of the earth would embrace with one common consent, and with one mind, a single preaching. And when I asked him if it would be the religion of Jesus Christ, or that of Mahomet? he answered 'Neither the one nor the other; but a *third*, which will not greatly differ from *paganism*.' These words I heard with so much indignation, that since that time I have always hated him; I look upon him as a dangerous viper; and I cannot think of him without abhorrence."

On this, Disraeli remarks: "The pious writer of this account is too violently agitated: he might, perhaps, have bestowed a

smile of pity or contempt; but the bigots and fanatics are not less insane than the impious themselves." He proceeds: "It was when Pletho died full of years and honours that the malice of his enemies collected all its venom. A circumstance that seems to prove that his abilities must have been great indeed to have kept such crowds silent; and it is not improbably that this scheme of impiety was less impious than was imagined. Not a few Catholic writers lament that his book was burnt, and greatly regret the loss of Pletho's work; which, they say, was not meant to subvert the Christian religion, but only to unfold the system of Plato, and to collect what he and other philosophers had written on religion and politics."

Yet Disraeli himself appears to have forgotten his clemency towards Pletho when he turns to Taylor, of whom he writes: "To strain human curiosity to the utmost limits of human credibility, a *modern Pletho* has arisen in *Mr. Thomas Taylor*, who, consonant to the platonic philosophy, in the present day religiously professes *polytheism*! At the close of the eighteenth century, he it recorded, wore published many volumes, in which the author affects to avow himself a zealous Platonist, and asserts he can prove that the Christian religion is a 'bastardized and barbarized Platonism!' The divinities of Plato are the divinities to be adored, and we are to be taught to call God Jupiter; the Virgin, Venus; and Christ, Cupid! And the Iliad of Homer allegorized, is converted into a Greek bible of the arcana of nature! Extraordinary as this literary lunacy may appear, we must observe, that it stands not singular in the annals of the history of the human mind."

All this helps us to understand the attitude of our modern pedants towards Madame Blavatsky and men like Thomas Taylor. Taylor's Plato was published in five great Quarto volumes in 1804 through the assistance of the Duke of Norfolk of that period. The book is difficult to obtain at present and a high value is set

upon it. Mr. Fred B. Houser has the good fortune to possess a copy, and has generously consented to lend a volume occasionally for reproduction in The Canadian Theosophist. Accordingly we are presenting, to begin with, Taylor's Introduction to Plato's writings. This will not be the work of a few months, but we hope to continue it till it is concluded and then proceed to give those parts of Plato's writings that chiefly concern and interest students of occultism. These will include the Phædo, the Phædrus, the Banquet, Philebus, Sophista, Politicus, Cratylus, Timæus, Gorgias, Protagoras, Providences of the Gods in The Laws, Book X of The Republic, some of the Epistles, The Three Kings, Apology for the Fables of Homer, etc.

It is of immediate interest to Theosophists that the National Gallery at Ottawa not long ago secured the portrait of Thomas Taylor painted by Sir Thomas Lawrence. This is a fine work of art, as well as being one of the most interesting memorials of the great Platonist in existence. And it links Canada with a great tradition.

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## THE OLD ORDER CHANGETH

That we have definitely come to the end of an economic and social era—in other words of a civilization—is admitted by more people daily. The early founders of the Theosophical Society said that a cycle ended in 1898 when the first 5,000 years of Kali Yuga or the dark age came to a conclusion. Theosophists are justified in supposing that the great effort made in the closing quarter of the last century to restate the fundamental teachings of the ancient wisdom through the Theosophical Society was made with the full knowledge that the crisis which now appears to be upon us would come during the twentieth century.

The latest prominent person to publicly recognize the close of a cycle is Henry A. Wallace, United States Secretary of Agriculture—a Theosophist, by the way. Speaking recently at the annual meeting of the National Educational Association in Atlantic City, Wallace is reported by the New York Times to have said—"the end of the road for individualism, capitalism and the laissez-faire policy in economics is rapidly being approached, if it has not already been reached. . . . Once the conquest of new areas comes to an end, we come to the point of fighting between regions and classes, each for its own maximum profit. Then the disintegrating forces come in."

This is what is taking place in the United States and in the world at large where nations are competing for foreign markets with a ruthlessness that can only end in war unless some sort of economic system is found which will end forever the necessity of such competition. "We are caught," said Wallace, "on the horns of a most terrible dilemma. There is no painless way out."

## Materialism Rampant

Wallace himself does not seem to have accepted any of the alternatives offered for the solution of the "most terrible dilemma". "My criticism is exactly the same against capitalism as against communism and fascism", he said. "They are all shot through and through with the same fundamental errors of materialism which eventually brings material destruction. They are all materialistic and godless."

Any one who has been a close student of financial and economic affairs for the past ten or fifteen years cannot help but be aware of the materialism, unmorality and greed with which capitalism has become imbued. It is so frightful right here in Canada that if the people could be told the truth they would scarcely believe it. No more than bare trickles of it have been allowed to leak out so far but it is beginning to come. It may well be doubted whether there is enough moral stamina and sufficiently high inner standards left among the governing class, to save society from what Wallace calls "chaos and disintegration."

## People Must Save Themselves

All of this is not to say that the people at large are unable, if they have the will, to save themselves. It is a Theosophical axiom that people get the kind of government they deserve. This is true to-day mainly in the fact that the people are too ignorant and too indifferent to be enlightened. If the people will rise to the occasion the transition period may still be navigated without disaster. The stupidity of it all is evident to any one who thinks. While our best brains have been working for a century and a half to put men out of work by labour-saving devices, our politicians shout that the most important problem we have is unemployment. "The solu-

tion of the difficulty is easy," Major Douglas, the apostle of social credit once said, "if you will only divest it of preconceived ideas of social morality and turn your back on such ideas as 'if a man will not work, neither shall he eat', a sentiment which, in my opinion, was merely a statement of fact in the condition under which it was written, and not intended to be a canon of ethics."

Douglas has suggested what he thinks would be one solution of our economic impasse. Some of his books have been reviewed in this magazine. The simple changes he suggests would in time completely alter the face of our civilization. It would not destroy us in the process, unless we are so morally corrupt that we are incapable of any sort of co-operation or any large amount of leisure. For that there is no solution except the discipline of the self, enunciated by the teachers of the ancient wisdom to which Theosophy has the key.

Secretary Wallace thinks that in the future we shall have much more need for people trained in "culture and recreation" rather than in underpaid work. "We know," he says, "we can produce all we need to eat and wear with one-half or two-thirds of our working population. With our country filled up, factories built and good schools provided we finally will have to live—and is it criminal to enjoy ourselves? There is no reason why the most humble of us, should not have the opportunity in the future to spend several weeks of each year in the Tennessee mountains or Arizona." No need at all if we can stand it.

#### The Problem of Leisure

It is not the function of Theosophy and the ancient wisdom to give the world a new economic system except in so far as its teachings may bring this about by introducing the old doctrines of karma, reincarnation, and the divinity of man, to the western world. Once men and women become convinced of the truth of these, they will automatically search out a better economic and social order.

If the races of the western world survive the present world crisis without disintegration and chaos, the man of the new order that emerges is likely, as Wallace and Douglas point out, to have much more leisure than he had in the past. What Theosophy is able to do is to determine what the nature of that leisure shall be. Men and women are more themselves in their leisure than in their work, and as men are, so shall their leisure be. To any real Theosophist leisure is not a problem. When the problem of existence is not merely to keep alive, Theosophy stands ready to show what it really is, and the answer.

#### EASTER ISLAND EXPEDITION

One Easter Sunday in the 18th century a Dutch admiral discovered a small island situated about 2400 miles off the coast of Chile, under the Tropic of Capricorn—Ever since, this isolated Easter Island, or Pascua, as it is called by the Spanish, has attracted world-wide interest.

Last year a Franco-Belgian expedition of geologists, geographers, anthropologists, archeologists, etc., embarked for the Pacific, intent upon clearing up the mystery of the island. During the voyage, however, the leader Dr. C. Watelin, a distinguished scientist, was suddenly taken ill and died. It was supposed by certain people that the dark powers of this island may have wreaked vengeance upon him for daring to penetrate its secrets. No harm came to the remainder of the party however, and it is assumed generally, that he died a natural death. This speck of land so intrigues the minds of men that it would take more than superstition to stop their explorations.

On the island were found 425 inhabitants, among whom were 12 lepers. There was no evidence of drinking water and little of vegetation; no technicians, architects and few labourers—yet there stood the 200 colossal statues, monstrous human effigies 60 to 80 times normal size. A French writer who visited the island in 1879 was impressed with the fact that the sculptors had evidently striven to give them

an expression—"For", he wrote, "they definitely inspire fear".

It is believed that the production of these statues must have extended over centuries and that the titanic building ground was abandoned in great haste as the quarries are still full of semi-finished and unfinished statues. It is presumed that a terrible catastrophe took place and this is substantiated by vestiges of paved roads, similar to those built by the Romans, which slope down to the sea, there to lose themselves.

#### Another Discovery

Appearing in the February issue of the "Magazine Digest" is an article called "The Bewildering Secret of Easter Island," in which an incident is described, one which led many scientists to the conclusion that the Polynesia are continental debris.

In 1865, a missionary residing on Easter Island was presented with a wooden tablet on which were rows of hieroglyphic characters traced from left to right and from right to left uninterruptedly.—For 50 years this was declared to be undecipherable.

It was the Hungarian Hevesy who finally deciphered the tablet. At the same time he was deciphering a script belonging to a pre-Aryan civilization. He discovered that 130 signs of the two scripts presented such striking analogies as to be almost identical, but the Easter Island one appeared much older. "It takes an effort to imagine its age," writes the author of the article, "for even pre-Aryan Indian civilization is held to be about 4800 years old".

It is interesting here to note that until about the year 1927 India was considered by science to be one of the "youngest" countries on the globe—H. P. Blavatsky wrote the Secret Doctrine during the 19th century, yet here is what she said (S.D. II., 493). "The Aryan Hindu belongs to one of the oldest races now on earth: the Semitic Hebrew to the latest. The former is nearly 1,000,000 years old; the latter is a small sub-race 8,000 years of age."

The similarity of the scripts with various other discoveries have led many scientists to accept the hypothesis that the bottoms of the oceans are ancient continents which were originally one homogeneous mass and that before certain cataclysms, India, Africa, Madagascar and Australia were also one, so that Easter Island is but a scrap of continental debris.

Science however remains mystified concerning the super-statues found on the island and has yet to answer how were such formidable blocks of stone carved from the walls of volcanos and hauled over rough and hilly ground to the opposite end of the island?—What purpose could these symbolic effigies have served?—Were they monuments or idols?

#### The Lemurians

Madame Blavatsky, in The Secret Doctrine, says that these statues represent the descendants of the Lemurians, who, it is said, were the first PHYSICAL race born of Father and Mother. These are the "Giants" of antiquity, the ante-and post-diluvian Gibborim of the "Bible". It is postulated that they lived and flourished 1,000,000 years ago on a continent now submerged. Little wonder these relics definitely inspire fear, for according to the Secret Doctrine, they are eloquent memorials of a brood of sorcerers.

The symbol of the Cross was used by the peoples of the submerged continent for on the backs of the Cyclopean statues is to be found the "Ansated Cross" and the same modified to the outline of the human form. Identical glyphs, numbers and esoteric symbols were found in Egypt, Peru, Mexico, India, Chaldaea, Central Asia and Easter Island—Crucified men and symbols of the evolution of races from gods, "and yet", says the Ancient Wisdom, "behold science repudiating the idea of a human race other than one made in Our image."

#### On The Track of Something

The author of the previously mentioned article in the "Digest", believes that Easter Island will perhaps one day furnish the

due to the puzzle of the origin of man and thus revolutionize what we imagine to be knowledge of the history of our planet.

H. P. Blavatsky was of the same opinion and this doubtless was her reason for writing at such length about it. "Easter Island belongs to the earliest civilization of the Third Race. It was volcanic and sudden uplifting of the ocean-floor which raised this small relic of the Archaic ages—after it had been submerged with the rest-untouched with its volcano and statues during the epoch of north polar submersion—as a standing witness to the existence of Lemuria." The submerging of the vast continent, according to the "Doctrine" took place approximately — a mere — 4,000,000 years ago (S.D. II. 342).

Theosophy believes that Science in its search for knowledge is following one of the paths to Wisdom. It therefore anticipates a day when Easter Island will cease to be a mystery. When that day arrives there will indeed be a revolutionizing of the theories concerning man and the history of our planet.—For then science may seek elsewhere for an explanation of the origin of man, than from this temporary abode and comparatively recent little globe we call our Earth.

R. S.

### THE SCIENTIFIC APPROACH TO LIFE

Mention has been made before of the work that Dr. George W. Crile of Cleveland has been doing in creating forms which imitate the living cell to a high degree. According to recent reports he has achieved quite a measure of success in his latest efforts.

These strange entities,—“Auto-synthetic Cells”, Crile calls them, the nearest imitation of life forms which have ever been created in the laboratory,—are formed by mixing lipoids or fats, extracted from the brain, with proteins from any organ or tissue, in a salt solution which contains the same salts in the same proportions as are found in the brain. As soon as this mixture is made, the cell-like structures appear. They are similar in

size and appearance to certain protozoa. They take the stains that living substances take; they show an active metabolism as is shown by the absorption of oxygen and the excretion of carbon dioxide and ammonia. The respiratory quotient averages 0.81, similar to the respiration of living cells.

These cells divide by direct division and budding (readers of the Secret Doctrine please note). The form of the cells and the manner of division depends upon the acid-base equilibrium of the fluid in which they are suspended.

#### Metaphysical Implications

One is tempted to speculate on the problem of whether Crile and his associates have created life-forms *de novo* or have only brought about certain configurations of matter in which *perhaps* the life-force can manifest itself. The strictly materialistically-minded scientist might say the former. The scientist of a more mystical turn of mind, whose numbers are continually increasing, and the Theosophist would say the latter. If one promises other worlds of being within and beyond the world of the physical in which life and mind and spirit move and have their form, then the exact arrangement or method by which life manifests itself becomes of secondary importance. Life being more fundamental than matter will eventually clothe itself in the latter, either in the laboratory of the scientist or the infinitely greater laboratory of Nature herself.

W. F. S.

### SCIENCE AND INDUSTRY

One encouraging aspect of “the depression” is that it is making people *think*, with some degree of intelligence, particularly on the subject of economics. With the great majority, who do not habitually do any independent thinking, the effect has been mainly to shake their minds loose from blind acceptance of certain hoary old fallacies and render them open for the reception and weighing of fresh and logical concepts, which, in turn are the product

of the minority who are willing and able to think independently and from basic principles.

One of the symptoms of this ferment of thought is seen in the increasingly large number of articles on economic topics in the current issues of the better class of periodicals. In the February number of *Harpers Magazine* the subject is approached from a rather novel angle, in an article by Mr. J. D. Bernal, of Cambridge University under the title "If Industry Gave Science a Chance".

The author is evidently quite familiar with the application of science to industry, and sets forth much extremely interesting information concerning what has actually been accomplished, but more particularly as to new and improved materials and processes which science could now, and would in the future, be able to place at the disposal of industry if anything like cooperation existed, but, to quote from the article:

#### **Science Degraded**

"The first need which must be satisfied if science is to be continued is that it should be financed, and the financing of science is grossly inadequate. A certain amount, a very small amount, of scientific research is endowed, but most of its funds must come from the industry or Government, in both of which there are very strong forces which limit the supplies available to science while they hinder and distort its application."

"In the first place there is competition between individual firms, between industries, and between groups of industries bonded together as national and imperial sovereignties. Inside industry, scientific research is necessarily valued only in so far as it reduces cost." As long as it leads to a steady simplification of technic, well and good, but "the danger of obsolescence is a great preventive of fundamental application of science."

"The application of new discoveries would lead to continual fluidity of production—which means heavy loss on plant and

overhead—so that fundamental inventions are not welcome. It is not so much that fundamental discoveries are hushed up by large firms. This does actually happen, but the same result can be got far more easily by merely failing to support research in a particular direction."

"Large scale support to scientific research by Government need not be expected. It would need to have wholehearted support from all industries in the country, and this is unlikely to be forthcoming."

"By far the greatest perversion of science is found in the activities of Governments themselves. The function of a modern Government, particularly in recent years, is no longer to represent communal as against particular interests inside the country, but has more and more turned outward to support by political and ultimately economic military methods the interests of its own producers against those of other countries also marshalled under their own Governments. Such a policy offers the least encouragement to science as used for welfare, but war is an ultimate necessity, and scientists will always be needed for war. Consequently, although there is no real danger of scientific technic disappearing, there is a real danger that science used for these purposes will not produce anything fundamentally new but will lose its character as a foremost factor in the change and betterment of the human race, and at the same time its attraction for the most intelligent and capable minds of the time".

The article concludes: "The present direction of economic and political forces holds out no hope that physical science can realize its possibilities, or even escape from being used for the destruction of the world that it has helped to create. If science is to help humanity, it must find a new master."

#### **Some Theosophical Axioms**

Whether or not we follow Mr. Bernal all the way in his conclusions, it nevertheless remains that the evidence he brings

out,—as does so much more from different standpoints that has come to light of late,—all goes to show that we have built up a system for the production and distribution of wealth which, instead of being our willing servant has become, by some means or other, our very tyrannical master, and the situation has now assumed the proportions of a major crisis in the affairs of the race.

From a Theosophical standpoint there are a few observations that are axiomatic: We have no one to blame but ourselves for the mess we find ourselves in, and the responsibility devolves on each and every one of us or we would not have been incarnated in the midst of it. It seems almost equally obvious that there is no deeply mysterious "occult" way out of our predicament; it is simply a matter of getting the whole thing, pro and con out into the light of day and arriving at a decision on the facts of the case.

It is *not* enough that we say, "Oh, it is the result of human greed and stupidity, and Karma will adjust it in the long run." Certainly it boils down to individual responsibility finally, but there is also a group responsibility which reflects itself in the social organization and how it functions, and we must readjust it by our joint effort now—or have it put up to us again at some future time.

The Theosophical Society of course cannot identify itself with any political party, but there is no such ban on individual members and, as students of Theosophy, they should be particularly well fitted to judge dispassionately the various solutions that are being offered and decide which is the best, or most suitable for our country at the present time, and then use whatever influence they may have to make known its merits and advocate its adoption. The greater our understanding, the greater our responsibility to the group. E. B. D.

### A NEW THEORY OF ENERGY

On December the twenty-eighth of last year, Dr. Einstein the famous physicist,

addressed a body of four hundred American scientists in Pittsburgh. The main feature of his address was the development of an equation which gave the relationships between three factors of modern science. These three factors are, Mass, Energy and the Speed of Light, the latter being the only absolute unit of the universe in their eyes. The exposition of this energy formula stated in words is as follows: "The potential energy present in any body is equal to the mass of that body multiplied by the speed of light squared." There already exists in the field of electricity an equation similar to this latest one. The power (energy) of any circuit is equal to the resistance (mass) times the current or rate of flow (speed of light) squared.

The implications of this theory are extremely important. Up to now our idea of available energy had been measured by chemical or molecular action, such as the union of carbon and oxygen molecules (burning of coal). It can now be seen that the intra-atomic energy is many million times that of our former acceptance, and may be said to be infinitely greater. With the acceptance of this latest theory the life-span of the sun has been added to, so that instead of being a failing, aged body it now becomes a mere youngster. It is also a demonstration of the fact that mass may be a form in which energy appears.

#### Speed of Light Again

This increase of potential energy as outlined is certainly a step forward, but not as yet acceptable to students of Occultism. Fohat, creative energy as defined by Madame Blavatsky in the Secret Doctrine, cannot be limited in potentiality, and is limited in actuality, only by necessity. The sun will probably be present as long as there is any need for it, as long as there is one human being on earth. True there may be limitations placed upon energy as it appears on this globe, but to imagine that the same restrictions exist at every point in the Universe is a ridiculous idea.

The reconciliation of the statements of Science with those of the Secret Doctrine

seem to depend upon the arbitrary figure set upon the speed of light, by Science. They believe that at any point of reference taken, the speed of light is constant, three hundred million meters per second, which figure has been established by laboratory measurements. With this in mind, the potential energy of any body is a definite figure no matter where its location or constituents, and Dr. Einstein's equation is a rigid statement.

The Secret Doctrine states very emphatically that the speed of light is by no means such an arbitrary figure, true though it may be for this globe. Once outside the atmospheric confines of our world a very different result might be obtained. Were this to be accepted by Science, the equation could be accepted by Theosophy and, given a ruling intelligence behind the action, the idea would be perfectly reconcilable to the needs of this or any other world. In the meantime it must be admitted that it is a step forward, and again a reminder that any of the statements outlined in the Secret Doctrine have yet to be disproved.

J. K. L.

### SUPERMEN

That the state should subsidize marriages of the highly intelligent members of its population to produce a race of supermen, is a suggestion put forward by Dr. Eugene L. Swan, a New York psychiatrist.

The suggestion opens up the whole question of heredity in the light of Theosophical teachings. Of course, such marriages cannot "produce" supermen, but the parents might provide suitable bodies into which supermen could incarnate.

However, the mating of humans for specific types is a very uncertain proceeding. Frederick the Great discovered this when he tried to found a race of giants by mating his six and seven-foot Prussian Guards with tall women.

If there were no continuing entity in the human composition, if reincarnation were not true, if Karma did not link subtle and gross causes and effects over countless

rebirths, then humans might breed as true to type as animals.

But they do not; so perhaps, the supermen of the race will continue to be produced by the time-honoured occult method of attaining mastery over self.

D. W. B.

### LIFE ON THE PLANETS

The Astronomer just can't help being a pessimist. First, he says, our solar system is just an accident, and that there can be but very, very few such in the infinitude of space. Next, he says, that of all the planets, the earth is the only one on which conditions suitable for life are present. Either alternative of course is absurd. And both have their rise in the fundamental fallacy that life is emergent out of the physical, that it is just an efflorescence on the face of nature.

#### The Status of Life

It is otherwise when life is considered to be something transcending the physical, something present in all manifestation, something emerging into objectivity whenever and wherever conditions are suitable for any of its myriad forms. There has been a great deal of speculation of late in scientific circles respecting life on the other planets. This speculation has been the result of recent discoveries, on the part of science, concerning the physical condition of the planets. These discoveries, the conclusions of science, and criticisms thereof can best be considered by taking each planet in turn.

#### Jupiter and Saturn

It is supposed that these two planets are much alike in atmosphere for on both are immense quantities of methane, a gas composed of hydrogen, carbon, and ammonia. A compound composed of hydrogen and nitrogen is also present. Their presence has actually been demonstrated by spectroscopic methods. Temperatures much below any encountered on the earth, ranging from between 200 to 300 degrees below zero have been recorded by the aid of delicate thermocouples attached to telescopes. It has fur-

ther been noted that the true surface of these two planets is unobservable. It is supposed that the disc seen in the telescope is only the image of immense clouds of ammonia crystals in the atmosphere of the planets whirling around in stormy winds, blowing with velocities exceeding 500 miles an hour. All of which, says the scientist, renders life impossible.

But wait—he admits that the surface of the planets are invisible, so that the bitterly cold temperatures he measures are only those of the outer atmosphere. Our own, several hundred miles up, is probably just as cold. Further, while the sun to an inhabitant of these planets, would appear as just a particularly bright star, and thus would afford little heat, still there are other sources of heat besides that of the sun, radioactivity in the rocks for example. Our earth is growing warmer year by year from this cause. The immense blanket of clouds surrounding these outer planets would effectively keep such internal heat as these planets might possess from radiating itself away into space.

And again, the proportion of surface area to volume of these planets is much less than that which obtains for the earth (surface area varying as the square of the diameter, volume as the cube), so that again their surface temperature would have to be greater than that of the earth, provided it received no sunlight, for the heat generated by radio-activity to escape.

It is conceivable then, that temperatures within the range of suitability for the living organism might be encountered. The presence of ammonia and methane is not altogether a detriment to life, ammonia even might be considered as a by-product of life. For, on the earth, with the exception of those formed by lightning discharges in the atmosphere, nitrogen compounds result only from the action of the living vegetable organism, whether it be the single-celled bacterium or the lordly tree.

#### Venus

And it is said of Venus, that we also do not observe the true planet but only its

cloudy atmosphere. Further, it is said of it, that its atmosphere contains immense quantities of carbon dioxide which again is supposed to be inimical to life. And yet other scientists have supposed that, early in the history of the earth, in the Cretaceous Age particularly, its atmosphere was extremely cloudy, and filled also with carbon dioxide vapour. It was during this age, the Cretaceous, that our coal-beds were laid down by vegetable growth far more abundant than we have ever had since. It is said even that vegetable life was responsible for the clearing out of the atmosphere of this carbon dioxide, so rendering the animal life, which followed, possible.

For all Science knows, Venus may be in its Cretaceous Age, though the Secret Doctrine says it is in its seventh round. The proximity of Venus to the sun may be no hindrance to the manifestation of life, for the carbon-dioxide blanket would reflect rays in the infra-red portion of the spectrum, while the clouds of aqueous-vapour would do the same for the visible spectrum. Further, Venus being smaller than the earth, and having less surface area per unit of volume, could reasonably be expected to have a lower surface emissivity of radio-active generated heat, and so consequently a lower intrinsic surface temperature.

#### Mars

Mars has the appearance of a dying planet, and science now concedes the possibility of life on it, but of a low-grade form only. For while Mars has polar ice-caps, clouds like our own of aqueous vapour, an atmosphere which might support life, and a temperature range not greatly different from our own; yet, so it is said, extremes are greater and water-vapour less abundant. Skepticism is voiced as to the creation of its so-called canals by intelligent beings and the only form of life possible on its surface is said to be that of low-grade grasses and the like.

Perhaps little criticism of this viewpoint can be advanced beyond pointing out



that it may be due to unwillingness to concede a point. One statement made by a recent writer is open to criticism however. It is said that the reddish colour of the Martian surface is due to the oxidation of the iron in its crust and that in consequence, little oxygen can remain in its atmosphere. The statement is further made that our own earth is pursuing the same course.

To expose this fallacy, one need merely ask oneself if there is anything on the surface of our earth, in the waters thereof, or in the rocks beneath, save only the forms of life, coal-deposits, oil and natural gas, which is not as thoroughly oxidized as it can well be. Incidentally practically all of our thoroughly oxidized iron ores (hematite as distinct from magnetite), have been formed and concentrated by living organisms, iron-fixing bacteria.

#### The Scottish Verdict

It is safer by far to give the Scottish verdict of "Not Proven" in respect of the possibility of life on other planets, than dogmatically to assert that it does or does not exist. For even if conditions vary as between the planets, as must be conceded, this in itself is no criterion of the absence of life. Life is an ubiquitous thing and assumes many forms even on earth. It is, even in the case of the bacteria, able to use in the maintenance of their life processes, things other than the air we breathe and the food we eat. There are bacteria, which use iron for fuel much as we do carbon; others use sulphur, others calcium. And it is conceivably possible that some unknown form of life might build up a world of its own through the use of silicon instead of carbon. The two are somewhat alike in the variety of their compounds.

The assumption is that the planets exhibit in one present time, various stages through which the earth may, at least in part, have passed, or stages (including the burnt-out moon) to which it will in future come. And along with this we can assume that wherever and whenever possible, life will manifest itself, and life being pro-

tein-like in nature, the limits of its manifestation are not those presented by our earth. This is the common-sense view and this is the view taken in The Secret Doctrine.

W. F. S.

## The Theosophical Movement

This monthly publication of 16 pages blends the past and the present by reprinting old articles from H.P.B.'s *Theosophist* and *Lucifer*, and Wm. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Address Subscription Orders to

**THE THEOSOPHICAL MOVEMENT**  
119 West 57th Street, New York City

One year 50 cents

Single copies 5 cents

### "HUMAN PRE-EXISTENCE AND IMMORTALITY"

by the late Prof. J. E. McTaggart, Litt.D., Camb.

These valuable and complete expositions of the philosophical argument for a "Plurality of Lives" which have long been out of print, are now to be had in a New Edition with other Essays by this author, under the general title of "Some Dogmas of Religion".

Cr. 8vo., cloth, pp. lii, 299; postpaid .....\$2.00

### "THE ART OF LIFE AND HOW TO CONQUER OLD AGE"

by Wm. Kingsland

Cr. 8vo., pp. 104, cloth, 5 photos, postpaid \$1.10

### "A NEW APPROACH TO THE VEDAS"

by A. K. Coomaraswamy

A Translation and Commentary comparing Vedic and Christian scriptures, along the line of our Second Object.

8vo., pp. ix, 116, postpaid .....\$1.75

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

## J. M. PRYSE'S BOOKS

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

# THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XVI, No. 2

HAMILTON, APRIL 15th, 1935

Price 10 Cents

## SOME ESOTERIC INSTRUCTIONS OF PARACELSUS

By James Morgan Pryse

Here is presented a translation of the first portion of a treatise by Paracelsus entitled *Azoth; sive de Ligno et Linea Vitae*, to which is added a commentary. Paracelsus used not only Alchemical terms but also peculiar words of his own coinage. In the translation and commentary the Theosophical equivalents of these are given. All quotations in the commentary are from the published writings of H. P. B.

### The Life-Principle or

### Concerning the Tree and Cord of Life by Paracelsus

Whosoever desires to learn and comprehend all kinds of mysteries should search for them only through God the Father, who is the sole creator and knower of all mysteries; for the simple reason that no one can better reveal them and teach the earnest seeker than he who is the sole cause of all arts and mysteries, be they celestial or terrestrial.

Primarily it is necessary to tell you of the book in which the letters of the mysteries are visibly, clearly and comprehensively written. For everything that one desires to know is recorded by the hand of God in this book. All other books are but lifeless literature as compared to this book, when it is rightly understood. The entire mystery-wisdom must not be searched for

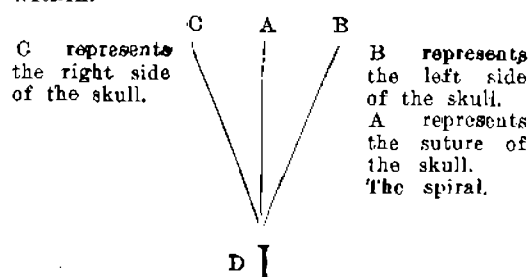
or studied in any other book. *And this book is MAN HIMSELF.* For he is the book wherein all mysteries are recorded; yet the interpreter is God himself.

### Commentary

Azoth is Jiva-Prana; Jiva (Akasha) is the celestial life-principle, and Prana is its terrestrial manifestation. The Cord of Life is the spinal cord, up which pass the three vital airs which constitute Kundalini. "When these vital airs are active a circulation is set up which passes through the whole body, originating in and returning to the central canal. This is why man has been represented by a tree, with its circulation rising up the inner, and descending along the outer parts of the wood." By awakening the "third eye", the pineal gland, the Kundalini confers Seership, by which only can true occult knowledge be obtained.

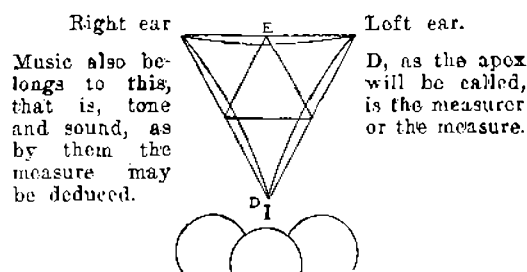
As H. P. B. said, "Paracelsus was cautious, and wanted the Bible to agree with what he said, and therefore did not say all." Though he speaks of "God the Father" it is perfectly clear from his writings that he, like all other true Occultists, did not believe in a personal God; for his *Mysterium Magnum*, "Great Mystery," and *Yliaster*, "Star-substance," are identical with the Parabrahm and Mula-

prakriti of the Vedanta. The true teacher of man is his own Higher Self, the God within.



D Man is marked with this character, I, by the hand of God; for this reason we shall take this character, I, as the means by which to learn all the mysteries of nature created by God. Through this we shall also learn to know the Master, who is God, who has created everything good. By the fruit ye may know the tree.

#### Lignum Vitae (the Tree of Life)



Fire cannot burn without air; hence we shall discourse about the element Fire, which in itself is nothing less than a body of the Soul, or the house in which the Soul of man dwells. *And this Fire (Ignis) is the permanent man about whom we shall speak in this whole philosophy.* As said above, Fire cannot burn without Air. It must be understood, then, that in this treatise burning is equivalent to life; therefore when I say that it cannot burn it is equivalent to saying that it cannot live.

Where the Cord of Life terminates at the upper line the letter E indicates an air-aperture or breathing-hole, a kind of windpipe of life (*quasi respiraculum*

*vitae*), which draws in Air and lives in the Air as does a fish in the water.

#### Commentary

In the first of these two diagrams A is the Brahmarandhra, the line AD Sushumna, C Pingala, and B Ida; these three constitute Kundalini, the Spiral Force or Fire, which is represented by I, the initial letter of Ignis, Fire. Verily the fruit of the tree is wisdom.

In the second diagram additional details are given. The Brahmarandhra, "Door of Brahma," is represented by E, the initial letter of Egressus, the place of Exit, as it is the "door" through which the sidereal body passes out and in. The triple Kundalini, which has its source in the Auric Egg, is represented by three semicircles. The inverted triangle may be taken to represent the physical body, the curved lines within it indicating the Linga Sharira, and the enclosed triangle the sidereal body. The side currents, Ida and Pingala, are referred to the ears; for "unless thou hearest thou canst not see," and the occult property of sound is referred to. The central line represents Sushumna. "The pure Akasha passes up Sushumna; its two aspects pass up Ida and Pingala. These play along the curved walls of the Cord in which is Sushumna. They are semi-material, one positive and the other negative, one solar and the other lunar, and these two start into action the free and spiritual current of Sushumna."

Sushumna is referred to as "the measurer." Compare *Apocalypse*, xxi.15: "He who was talking with me had for a measure a golden reed, to measure the city, its gateways and its wall."

By "Air" the atmospheric air is not meant, of course, but Ether, the Kabalistic Astral Light. Without the two Ethers the Sushumna cannot live, that is, cannot act. "By concentration on Ida and Pingala is generated the 'sacred Fire'." The Brahmarandhra gives entrance to psychic forces and influences.

Everybody knows that a thing without life cannot be killed, since it is already dead. As this is so, you must understand that such Life or Fire, that is, the body of the Soul, is created out of a threefold Fire, namely, the Fire of Sulphur, the Fire of Salt, and the Fire of Mercury; for such Fire must have a threefold body out of the Yliaster. Yliaster (Akasha) is the Primordial Substance from which are created Sulphur, Salt and Mercury; by this we can understand how the Creative Word (*Verbum Fiat*) has become a body, materially tangible, wherein lie hidden all things predestined, which become manifest from the Yliaster through the Cagaster (Astral Light) noetically, spiritually and psychically.

#### Commentary

In their symbolism the alchemists often portray the head of a man with the signs of the Sun and the Moon at the right and left and the sign of Mercury above the Brahmaraṇḍra, thus indicating the threefold Kundalini. In the text above are given the alchemical symbols of Sulphur, Salt and Mercury, not here reproduced. Sulphur has for its symbol an equilateral triangle with a cross pendant at the base, that of Salt a square with the cross, and that of Mercury the usual combination of the symbols of Sun, Moon and Cross.

Yliaster is Mulaprakriti manifested as Daiviprakriti, the universal Hiranyagarbha, through which the Creative Word, the Logos, becomes manifested or embodied. Every being has a Hiranyagarbha, in which verily lie hidden all the forms and forces of that being's evolution through the ages. In Buddhism it is termed Tathagata-garbha, "the Germ of Buddhahood."

It must be noted that Cagaster is also called by us Sal Nitri, and in its relation to the Yliaster must be taken as the false appearance of the Yliaster, as if, for instance, we said that the Yliaster is pure gold and the Cagaster is mica (fool's gold),

or that in the Yliaster is true Seership, and in the Cagaster is illusive Seership, or the presage (*monstrum*) of true Seership.

Thus the flesh or external form (*limbus*) of the primordial Adam after his fall from the Yliaster, by the Creative Word, became Cagastrie (astral). Hence the life of man is dual: as animal life, which is astral, and God-life (*vita Dealis*), which is Iliastrie (Buddhic). Now we shall philosophize about the Cord of Life.

#### Commentary

The Astral Light is an aspect of Akasha on a lower plane, as Prana is of Jiva. Sal nitri, potassium nitrate, crystallizes in six-sided prisms, and may therefore be taken as a symbol of the Astral Light with its six planes synthesized by the seventh. In combination with phosphorus it makes a complete plant-food, thus making the transition from the mineral to the vegetable kingdom.

Psychic vision, clairvoyance, extends only to the Astral planes, whereas true Seership embraces the higher worlds. The psycho-physical man is but a superior kind of animal; his Higher Self is a God.

The human heart is a dwelling of the soul of the animal man, that is, the soul within which is enclosed the Soul given by God to Adam. Understand this by a simile: as if the earth of the great world were the heart, the waters the life of the animal man, and the air the true soul; the air thus floats as a gentle wind upon the waters. In like manner floats the life or spirit of the animal man upon the waters, namely, the waters of the capsula cortis. The capsula cortis is besides this surrounded by other entities. Using another simile: a man who walks in the water sees birds flying in the air above him, while surrounding him in the water swim fishes, the man being surrounded by all kinds of animals and living things. The animal life or spirit which gives man his form is formed like a man, but is much smaller than the heart itself, and floats upon the

water of the capsula cortis; and, furthermore, the lives that surround this soul are the lives of the many muscles, limbs, back and abdomen, but all clothed in flesh and blood. But the spirit and soul, the king of the animal man, is not clothed in flesh or blood, but floats and moves free upon the water of the capsule. But the last-mentioned spirit is not the living breath of God, but is the elemental soul, and the life of the animal man, who lives in and upon the water surrounding the heart. Therefore this spirit lives in the water between the heart proper and the thin bag which envelopes the heart, the capsula cortis. But the true Soul of the man, which is the breath of God, and cannot be killed either by fire, air, water, or earth, nor by any other means except by the imagination of the man himself, lives day and night in the centre of the heart; and its functions are so great that the theosophic philosopher must not philosophize about it.

#### *Commentary*

The soul of the animal man is Kama; the Soul which is "the breath of God" is Buddhi. As the organ of the circulatory system the heart is a centre of Kama, for Kama is the essence of the blood; but the real centre of Kama is the navel, while "the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prana, but only because Prana and the Auric Envelope are essentially the same, and because again as Jiva it is the same as the Universal Deity. The Heart represents the Higher Triad." "The Heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways." "In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all."

"The aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colours. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura

of the Heart, which is negative to the Brain in the ordinary man. This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the Spiritual Consciousness would reach the lower Consciousness. The Spiritual consciousness is active during deep sleep, and if the 'dreams' that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the 'memory of the Heart'; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the 'opening of the Third eye'."

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

*(Continued from Page 12)*

But if some one, on seeing that brutes exert rational energies, should apprehend that these also participate of the first self-moved, and on this account possess a soul converted to itself, it may perhaps be granted to him that these also are rational natures, except that they are not so essentially, but according to participation, and this most obscure, just as the rational soul may be said to be intellectual according to participation, as always projecting common conceptions without distortion. It must however be observed, that the extremes are, that which is capable of being perfectly separated, such as the rational form, and that which is perfectly inseparable, such as corporeal quality, and that in the middle of these nature subsists, which verges to the inseparable, having a

small representation of the separable, and the irrational soul, which verges to the separable; for it appears in a certain respect to subsist by itself, separate from a subject; so that it becomes doubtful whether it is self-motive, or alter-motive. For it contains an abundant vestige of self-motion, but not that which is true, and converted to itself, and on this account perfectly separated from a subject. And the vegetable soul has in a certain respect a middle subsistence. On this account, to some of the ancients, it appeared to be a certain soul, but to others, nature.

Again, therefore, that we may return to the proposed object of investigation, how can a self-motive nature of this kind, which is mingled with the alter-motive, be the first principle of things? For it neither subsists from itself, nor does it in reality perfect itself; but it requires a certain other nature both for its subsistence and perfection: and prior to it is that which is truly self-moved. Is therefore that which is properly self-moved the principle, and is it indigent of no form more excellent than itself? Or is not that which moves always naturally prior to that which is moved; and in short does not every form which is pure from its contrary subsist by itself prior to that which is mingled with it? And is not the pure the cause of the comingled? For that which is coessentialized with another, has also an energy mingled with that other. So that a self-moved nature will indeed make itself; but thus subsisting it will be at the same time moving and moved, but will not be made a moving nature only. For neither is it this alone. Every form however is always alone according to its first subsistence; so that there will be that which moves only without being moved. And indeed it would be absurd that there should be that which is moved only, such as body, but that prior both to that which is self-moved and that which is moved only, there should not be that which moves only. For it is evident that there must be, since this will be a more excellent nature, and that which

is self-moved, so far as it moves itself, is more excellent than so far as it is moved. It is necessary therefore that the essence which moves unmoved should be first, as that which is moved not being motive, is the third, in the middle of which is the self-moved, which we say requires that which moves in order to its becoming motive. In short, if it is moved, it will not abide, so far as it is moved; and if it moves, it is necessary it should remain moving so far as it moves. Whence then does it derive the power of *abiding*? For from itself it derives the power either of being moved only, or of at the same time abiding and being moved wholly according to the same. Whence then does it simply obtain the power of abiding? Certainly from that which simply abides. But this is an immovable cause. We must therefore admit that the immovable is prior to the self-moved. Let us consider then if the immovable is the most proper principle? But how is this possible? For the immovable contains as numerous a multitude immovably, as the self-moved self-moveably. Besides an immovable separation must necessarily subsist prior to a self-moveable separation. The unmoved therefore is at the same time one and many, and is at the same time united and separated, and a nature of this kind is denominated intellect. But it is evident that the united in this is naturally prior to and more honourable than the separated. For separation is always indigent of union; but not, on the contrary, union of separation. Intellect, however, has not the united pure from its opposite. For intellectual form is coessentialized with the separated through the whole of itself. Hence that which is in a certain respect united requires that which is simply united; and that which subsists with another is indigent of that which subsists by itself; and that which subsists according to participation, of that which subsists according to essence. For intellect being self-subsistent produces itself as united, and at the same time separated. Hence it sub-

sists according to both these. It is produced therefore from that which is simply united and alone united. Prior therefore to that which is formal is the uncircumscribed, and undistributed into forms. And this is that which we call the united, and which the wise men of antiquity denominated *being*, possessing in one contraction multitude, subsisting prior to the many.

Having therefore arrived thus far, let us here rest for a while, and consider with ourselves, whether being is the investigated principle of all things. For *what* will there be which does not participate of being? May we not say, that this, if it is the united, will be secondary to *the one*, and that by participating of *the one* it becomes the united? But in short if we conceive *the one* to be something different from being, if being is prior to *the one*, it will not participate of *the one*. It will therefore be many only, and these will be infinitely infinites. But if *the one* is with *being*, and *being* with *the one*, and they are either co-ordinate or divided from each other, there will be two principles, and the above-mentioned absurdity will happen. Or they will mutually participate of each other, and there will be two elements. Or they are parts of something else consisting from both. And if this be the case, what will that be which leads them to union with each other? For if *the one* unites being to itself (for this may be said), *the one* also will energize prior to being, that it may call forth and convert being to itself. *The one*, therefore, will subsist from itself self-perfect prior to being. Further still, the more simple is always prior to the more composite. If therefore they are similarly simple, there will either be two principles, or one from the two, and this will be a composite. Hence the simple and perfectly incomposite is prior to this, which must be either one, or not one; and if not one, it must either be many, or nothing. But with respect to nothing, if it signifies that which is perfectly void, it will signify something vain. But if it

signifies the arcane, this will not even be that which is simple. In short, we cannot conceive any principle more simple than *the one*. *The one* therefore is in every respect prior to *being*. Hence this is the principle of all things, and Plato recurring to this, did not require any other principle in his reasonings. For the arcane in which this our ascent terminates is not the principle of reasoning, nor of knowledge, nor of animals, nor of beings, nor of unities, but simply of all things, being arranged above every conception and suspicion that we can frame. Hence Plato indicates nothing concerning it, but makes his negations of all other things except *the one*, from *the one*. For that *the one* is he denies in the last place, but he does not make a negation of *the one*. He also, besides this, even denies this negation, but not *the one*. He denies, too, name and conception, and all knowledge, and what can be said more, whole itself and every being. But let there be the united and the unical, and, if you will, the two principles *bound* and *the infinite*. Plato, however, never in any respect makes a negation of *the one* which is beyond all these. Hence in the *Sophista* he considers it as *the one* prior to being, and in the *Republic* as *the good* beyond every essence; but at the same time *the one* alone is left. Whether however is it known and effable, or unknown and ineffable? Or is it in a certain respect these, and in a certain respect not? For by a negation of this it may be said the ineffable is affirmed. And again, by the simplicity of knowledge it will be known or suspected, but by composition perfectly unknown. Hence neither will it be apprehended by negation. And in short, so far as it is admitted to be one, so far it will be coarranged with other things which are the subject of position. For it is the summit of things which subsist according to position. At the same time there is much in it of the ineffable and unknown, the uncoordinated, and that which is deprived of position, but these are accompanied with a representation of the contraries: and the

former are more excellent than the latter. But every where things pure subsist prior to their contraries, and such as are unmingled to the conmingled. For either things more excellent subsist in *the one* essentially, and in a certain respect the contraries of these also will be there at the same time; or they subsist according to participation, and are derived from that which is first a thing of this kind. Prior to *the one*, therefore, is that which is simply and perfectly ineffable, without position, uncoordinated, and incapable of being apprehended, to which also the ascent of the present discourse hastens through the clearest indications, omitting none of those natures between the first and the last of things.

Such then is the ascent to the highest God according to the theology of Plato, venerably preserving his ineffable exemption from all things, and his transcendency, which cannot be circumscribed by any gnostic energy; and at the same time unfolding the paths which lead upwards to him, and enkindling that luminous summit of the soul, by which she is conjoined with the incomprehensible one.

From this truly ineffable principle, exempt from all essence, power, and energy, a multitude of divine natures, according to Plato, immediately proceeds. That this must necessarily be the case will be admitted by the reader who understands what has been already discussed, and is fully demonstrated by Plato in the *Parmenides*, as will be evident to the intelligent from the notes on that Dialogue. In addition therefore to what I have said on this subject, I shall further observe at present, that this doctrine, which is founded in the sublimest and most scientific conceptions of the human mind, may be clearly shown to be a legitimate dogma of Plato from what is asserted by him in the sixth book of his *Republic*. For he there affirms, in the most clear and unequivocal terms, that *the good*, or the ineffable principle of things, is superessential, and shows by the analogy of the sun to *the good*, that what

*light and sight* are in the visible, that *truth and intelligence* are in the intelligible world. As light therefore immediately proceeds from the sun, and wholly subsists according to a solar idiom or property, so *truth*, or the immediate progeny of *the good*, must subsist according to a superessential idiom. And as *the good*, according to Plato, is the same with *the one*, as is evident from the *Parmenides*, the immediate progeny of *the one* will be the same as that of *the good*. But the immediate offspring of *the one* cannot be any thing else than unities. And hence we necessarily infer that, according to Plato, the immediate offspring of the ineffable principle of things are superessential unities. They differ however from their immense principle in this, that he is superessential and ineffable, without any addition; but this divine multitude is participated by the several orders of being, which are suspended from and produced by it. Hence, in consequence of being connected with *multitude* through this participation, they are necessarily subordinate to *the one*.

No less admirably, therefore, than Platonically, does Simplicius, in his Commentary of *Epictetus*, observe on this subject as follows: "The fountain and principle of all things is *the good*: for that which all things desire, and to which all things are extended, is the principle and the end of all things. *The good* also produces from itself all things, first, middle, and last. But it produces such as are first and proximate to itself, similar to itself; one goodness, many goodnesses, one simplicity and unity which transcends all others, many unities, and one principle many principles. For *the one*, the principle, *the good*, and deity, are the same: for deity is *the first and the cause of all things*. But it is necessary that the first should also be most simple; since whatever is a composite and has multitude is posterior to *the one*. And multitude and things which are not good desire *the good* as being above them: and in short, that which is not itself the principle is from the principle.



But it is also necessary that the principle of all things should possess the highest, and all, power. For the amplitude of power consists in producing all things from itself, and in giving subsistence to similars prior to things which are dissimilar. Hence the one principle produces many principles, many simplicities, and many goodnesses, proximately from itself. For since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. Thus, for instance, all beautiful things, whatever and wherever they may be, whether in souls or in bodies, are suspended from one fountain of beauty. Thus too, whatever possesses symmetry, and whatever is true, and all principles, are in a certain respect connate with the first principle, so far as they are principles and fountains and goodnesses, with an appropriate subjection and analogy. For what the one principle is to all beings, that each of the other principles is to the multitude comprehended under the idiom of its principle. For it is impossible, since each multitude is characterized by a certain difference, that it should not be extended to its proper principle, which illuminates one and the same form to all the individuals of that multitude. For *the one* is the leader of every multitude; and every peculiarity or idiom in the many, is derived to the many from *the one*. All partial principles therefore are established in that principle which ranks as a whole, and are comprehended in it, not with interval and multitude, but as parts in the whole, as multitude in *the one*, and number in the monad. For this first principle is all things prior to all; and many principles are multiplied about the one principle, and in the one goodness, many goodnesses are established. This too is not a certain principle like each of the rest: for of these, one is the principle of beauty, another of symmetry, another of truth, and another of something else, but it is simply *principle*. Nor is it simply the principle of beings, but it is the

principle of principles. For it is necessary that the idiom of principle, after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of principles.

Such things therefore as are first produced by the first good, in consequence of being connascent with it, do not recede from essential goodness, since they are immovable and unchanged, and are eternally established in the same blessedness. They are likewise not indigent of the good, because they are goodnesses themselves. All other natures however, being produced by the one good, and many goodnesses, since they fall off from essential goodness, and are not immovably established in the hyparxis of divine goodness, on this account they possess the good according to participation."

From this sublime theory the meaning of that ancient Egyptian dogma, that God is all things, is at once apparent. For the first principle\*, as Simplicius in the above passage justly observes, is *all things prior to all*; i.e. he comprehends all things causally, this being the most transcendent mode of comprehension. As all things therefore, considered as subsisting causally in deity, are *transcendently more excellent* than they are when considered as effects proceeding from him, hence that mighty and all-comprehending whole, the first principle, is said to be all things *prior to all*; priority here denoting exempt transcendency. As the monad and the centre of a circle are images from their simplicity of this greatest of principles, so likewise do they perspicuously shadow forth to us its causal comprehension of all things. For all number may be considered as subsisting occultly in the monad, and the circle in the centre; this occult being the same in each with causal subsistence.

\* By the first principle here, *the one* is to be understood: for that arcane nature which is beyond *the one*, since all language is subverted about it, can only, as we have already observed, be conceived and venerated in the most profound silence.

That this conception of causal subsistence is not an hypothesis devised by the latter Platonists, but a genuine dogma of Plato, is evident from what he says in the *Philebus*: for in that Dialogue he expressly asserts, that in Jupiter a royal intellect and a royal soul subsist *according to cause*. Pherecydes Syrus too, in his Hymn to Jupiter, as cited by Kercher (in *Oedip. Egyptiac.*), has the following lines:

*O theos esti kuklos, tetragonos ede  
trigonos,  
Keinos de gramme, kentron, kai punta  
pro panton.*

*i.e.* Jove is a circle, triangle and square, Centre and line, and *all things before all*. From which testimonies the antiquity of this sublime doctrine is sufficiently apparent.

And here it is necessary to observe that nearly all philosophers prior to Jamblichus (as we are informed by Damascius) asserted indeed that there is one *super-essential* God, but that the other gods had an *essential* subsistence, and were deified by illuminations from *the one*. They likewise said that there is a multitude of super-essential unities, who are not self-perfect subsistences, but illuminated unions with deity, imparted to essences by the highest God. That this hypothesis, however, is not conformable to the doctrine of Plato is evident from his *Parmenides*, in which he shows that *the one* does not subsist in itself. (See vol. iii, p. 133). For as we have observed from Proclus, in the notes on that Dialogue, every thing which is the cause of itself and is self-subsistent is said to be in itself. Hence as producing power always comprehends according to cause that which it produces, it is necessary that whatever produces itself should comprehend itself so far as it is a cause, and should be comprehended by itself so far as as it is caused; and that it should be at once both cause and the thing caused, that which comprehend, and that which is comprehended. If therefore a subsistence

in another signifies, according to Plato, the being produced by another more excellent cause (as we have shown in the note to p. 133, vol. iii), a subsistence in itself must signify that which is self-begotten, and produced by itself. If *the one* therefore is not self-subsistent as even transcending this mode of subsistence, and if it be necessary that there should be something self-subsistent, it follows that this must be the characteristic property of that which immediately proceeds from the ineffable. But that there must be something self-subsistent is evident, since unless this is admitted there will not be a true sufficiency in any thing.

Besides, as Damascius well observes, if that which is subordinate by nature is self-perfect, such as the human soul, much more will this be the case with a divine soul. But if with soul, this also will be true of intellect. And if it be true of intellect, it will also be true of life: if of life, of being likewise; and if of being, of the unities above being. For the self-perfect, the self-sufficient, and that which is established in itself, will much more subsist in superior than in subordinate natures. If therefore these are in the latter, they will also be in the former, I mean the subsistence of a thing by itself, and essentialized in itself; and such are essence and life, intellect, soul, and body. For body, though it does not subsist from, yet subsists by itself; and through this belongs to the genus of substance, and is contradistinguished from accident, which cannot exist independent of a subject.

Self-subsistent superessential natures therefore are the immediate progeny of *the one*, if it be lawful thus to denominate things, which ought rather to be called ineffable unfoldings into light from the ineffable; for progeny implies a producing cause, and *the one* must be conceived as something even more excellent than this. From this divine self-perfect and self-producing multitude, a series of self-perfect natures, viz. of beings, lives, intellects, and souls proceeds, according to Plato, in

the last link of which luminous series he also classes the human soul; proximately suspended from the dæmoniackal order: for this order, as he clearly asserts in the Banquet, "stands in the middle rank between the divine and human; fills up the vacant space, and links together all intelligent nature." And here to the reader, who has not penetrated the depths of Plato's philosophy, it will doubtless appear paradoxical in the extreme, that any being should be said to produce itself, and yet at the same time proceed from a superior cause. The solution of this difficulty is as follows:—Essential production, or that energy through which any nature produces something else by its very being, is the most perfect mode of production, because vestiges of it are seen in the last of things; thus fire imparts heat by its very essence, and snow coldness. And in short, this is a producing of that kind, in which the effect is that secondarily which the cause is primarily. As this mode of production therefore, from its being the most perfect of all others, originates from the highest natures, it will consequently first belong to those self-subsistent powers, who immediately proceed from the ineffable, and will from them be derived to all the following orders of beings. But this energy, as being characterized by the essential, will necessarily be different in different producing causes. Hence, from that which subsists at the summit of self-subsistent natures, a series of self-subsisting beings will indeed proceed, but then this series will be secondarily that which its cause is primarily, and the energy by which it produces itself will be secondary to that by which it is produced by its cause. Thus, for instance, the rational soul both produces itself (in consequence of being a self-motive nature), and is produced by intellect; but it is produced by intellect *immutably*, and by itself *transitively*; for all its energies subsist in time, and are accompanied with motion. So far therefore as soul contains intellect by participation, so far it is produced by intellect, but so

far as it is self-motive it is produced by itself. In short, with respect to every thing self-subsistent, the summit of its nature is produced by a superior cause, but the evolution of that summit is its own spontaneous energy; and through this it becomes self-subsistent and self-perfect.

That the rational soul, indeed, so far as it is rational, produces itself, may be clearly demonstrated as follows:—That which is able to impart any thing superior and more excellent in any genus of things, can easily impart that which is subordinate and less excellent in the same genus; but *well being* confessedly ranks higher and is more excellent than *mere being*. The rational soul imparts *well being* to itself, when it cultivates and perfects itself, and recalls and withdraws itself from the contagion of the body. It will therefore also impart *being* to itself. And this with great propriety; for all divine natures, and such things as possess the ability of imparting any thing primarily to others, necessarily begin this energy from themselves. Of this mighty truth the sun himself is an illustrious example; for he illuminates all things with his light, and is himself light, and the fountain and origin of all splendour. Hence, since the souls impart life and motion to other things, on which account Aristotle calls an animal *antokinton*, *self-moved*, it will much more, and by a much greater priority, impart life and motion to itself.

(To Be Continued.)

✱ ✱ ✱

Unveil for us, O Glory of Love and Life,  
That Wisdom of the Eternal  
By which we may walk in the ways of  
Truth and the Peace and Fellowship  
of Understanding;  
And may the Power and Blessing of  
Service  
Bind us and all men in the unity of heart  
and purpose,  
And bring the Light of the Overworld  
to shine upon us  
Till we pass into its radiance at our  
life's end.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Continued from Page 15.)

### III.

This question, born of sadness and weariness, which seems to us essentially part of the spirit of the nineteenth century, is in fact a question which must have been asked all through the ages. Could we go back throughout the history intelligently, no doubt we should find that it came always with the hour when the flower of civilization had blown to its full, and when its petals were but slackly held together. The natural part of man has reached then its utmost height; he has rolled the stone up the Hill of Difficulty only to watch it roll back again when the summit is reached,—as in Egypt, in Rome, in Greece. Why this useless labour? Is it not enough to produce a weariness and sickness unutterable, to be forever accomplishing a task only to see it undone again? Yet that is what man has done throughout history, so far as our limited knowledge reaches. There is one summit to which, by immense and united efforts, he attains, where there is a great and brilliant efflorescence of all the intellectual, mental and material part of his nature. The climax of sensuous perfection is reached, and then his hold weakens, his power grows less, and he falls back, through despondency and satiety, to barbarism. Why does he not stay on this hill-top and look away to the mountains beyond, and resolve to scale those greater heights? Because he is ignorant, and seeing a great glittering in the distance, drops his eyes bewildered and dazzled, and goes back for rest to the shadowy side of his familiar hill. Yet there is now and then one brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. Poets and philosophers, thinkers, and

teachers,—all those who are the "elder brothers of the race,"—have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold.

Those gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. That it is possible to enter here, to pass through those Gates, some one or two have shown us. Plato, Shakspeare, and a few other strong ones have gone through and spoken to us in veiled language on the near side of the Gates. When the strong man has crossed the threshold he speaks no more to those on the other side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them.

### IV.

What men desire is to ascertain how to exchange pain for pleasure; that is, to find out in what way consciousness may be regulated in order that the sensation which is most agreeable is the one that is experienced. Whether this can be discovered by dint of human thought is at least a question worth considering.

If the mind of man is turned upon any given subject with a sufficient concentration, he obtains illumination with regard to it sooner or later. The particular individual in whom the final illumination appears is called a genius, an inventor, one inspired; but he is only the crown of a great mental work created by unknown men about him, and receding back from him through long vistas of distance. Without them he would not have had his material to deal with. Even the poet requires innumerable poetasters to feed upon. He is the essence of the poetic power of his time, and of the times before him. It is impossible to separate an individual of any species from his kin.

If, therefore, instead of accepting the unknown as unknowable, men were with

*one accord* to turn their thoughts towards it, those Golden Gates would not remain so inexorably shut. It does but need a strong hand to push them open. The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavour of the man, is found the key which unlocks those great Gates. And when they open, what is it that is found?

Voices here and there in the long silence of the ages speak to answer that question. Those who have passed through have left words behind them as legacies to others of their kin. In these words we can find definite indications of what is to be looked for beyond the Gates. But only those who desire to go that way read the meaning hidden within the words. Scholars, or rather scholiasts, read the sacred books of different nations, the poetry and the philosophy left by enlightened minds, and find in it all the merest materiality. Imagination glorifying legends of nature, or exaggerating the psychic possibilities of man, explains to them all that they find in the Bibles of humanity.

What is to be found within the words of those books is to be found in each one of us; and it is impossible to find in literature or through any channel of thought that which does not exist in the man who studies. This is of course an evident fact known to all real students. But it has to be especially remembered in reference to this profound and obscure subject, as men so readily believe that nothing can exist for others where they themselves find emptiness.

One thing is soon perceived by the man who reads: those who have gone before have not found that the Gates of Gold lead to oblivion. On the contrary, sensation becomes real for the first time when that threshold is crossed. But it is of a new order, an order unknown to us now, and by us impossible to appreciate without at least some clew as to its character. This clew can be obtained undoubtedly by any

student who cares to go through all the literature accessible to us. That mystic books and manuscripts exist, but remain inaccessible simply because there is no man ready to read the first page of any one of them, becomes the conviction of all who have studied the subject sufficiently. For there must be the continuous line all through: we see it go from dense ignorance up to intelligence and wisdom; it is only natural that it should go on to intuitive knowledge and to inspiration. Some scant fragments we have of these great gifts of man; where, then, is the whole of which they must be a part? Hidden behind the thin yet seemingly impassable veil which hides it from us as it hid all science, all art, all powers of man till he had the courage to tear away the screen. That courage comes only of conviction. When once man believes that the thing exists which he desires, he will obtain it at any cost. The difficulty in this case lies in man's incredulity. It requires a great tide of thought and attention to set in towards the unknown region of man's nature in order that its gates may be unlocked and its glorious vistas explored.

That it is worth while to do this whatever the hazard may be, all must allow who have asked the sad question of the nineteenth century,—Is life worth living? Surely it is sufficient to spur man to new effort,—the suspicion that beyond civilization, beyond mental culture, beyond art and mechanical perfection, there is a new, another gateway, admitting to the realities of life.

## V.

When it seems as if the end was reached, the goal attained, and that man has no more to do,—just then, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and skepticism which is death,—then it is that in fact, if he will but look, the Golden Gates are before him. With the culture of the age within him and assimilated perfectly, so that he is himself an incarnation of it, then he is fit

to attempt the great step which is absolutely possible, yet is attempted by so few even of those who are fitted for it. It is so seldom attempted, partly because of the profound difficulties which surround it, but much more because man does not realize that this is actually the direction in which pleasure and satisfaction are to be obtained.

There are certain pleasures which appeal to each individual; every man knows that in one layer or another of sensation he finds his chief delight. Naturally he turns to this systematically through life, just as the sunflower turns to the sun and the water-lily leans on the water. But he struggles throughout with an awful fact which oppresses him to the soul,—that no sooner has he obtained his pleasure than he loses it again and has once more to go in search of it. More than that; he never actually reaches it, for it eludes him at the final moment. This is because he endeavours to seize that which is untouchable and satisfy his soul's hunger for sensation by contact with external objects. How can that which is external satisfy or even please the inner man,—the thing which reigns within and has no eyes for matter, no hands for touch of objects, no senses with which to apprehend that which is outside its magic walls? Those charmed barriers which surround it are limitless, for it is everywhere; it is to be discovered in all living things, and no part of the universe can be conceived of without it, if that universe is regarded as a coherent whole. And unless that point is granted at the outset it is useless to consider the subject of life at all. Life is indeed meaningless unless it is universal and coherent, and unless we maintain our existence by reason of the fact that we are part of that which is, not by reason of our own being.

This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and co-

herence. The separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical fantasy called space, is a nightmare of the human imagination. That nightmares exist, and exist only to torment, every child knows; and what we need is the power of discrimination between the phantasmagoria of the brain, which concern ourselves only, and the phantasmagoria of daily life, in which others also are concerned. This rule applies also to the larger case. It concerns no one but ourselves that we live in a nightmare of unreal horror, and fancy ourselves alone in the universe and capable of independent action, so long as our associates are those only who are a part of the dream; but when we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it. While man refuses to make the effort of discrimination which would enable him to distinguish between the shapes of night and the active figures of day, this must inevitably happen.

But if man has the courage to resist this reactionary tendency, to stand steadily on the height he has reached and put out his foot in search of yet another step, why should he not find it? There is nothing to make one suppose the pathway to end at a certain point, except that tradition which has declared it is so, and which men have accepted and hug to themselves as a justification for their indolence.

*(To Be Continued.)*

## THEOSOPHY AS A BASIS FOR ETHICS

Theosophy propounds no system of Ethics as such, but it points to basic principles existing in Man and the Universe by means of which anyone can formulate a code for himself. This code while it may go far beyond, it will probably have much in common with that Ethic universally appreciated by all races in all ages which is included in the words decency and courtesy.

Ethical systems in the past have been founded upon religious dogmas and supported by religious sanctions. When the dogmas of our Western religions became discredited in the light of scientific knowledge, the foundation of our Ethical system collapsed. The folly of basing an Ethical system upon things which time will change can never be more evident than it is today. Nothing but the changeless laws of Nature, nothing but the innate nature of Man and the Universe, nothing but these imperishable things which are not affected by time and change of opinion, are good enough to form a basis of a system of Ethics for civilized people.

Theosophy offers the hypothesis that Life in spite of appearances is One, and that consequently no human being can really benefit at the expense of another. We are all, as it were, in the same boat, what is good fortune for one is, in some measure, good fortune for all. We are all isolated fragments of the One Life, and this Life can be poisoned or enriched at any point.

Hand in hand with this hypothesis is another; that this is a Universe of Law where every thought and every action is accounted for; there is constant adjustment and every force tends to be equilibrated. Every energy which man projects is coloured by his personality and sooner or later, comes back to him for adjustment for good or ill. There is no reward or punishment about it, but simply effects inexorably following upon causes. We

get out of this Universe the exact equivalent of what we put into it, nothing is added, nothing is taken away. Harmonious thinking and acting, that is living in accord with the innate nature of things, brings as its effect a fuller sense of Life and a deeper contentment; discordant separative energies are adjusted at the centre from which they were projected with a shattering effect; this is the explanation of practically all suffering.

These two hypotheses which can be proved to be true by anyone who will watch and observe and test them out in his own life, and in the lives of others, form a basis for Ethics which will stand the closest examination from any angle and which neither time nor change of belief nor any scientific disclosures can alter. If this were taught as part of our elementary educational system what a marvellous improvement in human life would be observed. It would be seen to be sheer madness to try to beat the game and get ahead by riding rough shod over our fellows.

The obvious evils which everybody recognizes as such are not the real evils today; the real evils are the imitation goods, refined selfishness masquerading in altruistic and noble sentiments, which often deludes us into giving it our allegiance and support.

The question was asked: What happens Karmically as a result of those rare actions which are really impersonal, where no shadow of a thought of Self enters? Here we have to make a clear distinction between selfless actions on the one hand and unselfish actions on the other. In the latter class of action though often self-sacrificing and altruistic and performed in the best cases without any conscious thought of self-benefit in the way of gratitude or future return, there is yet deep at the back of the mind the expectation, perhaps of good Karma and the stimulus and warm glow of self-approval. There is nothing wrong about this, indeed it is Nature's reward and method of encouraging such actions, but it indicates that the

action is still personal and ego-centric, however refined. Such energies when they come to adjustment bring to the personal self an increased well-being, but because they were projected from a *personal* centre, the final result is still to build up and strengthen the personal Self,—that which contains the sense of Me and Thee. This is all necessary and inevitable in the growth of the individual toward impersonality, but it is no place at which to stop, and it is important to realize this for it is fatally easy to come to live upon the satisfaction obtained from unselfish actions,—a form of spiritual dram drinking which builds up a refined egoism and disintegrates spiritually.

If we watch our reactions and detect the secret expectation of a future return and the present glow of self-approval, and realize that this is not good enough, that we are not yet capable of doing an action for the sake of its own inherent beauty, but still demand a reward, then we are at least on the right track and have but gradually to inure ourselves to cease from wanting even a shadow of a return and to condemn as unworthy any trace of self-approval, and then the impersonal element in our best actions will grow.

What then happens as a result of a truly impersonal action? The energy projected although not bound back by any wish for a return, yet is still energy and has to be accounted for. It returns to the centre from which it came and to which it is magnetically linked; awakening there a deepened perception, a finer spiritual insight, and makes it easier for the student to reach that impersonal level again. Consequently it is extremely important for the Theosophical student to true up his perceptions and to know what constitutes a really fine and just action. He should sense it; cultivate the taste, as one would cultivate the taste for fine Art or Music; study it until he knows it more and more; brood over it; think over it, and try to discriminate at all times the truly fine from the imitation.—*Orpheus Lodge Discussion.*

## THE DRUID LODGE

11 and 12 Merrion Row, Dublin

The OBJECT of the Druid Lodge is (a) to cultivate the ideal of a Universal Spiritual Brotherhood of Humanity, and (b) to demonstrate by teaching and example that this ideal is an attainable reality.

The TRUE DRUID is a man of:—COMPASSION: HARMONY OF SOUL: SKILL IN ACTION: SPIRITUAL VISION.

Three signs of COMPASSION are:—*Understanding* which turns a man aside rather than disturb a tired animal lying in the way. *Understanding* which weeps for the sorrows of children. *Understanding* which meets every stranger with a brotherly hand.

Three signs of Harmony of soul are:—An eye to see nature. A heart to comprehend nature. A courage to live with nature.

Three signs of Skill in Action are:—To love one's work. To understand one's work. To work with will for no reward.

Three signs of Spiritual Vision are:—Love for all things. Justice for all beings. Joyful obedience to Universal Law.

UNIVERSAL WISDOM is that Divine Vision which sees all things in just relative proportion as inseparable parts of an indivisible whole which is infinite and perfect.

THE DISCIPLE is one who seeks to know the Universal Law, to live according to the Law, and at last to become a perfect instrument of the Law.

OCCULTISM is the pursuit of arcane knowledge.

TRUE OCCULTISM is the Path of the Disciple, and leads to Divine Wisdom.

\*\*\*

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Dudley W. Barr, 14 Huntley St., Toronto.  
 Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 845 Church Street, Toronto.  
 William A. Griffiths, 87 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.

## GENERAL SECRETARY

Albert E. S. Smythe, 88 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

The Radio addresses delivered in Toronto have been a marked success in their results although the funds were lacking \$50 of the cost, and this deficit must be made good. About a hundred enquiries were mailed to the Committee requesting copies of the talks, and about 2000 of these were distributed.

\* \* \*

An application for a Charter for a Lodge of the Society has been signed in Kitchener, and as soon as the usual formalities have been complied with the Charter will be issued and the Lodge established. Mr. Alexander Watt, a former member of the London Lodge, has been responsible for initiating this activity.

\* \* \*

White Lotus Day should not be forgotten by any of our Lodges or members. The 8th of May falls on a Wednesday this year, an excellent evening for special

celebrations. On its first celebration at Adyar in 1892 the 12th Chapter of the Bhagavad Gita was read, and the passage in Arnold's Light of Asia, beginning "Lo! the Dawn," to the end of Book the Sixth. Each Lodge can prepare its own programme.

\* \* \*

Copies of Capt. P. G. Bowen's notable article, "The Way Towards Discipleship", may be had for Ten Cents each. For free distribution these will be sold at twenty for a dollar. For sale, at fifteen for a dollar. Mr. James Morgan Pryse's article, "Memorabilia of H. P. Blavatsky," are to be had at Five Cents each, size to fit a No. 8 envelope. These will be sold also at twenty for fifty cents for those who wish to distribute them free. Apply to this Office.

\* \* \*

Mrs. Alice A. Bailey of New York and Mr. Foster Bailey paid a visit to Toronto on April 5, 6 and 7. Mrs. Bailey spoke in The Theosophical Hall to large audiences, that on Sunday evening taxing the capacity of the Hall, which seats 500. Mrs. Bailey spoke of the surprising number of men at the meetings, as she thought. She had just returned from a long visit to England and the European Continent. It was only in Holland, she said, that she found any parallel to the work being done in Toronto.

\* \* \*

We are glad to see Miss Charlotte E. Woods' name once more in The Theosophist, Adyar. She writes on the present value of Theosophy and the T. S. to the world, and holds that Theosophy has changed the old Victorian world into the New. In this she says, "we have to give to the Theosophical Movement the widest possible interpretation." That is just the point, and we should have this view expounded at the Fraternization Convention. Mr. Ernest Wood concludes his notes on the First Stanza of the Book of Dzryan.

\* \* \*

William Quan Judge, the third most important Founder of the Theosophical

Society was born April 13, 1851 and died March 21, 1896. He was 20 years junior to Madame Blavatsky. He was a great organizer and left 125 Lodges in the American field at his death. He built entirely on The Secret Doctrine, The Key to Theosophy and other works of H.P.B. His own contribution consisted of Letters That Have Helped Me, Echoes from the Orient, The Ocean of Theosophy, and editions of the Bhagavad Gita and Patanjali. His epitaph might consist of the quaint New England saying, "Most sticks are found under the best apple tree."

✱ ✱ ✱

Mrs. Miriam Salanave, whose articles in our magazine will be remembered, has been in India, Japan and China since she left America in 1929 and has become a Buddhist nun. She has made pilgrimages to all the leading shrines in Asia and has now planned a Western Women's Buddhist Bureau, through which it is hoped to establish a Buddhist Women's Home Journal and undertake other activities including a Buddhist Library. She has issued an interesting pamphlet summarizing these plans and activities, illustrated with pictures of Buddhist monks and nuns she has met. Correspondence is invited at the Bureau, Apt. 4, 715 McAllister Street, San Francisco, California.

✱ ✱ ✱

The death is announced of Mrs. L. Saxe-Holmes in her 82nd year, a member of the Montreal Lodge, and a woman well known in that city for her devoted work in penal reform and in prisoners' welfare work. She was keenly interested in the establishment of a Domestic Relations Court and succeeded in having a Juvenile Court brought into existence in Montreal. She was a daughter of the late Hon. James Saxe of Vermont. The death is also announced on February 25 of Mrs. Knowles, a staunch Theosophist, and one who radiated love and goodwill to all. She had been a member of the Montreal Lodge for over twenty years and prior to that was a member in Boston.

Dr. Arundale has sent every Lodge in the Society a special set of literature dealing with the campaign for "Straight Theosophy" which he intimated he would inaugurate. Pamphlets and circulars accompany a large chart for the months of October, November and December next, in which a programme of meetings to be held is scheduled, with books to be studied and other suggestions to attract the public and build up the interest of existing members. We commend these suggestions to our membership as they may serve as the basis of organization for such activity, and may be modified and added to as may be deemed best. What is really needed is for each member to be so interested that he or she would feel it to be a duty and a privilege to interest others in what was so important to themselves. Until our membership realizes that they have the most wonderful gift that life can give or the world supply in the truths of Theosophy, the Society will be as dead as the Church of Laodicea.

✱ ✱ ✱

The Point Loma Quarterly, The Theosophical Path, for April, has an unusually interesting bill of contents. First is an article by Dr. de Purucker on "Death and Afterwards." This is one of the most simple, logical and intelligible articles on this subject we have read, and will be hailed with satisfaction by many who have never been able to get the facts clear in their minds before. It incidentally deals with the four states of consciousness, and clears away most of the confusion with which so many writers surround the subject. Arthur A. Beale, M.D., writes on "The Cosmos of the Blood" an elucidation which students should not neglect. There are a dozen other articles in this issue all of importance and of outstanding literary quality. In the Book Reviews Mr. Jinarajadasa is given high praise for his book "Did Madame Blavatsky Forge the Mahatma Letters?"

The Theosophical Quarterly for April is an excellent number. The Editorial section deals with the problem of genius, contrasting the occult view with that of the modern neurologist, and leaving the latter much to apologize for. The well-known antagonism of the Quarterly to Democracy is manifested in the next section. Perhaps our friends lack patience with the stupidity and ignorance of the democratic governments everywhere. The affinity between mechanism and communistic states of mind is noted, though it seems to us rather a result than an affinity. Machinery has mastered our civilization and will kill it if a change is not made. We must quote the last paragraph of Cave's Fragments. "Two Ancient Records" give accounts from Egyptian records of 1430 B.C., and 1288 B.C. The latter is especially interesting giving an account of the great battle of Kadesh between Rameses II and the Hittites. In both narratives the appearance of a God is described, and should be read by students.

✱ ✱ ✱

## ELECTION OF THE GENERAL EXECUTIVE

Mrs. Lilian Currie, Hamilton.  
N. W. J. Haydon, Toronto.  
F. B. Housser, Toronto.  
Miss M. E. Crafter, Toronto.  
Lt.-Col. E. L. Thomson, Toronto.  
Kartar Singh, Toronto.  
Felix A. Belcher, West End, Toronto.  
Dr. Washington E. Wilks, Orpheus,  
Vancouver.

William A. Griffiths, Montreal.

The above are the names nominated by the Lodges indicated. Ballots will be sent out immediately to each member in good standing, as only those whose dues are paid up to June 30 are entitled to vote. They are requested to number their voting slips without delay and return them at once to the General Secretary in the envelopes supplied. The Election will close on May 25 and the scrutiny will be con-

ducted on that day if possible. Secretaries who receive ballots from their members should forward them not later than May 20.

## THE GENERAL EXECUTIVE

The General Executive met on April 5, with all members present except Messrs. Kartar Singh and Griffiths. An objection to the length of the Taylor's Introduction to Plato in the magazine was discussed and the matter left to the Editor. It was reported that an application from Kitchener for a Charter had been received from nine new members and this was approved. Dr. Arundale's suggestion that new forms be used for diplomas, applications, etc., was tabled, and also the sending out of a letter transmitted for presentation to new members. A long discussion ensued on the copy of a letter sent to members of the General Council originally directed to the Recording Secretary at Adyar, regarding the formation of two national societies in Canada. Should such action be taken the Canadian Lodges would have no choice but would have to join up under the jurisdiction in which they found themselves. It was finally decided to write to the Recording Secretary to ask for a suspension of action until Mr. Belcher, who was going out west, had the opportunity of considering the situation, interview the various parties concerned, and report fully on the matter. The next meeting will be held on June 2.

## THE FRATERNIZATION CONVENTION

The dates chosen for the Fraternization Convention are August 23, 24 and 25, Friday to Sunday. The intention was to have afternoon meetings, leaving the mornings free for visitors to see the great Canadian National Exhibition. Special railway rates are to be had from all points on both sides of the border. The meetings will be held in the Theosophical Hall, 52

Isabella Street, which is central and near to many hotels and boarding houses. It is announced that neither Dr. Arundale nor Dr. de Purucker can be present. No definite arrangements have yet been made for speakers, but it is hoped that Dr. Alvin B. Kuhn, Mr. G. Rupert Lesch, Mr. Roy Mitchell, and others who have spoken at previous Conventions as well as various local speakers may be depended upon to assist. There are many others who may be present and we should feel much obliged if the names of those likely to attend and who wish to speak were sent to us at the earliest opportunity. A tentative programme may be expected for next month.

## CORRESPONDENCE

### FRATERNIZATION IN THE T. S.

Editor Canadian Theosophist:—Very flattering are "Iota's" remarks upon my arguments for fraternization in the Theosophical movement, and his question about A.M.O.R.C. is a shrewd one.

I am not aware of having expressed any opinion publicly on A.M.O.R.C., favourable or otherwise, and the word I used in the December article was "conflict" not "dislike."

I reproduce the passage: "There is no Theosophical virtue in joining only with people who accept your beliefs and loyalties, but it does require the exercise of Theosophy *to associate with people whose views conflict with yours*, for the purpose of convincing the world that universal brotherhood is practicable."

This passage should be read in connection with the context. In the previous paragraph I had said that the association referred to was based upon the practice of brotherhood, and in the succeeding paragraph wrote, "Theosophy is altruism."

In fact, my concern throughout the whole article was for fraternization *within* the Theosophical Movement. Therefore, the phrase I have italicized above, namely, "to associate with people whose views conflict with yours," is qualified by what goes

before and after, and may be thus extended: "To associate with people who, accepting the principle of universal brotherhood (altruism), and endeavouring to practice it, yet have views on other subjects which conflict with yours, this association to be for a certain specific purpose, the convincing of the world that universal brotherhood is practicable."

I am not aware that A.M.O.R.C. teaches universal brotherhood, with its implication of self-sacrifice, therefore this Fraternity cannot be said to be inside the Theosophical Movement.

Altruism is not possible without self-sacrifice and what I pleaded for was that we should sacrifice our fondness for our personal predilections in the interests of Humanity.

Association with A.M.O.R.C. seems to me to be on a par with association with the Ford Motor company, the chamber of commerce, or the Roman Catholic church. None of these three is absolutely evil and each may do good to some. Whether the Theosophical Movement can associate with these organizations to further universal brotherhood, is a remote question. Let us solve our immediate problem first.

Fraternization within the Theosophical Movement resembles those efforts on a wider scale known as the National Conference of Jews and Christians and The World Fellowship of Faiths, whose aim is to bring about better relationships between men of various creeds.

Shall we acknowledge that our efforts are less effective than theirs, that the spirit of Theosophy is stronger outside the Movement than within it? Yours fraternally.

Cecil Williams.

49 East 7th St., Hamilton, Ont.

### SUPPRESSION OF FACTS

Editor, The Canadian Theosophist:—Captain P. G. Bowen's letter in your March issue, evidently solicited by the United Lodge of Theosophists, calls for

my assurance in reply to his admonition that I "should honourably acquit the Editors of the *Bulletin* of any intention to suppress passages which she conceives may not be to their liking," that any misgiving I had on the subject of the U.L.T. suppression of a part of Commdr. Bowen's Notes was not due to the uncharitable suspicion assigned to it, but to well founded evidence of U.L.T. procedure in their own printed page.

"The Theosophical Movement" (1925) does not hesitate to suppress actual facts "not to their liking" where such facts affect the status of one whom they represent as above the sphere of delusion; and as a foil to this picture other Theosophists of early days are misrepresented and their aims twisted and distorted with a venom for which unbrotherliness is too light a word. Moreover the upholding of H. P. B.'s teaching is not at stake, their strictures are directed solely at those who, holding firmly to unadulterated H.P.B., are unable to accept U.L.T. dictatorial findings with regard to her "Successors".

Captain Bowen's excellent article on "Teachers and Disciples" applies quite as much to the well disguised and anonymously expressed "claims" of the U.L.T. as to other more blatant claimants.

Dr Stokes in his "O. E. Critic" for November-December 1934 (issued within the past two months) publishes two letters which definitely prove the suppression I have been obliged to allude to in reply to Captain Bowen and also to the U.L.T. letter, which urges a plea to me for a charity of thought which they imply animates themselves.

H. Henderson.

The "H.P.B." Library,  
Victoria, B.C.,  
March 24th, 1935.

### "LET THEM ALL COME"

Editor, Canadian Theosophist:—I have read with much interest the numerous letters on the Fraternization Movement

that have been appearing recently in the Canadian Theosophist, but there is one aspect of the question that I have not seen mentioned which, I think, should be considered. I refer to the fact that the Brotherhood of which we are enjoined to form a nucleus is UNIVERSAL BROTHERHOOD, and therefore any expression of it cannot be confined to members of Theosophical Societies. If, then, a convention is to be held as an exhibition of Universal Brotherhood, invitations should be extended to as many sorts of people as possible—to religious sectarians of all kinds and to representatives of every variety of degenerated and unevolved personalities. It is hardly likely that many, if any, of these invitations would be accepted but all the same the gesture should be made for, if it is not, the Convention will represent an effort towards a limited fraternity rather than a demonstration of an universal Principle in action.

However, if the Convention be regarded as merely a friendly gathering of people who hold certain beliefs in common, I, for one, wish it every success.

W. B. Pease.

2840 Cadboro Bay Road,  
Victoria, B.C.

## REVIEWS

### "The Great Pyramid"

Mr. William Kingsland's second volume of "The Great Pyramid: in Fact and in Theory" (Rider & Co. 15/-) completes a work which is not only timely but at the present moment is essential to all who wish to escape the many fallacies and delusions that are holding the attention of multitudes of people through representations made and based on allegations concerning the Great Pyramid.

Mr. Kingsland, in fact, has joined the "debunkers" though in a very different spirit from the majority of these gentlemen, and he has "debunked"—not the Pyramid—but several of the theories and organizations which have been associated

with it. He had already shown the measurements usually relied upon in past years to be quite unreliable, and now he attacks such authorities as J. Ralston Skinner and proves that his calculations are no more worthy of credence than others, while those of Piazzzi Smyth and other observers are shown to be affected by the prejudices of the authors, and the Pyramid inch and cubit are viewed as inventions to suit the theories requiring such support. The British Israelites will find themselves at a loose end as far as the Pyramid is concerned and their prophetic estimates and those of other vaticinators are proven to have no basis in Pyramidal measurements.

Mr. Kingsland has shown already, and is struck with the remarkable "coincidence", if it be no more, that the thousandth part of 20612, which is the number discovered by John A. Parker of New York to be the perfect value of the relation of a circumference to a diameter of 6561, is the value in British inches of the Egyptian cubit used in building the Pyramid "Is this a mere coincidence, or is there some deeply occult fact underlying it?" asks our author. He accuses the prophetic and other commentators with juggling with figures in their measurements. He points out that Ralston Skinner is no less than over five feet out in the base side measurements of the Pyramid, and remarks that "his errors are due for the most part to his relying for his base measurement on the false measurements of the French Expedition and of Vyse which were made from the Sockets on the north base, and were supposed to be the correct measurement of each of the base sides all round."

Mr. Kingsland pays no attention to the suggestion of Madame Blavatsky that the Pyramids may have been built 78,000 years ago, and accepts the view that "there are no known facts to support any theory as to the builder of the Pyramid and his date other than those which attribute it to Khufu, the second king of the IVth Dynasty of Egyptian Kings." Nor has he any explanations to give of the means

by which the engineering difficulties of the structure were overcome. He doubts the use of the banked-up incline as feasible, and remarks that "it is difficult to resist the conclusion that they must not merely have had tools and appliances of which we are now totally ignorant, but may also have employed methods which nowadays would be termed *occult*."

He is impressed by the accuracy of the orientation of the Pyramid and its astronomical implications which indicate "a very considerable amount of accurate astronomical knowledge and observation." The great problem, he says, "of constructional ability is thrown back to the time of King Zoser; the great problem being as to how there could be such an apparently sudden development of stone architecture in the IIIrd Dynasty when just previously nothing apparently was used for complete structures but mud bricks, with perhaps a few examples of the use of stones for linings or floors."

His chapter on the Egyptian Book of the Dead is of great interest. He discusses the theory that the Pyramid was connected with the Egyptian Mysteries. "The ancient Adepts and Initiates", he observes, knowing that it would be highly dangerous to communicate occult secrets and ideas, "concealed their knowledge in myth and fable, but partially historical. And the danger is even more real today, when every advance in physical science is used to construct more and still more deadly weapons of destruction. Atlantis perished because of the misuse of natural forces which today would perhaps be called *occult*; and our modern 'civilization' is fast hastening to a similar catastrophic end: so close is the connection between Man's *moral* nature and the Globe he inhabits."

Mr. Kingsland favours the theory that the building of the several Pyramids was a matter of evolution, and that the builders gradually acquired skill and went on from the smaller to the greater ones. Might it not be argued that the finest of all was first built and that the others were

degenerate imitations, gradually declining in merit? We know that nations decline from the highest perfection, and that savages are not the beginning but the end of great nations.

With regard to the age of the world and of the Pyramid, one Biblical theorist sets the date of creation at 2472 B.C. and the date of the Pyramid at 2140, giving only 332 years in which to populate the world and develop all the arts and sciences of the date of the Pyramid. Both these chapters on the Book of the Dead and on the Kabala are informative to a marked degree and will repay the student even apart from the Pyramid itself.

Mr. Kingsland provides much evidence of his own knowledge of occult matters and his sympathy with such views of life. He recognizes the fact of evolution in the development of men of a type far superior to those ordinarily met with, or at least known to the public, and such men, termed Adepts and Masters, do not confess their status to all and sundry, and would never be recognized by ordinary men as differing from the common herd.

"The Adept is not *made*, he *becomes*", says Mr. Kingsland, echoing an ancient view. "Nothing but experience, practice, and a certain innate gift—a faculty or facility acquired in previous lives—will enable the individual to achieve the work of a Master, an Adept." Such men have attained to heights of wisdom and knowledge—science, if you will, that the execution of earthly plans are simple to them when, if ever, they deem it necessary to carry out such designs. Whether these are theoretical as in the case of Solomon's Temple, or actual, as in the Pyramid, it is scarcely possible for laymen to say: In any case they are symbolical.

A system of symbolical records appears to have engaged the Sages of all antiquity as a means of perpetuating the truths thus at once preserved and concealed. To unravel such symbols and to interpret the truths thus presented is the task of the student. It is a process of Initiation be-

cause the key is in each man himself. What is presented "as the path of the aspiring individual after death," as in the case of the Book of the Dead, or the symbolism of the Pyramid, "is really the path of the aspiring Initiate; for the ultimate goal of initiation is the full realization of the essential *divine nature of man*; . . . The attainment of this supreme knowledge is therefore represented as the 'resurrection from the dead', or as being 'born again'." The average man does not achieve this till after many incarnations or lives on earth, "so little does the average man learn of his real nature, so little spiritual progress does he make—progress in real spiritual knowledge and power, not in 'goodness' only—in any one incarnation."

The Great Pyramid, it is suggested, embodies in symbol and otherwise, knowledge of these mysteries. "That its secret is known to the Hierarchy of Initiates who have never lost 'the Wisdom of the Egyptians,' which is linked up with the *Book of the Dead*, and with our own Christian and other Scriptures; and that it may be learned *now* by those who, knowing how to knock at the door of the Temple of Initiation, receive admittance therein, is the firm conviction of the present writer."

This statement prefaces Mr. Kingsland's Appendix, dealing with The Ancient Mysteries. The student will find here in short space all that is essential to him as a beginning.

The man on the street who may object that these things are concealed from him and therefore probably humbug, must remember that nothing worth having is easily obtained, and that the Christian teaching is true that to gain this knowledge one must balance the whole world against his own soul. The objection that the Masters do not bother with the average man is met by the fact that the average man does not bother about himself. Why then should the Masters do so, especially when such men demand as a right the exercise of their own free will and the freedom of their own judgment?

A Master wrote to Mr. A. P. Sinnett (page 341, *Mahatma Letters*)—"Once separated from the common influences of Society, nothing draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not make his current felt a feather's weight by us, if his power is confined to the Manas (intellectual mind) . . . *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development."

We may add to this the testimony of Subba Row, in a letter just reprinted by *The Point Loma Theosophical Forum*, that he knew of "many chelas, high chelas too, very near initiation, who are ignorant of the art of reading and writing."

"You must be up and doing if you want to secure your immortality," he adds, and "this is impressed in the mind of every Occult student by his Guru. Mere goody-goodness, and irreproachable life will not help us. We must swim against the current and by dint of perseverance mount higher. If not, we will be left where we are to vegetate and rot in the scale to which we may have come. The Kingdom of Heaven ought to be taken by force. Will, irresistible, indomitable, will alone carry upward an Occult student. If he has not got that he has *no chance* whatever. Only one who toils hard can ascend a mountain peak."

Which is only another way of saying, "Many are called but few are chosen," and "Strait is the gate and few there be that enter in thereat."

Evangelical Christianity seeks to convince people that it is all as easy as getting entered on a voting list, but the difficulties have never been minimized by the real Teachers.

Mr. Kingsland is a faithful messenger, and his book on the Pyramid will impress the student with the importance of teachings over which such Titanic pains have been taken to leave their Mysteries on

record. Mr. Kingsland's work has been chiefly to show that current solutions of its problems are valueless, and that the Truth lies elsewhere.

A. E. S. S.

❖ ❖ ❖

"Aftermath"

In the new history of the Theosophical Movement which the magazine "Theosophy" is presenting to its readers, the instalment for April devotes about ten pages to the Toronto Lodge and the General Secretary of the T. S. in Canada. It would have been easy to obtain correct information on the subject by submitting the "copy" to those concerned before printing it. However as "corrections, rejections, criticism, questions and comments are invited from all readers on any facts or conclusions stated in this series", we venture to comment—not on the facts, but on statements made purporting to be facts. Perhaps they are not important, but inaccuracy in such matters disturbs one's confidence in the rest of the narrative, especially when it would have been so easy to get things straight.

"The originally 'Canadian Section' of the Adyar T. S., now designated as the Theosophical Society in America" is the first mistake. When the Canadian Lodges were organized in 1919, the Charter was issued to The Theosophical Society in Canada by Mrs. Besant, so that there never was a Canadian Section, though some members, following the custom of years before, still persist in the use of the term made familiar in the "American Section".

*The Lamp*, which is mentioned, was begun in 1894 and suspended after some years. Before Mr. Judge's death in 1896 there had been much squabbling and disagreement following the Boston Convention of 1895. At that Convention, in which Robert Crosbie and Louis Wade of Boston took a leading part, the autonomy of the American Lodges was asserted. Originally every Lodge was autonomous, but Col. Olcott was always opposed to autonomy and suppressed the principle



when he could. Judge anticipated that the American autonomous Society would be affiliated to Adyar. He told me so himself. When Olcott refused to affiliate the Society and affirmed the separation from Adyar as a "Secession", two delegates at the Convention, Alex Fullerton and Dr. J. W. B. LaPierre of Wisconsin dissented from the rest of the delegates, and formed "the little rift within the lute that by and by will make the music mute."

The Toronto delegate voted with the majority for the Wade and Crosbie plan, though there were obvious errors made in the legal brief prepared by Mr. Wade for the case. The principle of the thing however was unimpeachable, whatever may be thought of the arguments in support. The Toronto Lodge after the Convention debated the policy for six weeks and finally on a vote of 35 to ten endorsed the vote of the delegate. The ten immediately assumed control of the Lodge and claimed all its property, Charter, furniture, library, etc., although all these had been procured at the expense of two members of the majority. However, it was decided not to fight the minority but to give them what they asked, believing in the Law of Karma.

A new Lodge, the Beaver, was formed by the majority and carried on work in the usual way, making progress as before. The minority also carried on, but in a less successful way and gradually dwindled away until in 1903 the Beaver Lodge offered its rooms and opportunities to the Toronto Lodge which accepted the conditions, and the membership of both Lodges amalgamated under the original Charter. Since then there has been uninterrupted progress, the only flaw being that a few of the ten who protested at first again withdrew from the majority and formed a small Lodge which is now directly attached to Adyar. The Separationist sentiment has always proceeded from members of the E. S.

The *Canadian Theosophist* was started in 1920 and has now begun its 16th

volume. It has represented the Adyar Society for two reasons. One is the promise of the Masters that they will watch over it and protect it, though they will not guide it. "The Society will never perish as an institution, although branches and individuals in it may," is written by K.H. (*Mahatma Letters*, 245); and also: "You have still to learn that so long as there are three men worthy of the Lord's blessing in the Theosophical Society—it can never be destroyed."

The other reason is the Golden Rule of *doing to others as one would be done by*. Many of us have been the means of bringing hundreds of people into the Theosophical Society, and to turn round and desert them, leaving them open to all kinds of misapprehensions, and to the tender mercies of those who have made and been accessory to the making of such egregious errors as Adyar has been guilty of in the last thirty years, would be as cruel as anything one could do. We at least can stand by our posts and hold up the light as we see it and know it.

Those who have never been in the T. S., nor taken the pledges H.P.B. proposed to us may perhaps be unable to appreciate this situation, but at least they might refrain from judging others. There is another consideration which probably weighs with few. It is the Karmic obligation which cannot be shirked. We are all one Brotherhood, and those who "run out" on their obligations will not be exempted from the responsibilities that rest upon those who have been "instructed".

There is no compromise, as the anonymous editors of "Theosophy" suggest, in such a course. "To steer a consistent course in such conditions was a manifest impossibility," we are told. Why should it be impossible. The Constitution of the T. S. guarantees the widest and freest liberty of opinion, thought, word and action. Why then should one hesitate to think as one sees right and act as one believes one should? In this connection note the articles by Mr. J. W. Hamilton-Jones

in the February and March issues of *The Theosophist*.

It is not necessary to conceal anything, as "Theosophy" endeavours, for example to conceal the fact that Mr. Crosbie was attached to the Point Loma Society from 1896 till 1909 or thereabouts and that he was on Mrs. Tingley's Inner Council for the greater part of that time. I warned him and Dr. Jerome Anderson of their danger and they both subsequently wrote me acknowledging my correctness, but long after my warning had gone unheeded. All the same *Theosophy* and its backers have done splendid work just as the present Point Loma Society has, and need not be afraid of the effect of telling the truth, the whole truth, and nothing but the truth about anyone and anything. There is a reward of confidence, even in spite of mistakes, that follows from frankness and open-handed dealing with all and every one. It was on account of secrecy, falsehood and chicanery that the writer left the Point Loma, or rather was expelled from that Society. The present officials deny now that either Mr. Dunlop or I was expelled, but that was the story in 1899, when *The Lamp* was revived for a while.

Where there is no freedom of opinion, no permission for frank speech and warrantable criticism, there is no room for those who wish to walk the straight path. When the T. S. refuses these privileges to us, we shall know what to do. Our Toronto Charter was issued to the Toronto Theosophical Society by Madame Blavatsky in 1891, and we are determined to be loyal to our great patron and her ideals.

All the same we are grateful for the recognition accorded the T. S. in Canada by our contemporary. The quotations which have been liberally made from our pages ought to have convinced the editors that we are not "bound hand and foot" as they allege.

As far as we can judge, the article in this month's *Theosophy* is intended to prove that there is no other course open to the honest Theosophist but to join the Los

Angeles U.L.T. The *suggestio falsi* in the statement that "Mrs. Besant undertook a lecture tour and in due course arrived at Toronto where she met Mr. Smythe and other Canadian members who were apparently 'reconciled,'" is sufficiently obvious. We are also accused of "lukewarmness". Dr. Arundale and Mr. Jinarajadasa will be amused at this verdict from Los Angeles. But it is impossible to expect sympathy from any body that still holds to the "competitive system" as the proper policy on which the Theosophical Movement should be conducted.

No matter. All who work for Theosophy and the Cause of the Masters will share in the victory that will come along at last however they may regard their fellow workers in the field. It is for us who have seen something of the glory of the reality and know what Theosophy means to the world and the races of humanity, to look with kindly eyes on all who strive in the work, and as W. Q. Judge said, "Cast no one out of your heart."

A. E. S. S.

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## MARRIAGE, DIVORCE AND SEX

Judge Ben Lindsey, who made a stir a few years ago when he set up his lawyerless divorce court, and Court of Social Relations in Denver, and who wrote a book advocating companionate marriages, recently made the prediction in an interview with the *New York Times* that "unless we open our eyes to reality and change our whole concept of the relation of the sexes, free-love, domestic chaos, and sexual anarchy are at hand."

The judge predicted seven years ago that in ten years the number of divorces granted in the United States would equal the number of marriage licenses issued in any one year. "We have three years to go", he said, "yet that has almost happened already."

Marriage, he asserted, has been unyielding to the facts of a new social and economic situation of which, he thinks, the rising tide of divorce and common law is evidence.

He professes to believe in what he calls "the good old fashioned marriage until death do us part", but admits that the problem of bringing it back is too much for him.

He sees three main reasons for the conditions he deplures, first,—the economic conditions of modern life under which it is difficult, if not impossible for men to marry much before thirty years of age; second,—the failure of religion; and third,—the inadequacy of modern education.

### Pacing The Facts

The problems raised by Judge Lindsey have many angles of approach, according to whether they are discussed by the wholly licentious; by the high-minded person who sincerely desires to see the whole question of sex, marriage and divorce put upon a

higher plane; or by the orthodox Christian, Protestant or Catholic.

The truly theosophical-minded person comes under the second category.

There is no doubt that a lot of spade work needs doing—particularly in Canada—if we do as Judge Lindsey suggests and "open our eyes to reality."

There is no doubt in the mind of any fair-minded person that our marriage and divorce laws need revising. Most of them are based on the old Roman Catholic assumption that marriage is a sacrament more than a civil contract. It is, in fact, not possible to get a civil marriage in Ontario even though the parties concerned have no belief or faith in the church to join them.

The obedience clause in the marriage ceremony has long been protested against by modern-minded women and even when ostensibly assented to, is rarely, if ever, taken seriously by either the man or the woman.

There is almost universal agreement that divorce should be obtainable on many other grounds than that of adultery, the only one which the law in Canada recognizes.

Adultery itself has come to have a new meaning. For a couple to continue to live together as man and wife when there is no love between them is considered by most high-minded young people these days as more adulterous than living out of wedlock with a person one loves.

Under English and Canadian law the mutual desire for separation by persons who have done nothing morally objectionable is no grounds for a divorce. Under such circumstances the man cannot give his wife a divorce unless he deliberately goes and has relations with some other woman even though it may be utterly repulsive to him.

A recently published book "Holy Deadlock" showing the effect of this with scathing satire was banned, it is understood, in England.

#### The Theosophical Attitude

These, supposedly, are some of the realities Judge Lindsey believes have got to be faced and dealt with if, in his opinion, we are to avoid domestic chaos and sexual anarchy.

We are obviously, as he says, "unyielding to the facts of a new social and economic situation with changed concepts and changing values.

Sex, which is usually—though not always justly—associated with the marriage-divorce problem is still considered by most people—men and women—as either funny, dirty or unmentionable, an uncomplimentary comment on our state of mind.

Students of the Secret Doctrine will not find anything there sanctioning this attitude. The Doctrine and all scriptural writings—including the Bible—mention and discuss sex naturally and openly.

The student is left free to make up his own mind on the question of marriage, divorce and sex in general. Every one's views will reflect their owner's own particular state of development. What is right for one may not be right for another.

In the Key to Theosophy we find marriage-responsibilities classed as one of the Theosophist's first duties because "destiny has arranged them," but the duty of the Theosophist to himself is "never to do a thing by halves. If he thinks it is the right thing to do, let him do it openly and boldly, and if wrong never to touch it." (see page 177).

This makes it a matter between each man and woman and their own higher self and is definitely against secret indulgences and what Whitman called "the sly settee and the adulterous couple."

It is a rebuke to married couples who, while making it appear to the world that they are mutually content to be together, long in their hearts to be with some one else and sneak there secretly when opportunity permits.

tunity permits.

To passively accept one's circumstances in life as "Karma" and not likewise to accept any breaking up of those circumstances as karma is to be inconsistent, especially as Karma alters circumstances life after life in the life of the soul.

This is one side of the story, yet "save in a few exceptional cases of practical occultism, marriage is the only remedy against immorality", says Madame Blavatsky. (Key to Theos. 177).

"Practical occultism", she has previously defined as "being done forever with what men call life"; desiring "one thing and one thing only, to know the truth and to be able to help others."

This seems to be a recognition of the fact that few individuals at the present stage of the race's development, are prepared for any enlightened teaching concerning marriage and sex.

Whitman said one of his reasons for writing "Leaves of Grass" was to prepare for and *necessitate* morals.

#### The Curse

All this being so the "curse" spoken of in the Secret Doctrine (II:226) will continue to pursue mankind.

Although the early church fathers said, "the curse on man came with the formation of woman," the curse, as the Doctrine explains it, did not begin with the formation of either man or woman but was "a natural sequence of evolution."

The curse, it says, "is the natural longing to recover a lost state, forever cheated."

The lost state is the state of union which, according to the Doctrine, the race knew in its androgyne days, before the division into sexes, when there was neither male nor female.

In his past physiological evolution man has passed from ethereal to physiological procreation and is now moving toward the second phase of his primitive state when "woman knew no man," says the Doctrine (II:433). Human progeny was then "created, not begotten".

That state, according to the Doctrine, will return though it may still be millions of years away.

No matter how far away it may be, it suggests a period ahead in which all present ideas of marriage, divorce and sex will be destroyed and women and men both find emancipation through a recovery of man's lost state of consciousness—a sense of unity with themselves and with others.

In this emancipation it appears to be the function of the two sexes to help each other to find themselves, for if union cannot be realized in the relationship of one man and one woman, how can it ever be found in the relationship of one man or woman to the whole of mankind?

### MAYA RUINS IN HONDURAS

At the present time there are several archaeological commissions working among the ruins of ancient cities belonging to the forgotten civilizations of Mexico, Guatemala and Honduras. The Yucatan Peninsula is an exceedingly rich field and the discoveries made there have thrown a great deal of light on the customs, religions and learning of its former inhabitants. The innumerable buildings of its many cities, its well-planned and splendidly built systems of roads, canals, sewers and irrigation systems, indicate that the Peninsula was at one time the home of millions of persons. The date of this civilization has not been agreed upon by archaeologists, although all will agree that it flourished at least one thousand years ago.

But the Yucatan was the 'New Empire' of an earlier Mayan culture. The 'Old Empire' occupied a triangular region extending at the base from the city of Palenque in the province of Chiapas, Mexico, through Guatemala and British Honduras to the Atlantic coast. The apex of the triangle was the ancient City of Copan which is situated inland in Honduras midway between the Atlantic and the Pacific.

### Recent Discoveries

Recent earthquakes in the vicinity of Copan exposed great stone staircases and lead to discoveries which are believed by the Carnegie Commission, to indicate that Copan, the largest and most ancient of Mayan cities, was also the most important centre of ancient Mayan civilization. The newspaper accounts of these discoveries are brief but there is sufficient to show that the former inhabitants of this city possessed a high degree of engineering capacity, were skilled in metal working and pottery, had a good knowledge of astronomy and also had a highly organized religion. Mr. Stromsvik, who is in charge of the Carnegie Institution's work at Copan considers that "the discoveries will startle the scientific world".

But all the discoveries of recent years have not thrown any light on the origin of the Mayas. That they were highly civilized is admitted, but the civilization seems to have been suddenly deposited on the American Continent. There is no evidence of the evolution of the race in America—there are no strata of earth buried relics to show a continuous progress from a barbaric state to a civilized one. The Mayans appeared suddenly from some unknown source, constructed their immense cities, cultivated the areas around them, extended their influence over thousands of square miles—and then as suddenly disappeared. Now, only the jungle-covered ruins and artifacts remain, silent witnesses to the existence of a forgotten race.

### Who Were The Mayans?

Who were the Mayans? The Secret Doctrine says that they were 'coeval with Plato's Atlantis' and 'belonged to the Fifth Continent which was preceded by Atlantis and Lemuria' (footnote page 38, vol I). 'Plato's Atlantis' (Poseidonis) was the last fragment of the great continent of Atlantis which included parts of Europe, Africa, America and the vast area now covered by the Atlantic Ocean. This fragment was destroyed about eleven thousand

years ago (S.D. II., 149 and 337) and so the archaeologists may discover that the accepted dates of Mayan culture will have to be considerably altered.

Possibly these recent discoveries will eventually lead to the acceptance of the tradition that Central America was an outpost of the great Atlantean continent. It is hardly necessary in a magazine of this nature to argue the existence of Atlantis nor to draw attention to the scientific evidence supporting the theory. H.P.B. summarizes this on pages 835 to 838 of the second volume of the Secret Doctrine, and in Donnelly's "Atlantis" it is set out in detail.

#### The Truth Leaking Out

But while scientists are now beginning to admit that such a continent existed, the racial and human implications arising out of this are barely touched upon. The cataclysm which destroyed Poseidonis eleven thousand years ago, was but minor compared with the tremendous upheavals that broke up the main continent, hundreds of thousands of years earlier. These convulsions did not occur at a time before humanity was upon the earth. Atlantis was more than a continent, it was an empire of highly civilized people; its destruction was more than an interesting geological disturbance, it was a tremendous human tragedy, a tragedy in which the men and women who are living on earth today were involved and the effects of which they are still suffering under in these their later incarnations. The human race slipped badly in Atlantean times and we have not yet regained our former status.

The Secret Doctrine tells of these things but H.P.B. appreciated that the acceptance of them would be long delayed. She wrote: "But we write for the future. New discoveries in this direction will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology and History included—were pursued by the antediluvian races who lived untold ages ago." (S.D. II. 349).

D. W. B.

#### "THESE MY BRETHREN"

In a despatch from Austria, March eleventh, in the Mail and Empire, a tragic story is told; "Helene Maier, 35, an unmarried housemaid, was sentenced to two months' imprisonment to-day because her baby froze to death in her arms while she trudged the streets seeking a haven of refuge. Shocked by the birth of the child, Helene's employers had turned her out of their house. Her parents refused to admit her."

This account reads like a tragedy of the Middle Ages. That it can actually happen to-day makes one ask if brotherhood is only a fine word and an impractical theory.

It is not enough to dismiss the circumstance like this as Karma. What sort of society breeds minds like those of her employers and those of her parents? What does justice mean to the court which sentenced her? Her sentence probably came from one who had never known hunger and cold, not to mention the agony of childbirth. In an age of so-called civilization and intellectual enlightenment this crime falls upon the whole of humanity.

#### Injury To One, Injury To All

If the practical teachings of Theosophy were adhered to, such a tragedy as this one would be unheard of. Our duty to humanity is plainly set forth in *The Key To Theosophy*, by Madame Blavatsky. "Injure a man by doing him bodily harm"; says Madame Blavatsky, "you may think that his pain and sufferings cannot spread by any means to his neighbours, least of all to men of other nations. We affirm that it will, in good time. Therefore we say, that unless every man is brought to understand, and accept as an axiomatic truth, that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feeling such as preached by all the great reformers, preeminently by Buddha and Jesus, are possible on earth." (p. 33).

Again on page 154 Madame Blavatsky says: "Duty is that which is *due* to humanity, to our fellow-men, neighbours, family and especially that which we owe to all those who are poorer and more helpless than we ourselves."

It is suggested in *The Key* that our duty to humanity might be given a practical turn if every man and woman would work for a social order, where all could have work and security; where all men and women would have proper education, by which they might enjoy self-respect, and understand responsibility to others; a social order where all women married or otherwise could have proper care during pregnancy, and where they and their children would be cared for by the state as long as they were unable to provide for themselves.

M. E. D.

### TESTAMENT OF YOUTH

Vera Brittain, who has spoken before the Canadian Club, Toronto, has written an autobiography she calls "*Testament of Youth*" in which she endeavours as truthfully as she can to show her readers what the war did to her life.

She has been writing this book, she says, for the past eighteen years. It is intended as a representative testament of the war generation in England—the "lost" generation as some one has named it.

Miss Brittain paints a moving picture of the sufferings of the war generation. Her book strikes the dominant note of modern post-war literature, a note of despair, resentment, and contempt of everything Victorian except the economic prosperity of the Victorian era which she rather regretfully remarks will never likely return.

The disillusionment, smashed hopes and frustrated ambitions caused by the war in the private lives of persons like Miss Brittain are feelingly depicted along with the emancipation that came to women and other good things—good at any rate from her point of view—which the war

brought to pass. It is the modern woman and the modern man speaking with all their shortcomings and all their virtues.

### The War Generation

The light which a study of Theosophy throws on the problem of the war generation is rarely, if ever, referred to.

A little familiarity with the Theosophical doctrines of reincarnation and Karma might dissolve some of the bitterness and resentment felt by a large portion of that generation leaving in its place a deposit of accumulated wisdom.

If experience is a teacher, then the war generation ought to be a wiser generation but it shows little evidence of the kind of wisdom one might expect it to have.

War is the focussed objectification of a state of being that exists actively under the surface of life in times of peace.

It is Kali Yuga,—the dark age—intensified and focussed.

Kali Yuga is the shortest of the four yugas but it is said of it that, because of the intensity of its materialism and the difficulty of spiritual progress, it is possible to make more spiritual headway in a shorter length of time than under happier conditions. (see W. Q. Judge.—*Letters that Have Helped Me.*)

Any man who went through the war experience virtually crowded into three or four years the experience of two or three incarnations. The possibility of learning was therefore multiplied accordingly.

The same is true, in a less degree, of a non-combatant who suffered through the war as Vera Brittain did.

The sad fact is that, having stood the tortures of the experience, few members of the war generation seem to have learned very much from it other than a bit of cynical worldly wisdom.

### Distributive Karma

The karma of the war generation was a hard one and that generation is entitled to sympathy.

It was swept into a vortex in its early youth. Its life ambitions and its loves

were cruelly shattered, as Vera Brittain shows.

It became the debris of an age of commercial rivalry and warfare never surpassed except in the years since the conflict.

The Christian church—which gave its blessing to the war as it always has to war in the past—has no explanation to offer for the apparently cruel fate of the war generation.

Theosophy explains it by what it calls "distributive karma,"—the law of justice or compensation applied collectively.

In "The Key to Theosophy", page 136, the question is asked whether "all the evils which seem to fall upon the masses somewhat indiscriminately are actually merited, individual karma.

The answer given by Madame Blavatsky is "No", but she adds, "we must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs," and here we come upon the wider track of the karmic law. "Do you not perceive," she asks, "that the aggregate individual karma becomes that of the nation to which those individuals belong, and further, that the sum total of national karma is that of the whole world. . . . It is held as a truth among theosophists that the interdependence of humanity is the cause of what is called distributive karma, and it is this law which affords the solution to the great question of collective suffering and its relief."

#### Past and Present

If the curtain were lifted and we could see the part played by the war generation when the souls that composed it were lost here on earth, the mystery of what happened to it in this incarnation might be solved.

The non-combatants were part of the society that made the war and must, in all justice, share equally its Karma with combatants.

What, for example, would be the karma of the generations that fought and sanc-

tioned the Punic wars with a cruelty that curdles the blood to read about?

According to Theosophical ideas, wars do not settle quarrels. They only cause future quarrels as the souls shot out of incarnation return and meet each other again in another.

A generation's karma becomes the distributive karma of the whole world.

If it be true that this is the law of life, then the war generation should not, in the nature of things, be resentful toward the senior generation, for it, in fulfilling its own karma, became the karmic agent to its children.

Neither should the war generation be resentful toward life. It should only be resentful toward that within itself which is at war with life and with the topsyturvy world in which we live and which is only topsyturvy because we are. That "thing within itself" is the thing which is the cause of war.

The war generation, as represented by veteran associations in all countries which participated in the war, has done little else in its public utterances since the war but yell that the world owes it a living and is ungrateful.

It has just forced through a bill in Washington asking for a bonus on its war services which it is not entitled to under the agreement for ten years.

It has done this at a time when the government is at its wits' end to find monies for the relief of millions of destitute without causing a revolution.

The war generation is now coming into power and is in a position to correct some of the economic factors which create wars and which inflame the passions that are objectified in war, yet there are no signs that it is doing anything in this direction.

The war generation, having paid a slice of its karma in blood and suffering, has an opportunity to lessen the likelihood of a future catastrophe for itself, in another incarnation if not in this one, if it has learned the lesson the war should have taught it.

Will it rise to the occasion?



## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....cloth \$1.25 leather \$1.75  
Crest Jewel of Wisdom .....cloth \$1.25  
Great Upanishads, vol. I. ....cloth \$1.50  
Parables of the Kingdom .....paper .50  
Patanjali's Yoga Sutras .....cloth \$1.25  
Song of Life .....paper .75

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT  
P. O. Box 64, Station O. New York City.

### THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The  
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

## The Theosophical Movement

This monthly publication of 16 pages blends the past and the present by reprinting old articles from H.P.B.'s *Theosophist* and *Lucifer*, and Wm. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Address Subscription Orders to

THE THEOSOPHICAL MOVEMENT  
119 West 57th Street, New York City

One year 50 cents Single copies 5 cents

## Books by Wm. Kingsland

The Mystic Quest.

The Esoteric Basis of Christianity.

Scientific Idealism.

The Physics of the Secret Doctrine.

Our Infinite Life.

Rational Mysticism.

An Anthology of Mysticism.

The Real H. P. Blavatsky.

Christos: The Religion of the Future.

The Art of Life.

The Great Pyramid.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. O. 2, England.

## HIEROGLYPHICS OF THE HEAVENS or the

### ENIGMA OF THE AGES

by Mrs. Bertha Carr-Harris

This work teaches that the names and positions of the stars are essential factors in an age-old plan to further those divine purposes for which the Christian Church was brought into being.

Stiff paper picture covers, demy 8vo.

101 pages, 52 illustrations, postpaid \$1.00

### A CENTURY OF CREEPY STORIES

contains 70 specimens of the best work along this line by 41 famous authors.

Cloth, 1178 pages, postpaid .....\$1.50

My list of titles sent on request.

N. W. J. HAYDON

584 PAPE AVE., TORONTO (6)

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 3

HAMILTON, MAY 15th, 1935

Price 10 Cents

---

## A SONG OF EMPIRES

ON THE OCCASION OF THE JUBILEE  
OF KING GEORGE AND QUEEN MARY.

By Wilson MacDonald.

The world is a burial-ground of empires:  
Empires that were born in the thunder of guns,  
Empires that endured in the refuge of cannon,  
Empires that went down leaning on the broken reed of a sword.  
The death-germ was in them at birth—one and all.  
They arose without love, they ruled without love, they  
triumphed without love:  
They had all weapons but this eternal one,—  
This weapon that alone can make empires endure.  
They were all alike, these dead commonwealths,  
And they all went down in the same manner,  
Leaning on the broken reed of a sword.  
No enemy conquered them, no foe destroyed them:  
A slow erosion ate them to the core,  
An erosion of hate, an acid of intolerance, a quicklime of cruelty.  
They arose clean-limbed and they went down  
Weary and palsied and utterly broken.  
They arose with the hunger of conquest in their vision:  
They went down with the bandage of night on their eyes.

When Babylon descended to her desert couch,  
Her bards sang: "Great is Babylon; she cannot pass;"  
Or if they sang this not they were hated of men.  
When poisons seeped into the heart of Roman legions,  
And the foul plague of Lesbos gnawed their souls,  
The bards of Caesar's kingdoms cried without shame:

"Great is Rome's empire; she shall never pass;"  
 Or if they sang this not they were hated of men.  
 And now the bards from London to Bombay,  
 From Montreal to Melbourne sing in chorus:  
 "Great is the Empire of Britain; she will not pass;"  
 And he who sings this not shall be hated of men.  
 Come, then, contempt and hatred, for this is my song:  
 "All empires that glory in the music of cannon  
 Shall go down leaning on the broken reed of a sword."

Thebes had her jubilee; Babylon had her festival;  
 Soldiers marched, fire sang, and swords flashed,  
 And these shall have their jubilees no more.  
 Now comes another empire to her gala day;  
 And has she read no warning on old tombs?  
 And has she learned no lesson from the ages,  
 From the dead kingdoms sleeping in the sand?

Empire of Britain! I have watched your sea-horses  
 Riding, fast riding, foam-covered and tearing the cloak  
   of the wind,  
 I have viewed your gay, scarlet battalions  
 Rhyming across London until her worn floor  
 Was singing with cadence that moved like an epic—  
 A rhyme that was echoed in Melbourne, Calcutta, Toronto,  
 In Capetown, Hong Kong and Dunedin.  
 I have heard your steel falcons scream down the blue alleys  
 That lead to the sun.  
 And I looked and I heard without pride or heart beat or passion  
 For I saw in all these less than the beauty of bubbles  
 That burst and are gone.

Empire of Britain, there is an old chemist  
 Who is puttering to-day with chemicals and test-tubes  
 In a dark room with broken, stained windows  
 Somewhere in Berlin or Moscow, or Tokio or Naples,  
 He may slip from that room unobserved, on the morrow  
 And gather your battleships and your proud armies  
 And the loud flock of your sky-riding falcons:  
 He may gather them easily as a child gathers flowers:

There is another army, O Britain, that waits your review,  
 No test-tube can harm them, no cannon can reap them,  
 They wear no uniform; they carry no gun;  
 And they have never marched at an empire's jubilee.  
 These are they who bring truth like sweet bread from the oven;

These are they who bring beauty like wine from cool cellars;  
These are they, who bring love like the sunshine of noon.  
Their food is the manna that fell from the lips  
Of a Nazarene Carpenter in an old hour  
That was fragrant with wisdom—  
A food that protecteth more surely than battleship armour;  
A food whose white fragrance shall linger in Heaven  
Long after the last silver ride of a star.

O Britain, my Britain; it is your lover who sings:  
Grateful is he for the deep, purple flagon  
Which your singers have left in the cellars of song.  
Grateful is he for the chains you have broken.  
Grievous is he for your mighty stupidities,  
Blundering Britain, bowed under traditions,  
With magnificent genius for blundering through.  
Lo what a paradox! I behold you marching—  
Opium-trader and emancipator of slaves,  
Fine as a morning star, base as a serpent's tongue.

Now on your Jubilee shall you flash starlight  
Or hiss with the poison of war?  
Shall swords kindle fire in the slow, English sun?  
Shall your splendid King, the blue-eyed, fine-mannered,  
The lover of firesides, whose very presence is peace—  
Shall he ride down a plumed canyon of warriors  
Dressed in the trappings of Caesar, or shall he go riding  
Meekly arrayed as a King who rode into Jerusalem?

The world is a burial-ground of empires,  
That went down leaning on the broken reed of a sword,  
They had their jubilees: soldiers marched; swords flashed:  
And these shall have their jubilees no more!  
Now comes another empire to her gala day:  
God of the English Lanes, turn well her eyes  
That she may read the warning on old tombs,  
That she may learn some wisdom from the ages,  
From the dead kingdoms sleeping in the sand.

Toronto, April 17.

(Copyright, 1935.)

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 42.)

From this magnificent, sublime, and most scientific doctrine of Plato, respecting the arcane principle of things and his immediate progeny, it follows, that this ineffable cause is not the immediate maker of the universe, and this, as I have observed in the Introduction to the *Timæus*, not through any defect, but on the contrary through transcendency of power. All things indeed are ineffably unfolded from him *at once*, into light; but divine media are necessary to the fabrication of the world. For if the universe was immediately produced from the ineffable, it would, agreeably to what we have above observed, be ineffable also in a secondary degree. But as this is by no means the case, it principally derives its immediate subsistence from a deity of a fabricative characteristic, whom Plato calls Jupiter, conformably to the theology of Orpheus. The intelligent reader will readily admit that this dogma is so far from being derogatory to the dignity of the Supreme, that on the contrary it exalts that dignity, and preserves in a becoming manner the exempt transcendency of the ineffable. If therefore we presume to celebrate him, for, as we have already observed, it is more becoming to establish in silence those parturations of the soul which dare anxiously to explore him, we should celebrate him as the principle of principles, and the fountain of deity, or, in the reverential language of the Egyptians, as a darkness thrice unknown\*. Highly laudable indeed, and worthy the imitation of all posterity, is the veneration which the great ancients paid to this immense principle. This I have already noticed in the Introduction to the *Parmenides*; and I shall only ob-

\* Psalm xlviii:11; xcvi:2.

serve at present in addition, that in consequence of this profound and most pious reverence of the first God, they did not even venture to give a name to the summit of that highest order of divinities which is denominated intelligible. Hence, says Proclus, in his *Mss. Scholia on the Cratylus*, "Not every genus of the gods has an appellation; for with respect to the first Deity, who is beyond all things, Parmenides teaches us that he is ineffable; and the first genera of the intelligible gods, who are united to *the one*, and are called occult, have much of the unknown and ineffable. For that which is perfectly effable cannot be conjoined with the perfectly ineffable; but it is necessary that the progression of intelligibles should terminate in this order, in which the first effable subsists, and that which is called by proper names. For there the first intelligible forms, and the intellectual nature of intelligibles, are unfolded into light. But the natures prior to this being silent and occult, are only known by intelligence. Hence the whole of the telestic science energizing theurgically ascends as far as to this order. Orpheus also says that this is first called by a name by the other gods; for the light proceeding from it is known to and denominated by the intellectual gods."

With no less magnificence therefore than piety, does Proclus thus speak concerning the ineffable principle of things. "Let us now if ever remove from ourselves multiform knowledge, exterminate all the variety of life, and in perfect quiet approach near to the cause of all things. For this purpose, let not only opinion and phantasy be at rest, nor the passions alone which impede our anagogic impulse to *the first* be at peace; but let the air, and the universe itself, be still. And let all things extend us with a tranquil power to communion with the ineffable. Let us also standing there, having transcended the intelligible (if we contain any thing of this kind), and with nearly closed eyes adoring as it were the rising sun, since it is not lawful for any being whatever in-

tently to behold him,—let us survey the sun whence the light of the intelligible gods proceeds, emerging, as the poets say, from the bosom of the ocean; and again from this divine tranquillity descending into intellect, and from intellect employing the reasonings of the soul, let us relate to ourselves what the natures are, from which in this progression we shall consider the first God as exempt. And let us as it were celebrate him, *not as establishing the earth and the heavens*, nor as giving subsistence to souls, and the generations of all animals; for he produced these indeed, *but among the last of things*. But prior to these, let us celebrate him as unfolding into light the whole intelligible and intellectual genus of gods, together with all the supermundane and mundane divinities—as the God of all gods, the Unity of all unities, and beyond the first *adyta*,—as more ineffable than all silence, and more unknown than all essence,—as holy among the holies, and concealed in the intelligible gods.” Such is the piety, such the sublimity and magnificence of conception, with which the Platonic philosophers speak of that which is in reality in every respect ineffable, when they presume to speak about it, extending the ineffable parturitions of the soul to the ineffable consensation of the *incomprehensible one*.

From this sublime veneration of this most awful nature, which, as is noticed in the extracts from Damascius, induced the most ancient theologists, philosophers, and poets, to be entirely silent concerning it, arose the great reverence which the ancients paid to the divinities even of a mundane characteristic, or from whom bodies are suspended, considering them also as partaking of the nature of the ineffable, and as so many links of the truly golden chain of deity. Hence we find in the Odyssey, when Ulysses and Telemachus are removing the arms from the walls of the palace of Ithaca, and Minerva going before them with her golden lamp, fills all the place with a divine light,

.....*paroithe de pullas Athene  
Chruseon luehnon echrusa phars perikalles  
epoiei.*

Before thee Pallas Athene bore a golden cresset and cast a most lovely light. Telemachus having observed that certainly some one of the celestial gods was present,

*Emala tis deos endon, oi ouranon eurun echousi.*

Verily some God is within, of those that hold the wide heaven.

Ulysses says in reply, “Be silent, restrain your intellect (*i.e.* even cease to energize intellectually), and speak not.”

*Siga, kai kata son noon ischana, med' ereeine.*

Hold thy peace and keep all this in thine heart and ask not hereof.

—Book 19, Odyssey.

Lastly, from all that has been said, it must, I think, be immediately obvious to every one whose mental eye is not entirely blinded, that there can be no such thing as a trinity in the theology of Plato, in any respect analogous to the Christian Trinity. For the highest God, according to Plato, as we have largely shown from irresistible evidence, is so far from being a part of a consubsistent triad, that he is not to be connumerated with any thing; but is so perfectly exempt from all multitude, that he is even beyond being; and he so ineffably transcends all relation and habitude, that language is in reality subverted about him, and knowledge refunded into ignorance. What that trinity however is in the theology of Plato, which doubtless gave birth to the Christian, will be evident to the intelligent from the notes on the Parmenides, and the extracts from Damascius. And thus much for the doctrine of Plato concerning the principle of things, and his immediate offspring, the great importance of which will, I doubt not, be a sufficient apology for the length of this discussion.

In the next place, following Proclus and Olympiodorus as our guides, let us consider the mode according to which Plato

teaches us mystic conceptions of divine natures: for he appears not to have pursued every where the same mode of doctrine about these; but sometimes according to a divinely inspired energy, and at other times dialectically he evolves the truth concerning them. And sometimes he symbolically announces their ineffable idioms, but at other times he recurs to them from images, and discovers in them the primary causes of wholes. For in the *Phædrus* being evidently inspired, and having exchanged human intelligence for a better possession, divine mania, he unfolds many arcane dogmas concerning the *intellectual*, *liberated*, and *mundane* gods. But in the *Sophista* dialectically contending about being, and the subsistence of *the one* above beings, and doubting against philosophers more ancient than himself, he shows how all beings are suspended from their cause and the first being, but that being itself participates of that unity which is exempt from all things, that it is a passive\* one, but not *the one itself*, being subject to and united to *the one*, but not being that which is primarily one. In a similar manner too, in the *Parmenides*, he unfolds dialectically the progressions of being from *the one*, through the first hypothesis of that dialogue, and this, as he there asserts, according to the most perfect division of this method. And again in the *Gorgias*, he relates the fable concerning the three fabricators, and their demiurgic allotment. But in the *Banquet* he speaks concerning the union of love; and in the *Protagoras*, about the distribution of mortal animals from the gods; in a symbolical manner concealing the truth concerning divine natures, and as far as to mere indication unfolding his mind to the most genuine of his readers.

Again, if it be necessary to mention the doctrine delivered through the mathematical disciplines, and the discussion of divine

\* It is necessary to observe, that, according to Plato, whatever participates of any thing is said to be passive to that which it participates, and the participations themselves are called by him *passions*.

concerns from ethical or physical discourses, of which many may be contemplated in the *Timæus*, many in the dialogue called *Politicus*, and many may be seen scattered in other dialogues;—here likewise, to those who are desirous of knowing divine concerns through images, the method will be apparent. Thus, for instance, the *Politicus* shadows forth the fabrication in the heavens. But the figures of the five elements, delivered in geometrical proportions in the *Timæus*, represent in images the idioms of the gods who preside over the parts of the universe. And the divisions of the essence of the soul in that dialogue shadow forth the total orders of the gods. To this we may also add, that Plato composes politics, assimilating them to divine natures, and adorning them from the whole world and the powers which it contains. All these, therefore, through the similitude of mortal to divine concerns, exhibit to us in images the progressions, orders, and fabrications of the latter. And such are the modes of theologic doctrine employed by Plato.

"But those," says Proclus, "who treat of divine concerns in an indicative manner, either speak symbolically and fabulously, or through images. And of those who openly announce their conceptions, some frame their discourses according to science, but others according to inspiration from the gods. And he who desires to signify divine concerns through symbols is Orphic, and, in short, accords with those who write fables respecting the gods. But he who does this through images is Pythagoric. For the mathematical disciplines were invented by the Pythagoreans, in order to a reminiscence of divine concerns, to which, through these as images, they endeavour to ascend. For they refer both numbers and figures to the gods, according to the testimony of their historians. But the enthusiastic character, or he who is divinely inspired, unfolding the truth itself concerning the gods essentially, perspicuously ranks among the highest initiators. For these do not think proper to

unfold the divine orders, or their idioms, to their familiars through veils, but announce their powers and their numbers, in consequence of being moved by the gods themselves. But the tradition of divine concerns according to science, is the illustrious prerogative of the Platonic philosophy. For Plato alone, as it appears to me of all those who are known to us, has attempted methodically to divide and reduce into order the regular progression of the divine genera, their mutual difference, the common idioms of the total orders, and the distributed idioms in each."

Again, since Plato employs fables, let us in the first place consider whence the ancients were induced to devise fables, and in the second place, what the difference is between the fables of philosophers and those of poets. In answer to the first question then, it is necessary to know, that the ancients employed fables, looking to two things, viz. nature, and our soul. They employed them by looking to nature, and the fabrication of things, as follows. Things unapparent are believed from things apparent, and incorporeal natures from bodies. For seeing the orderly arrangement of bodies, we understand that a certain incorporeal power presides over them; as with respect to the celestial bodies, they have a certain presiding motive power. As we therefore see that our body is moved, but is no longer so after death, we conceive that it was a certain incorporeal power which moved it. Hence, perceiving that we believe things incorporeal and unapparent from things apparent and corporeal, fables came to be adopted, that we might come from things apparent to certain unapparent natures; as, for instance, that on hearing the adulteries, bonds, and lacerations of the gods, castrations of heaven, and the like, we may not rest satisfied with the apparent meaning of such like particulars, but may proceed to the unapparent, and investigate the true signification. After this manner, therefore, looking to the nature of things, were fables employed.

But from looking to our souls, they originated as follows: While we are children we live according to the phantasy; but the phantastic part is conversant with figures, and types, and things of this kind. That the phantastic part in us therefore may be preserved, we employ fables in consequence of this part rejoicing in fables. It may also be said, that a fable is nothing else than a false discourse shadowing forth the truth: for a fable is the image of truth. But the soul is the image of the natures prior to herself; and hence the soul very properly rejoices in fables, as an image in an image. As we are therefore from our childhood nourished in fables, it is necessary that they should be introduced. And thus much for the first problem, concerning the origin of fables.

In the next place let us consider what the difference is between the fables of philosophers and poets. Each therefore has something in which it abounds more than, and something in which it is deficient from, the other. Thus, for instance, the poetic fable abounds in this, that we must not rest satisfied with the apparent meaning, but pass on to the occult truth. For who, endued with intellect, would believe that Jupiter was desirous of having connection with Juno, and on the ground, without waiting to go into the bed-chamber. So that the poetic fable abounds, in consequence of asserting such things as do not suffer us to stop at the apparent, but lead us to explore the occult truth. But it is defective in this, that it deceives those of a juvenile age. Plato therefore neglects fable of this kind, and banishes Homer from his Republic; because youth, on hearing such fables, will not be able to distinguish what is allegorical from what is not.

Philosophical fables, on the contrary, do not injure those that go no further than the apparent meaning. Thus, for instance, they assert that there are punishments and rivers under the earth: and if we adhere to the literal meaning of these we shall not



be injured. But they are deficient in this, that as their apparent signification does not injure, we often content ourselves with this, and do not explore the latent truth. We may also say that philosophic fables look to the energies of the soul. For if we were entirely intellect alone, and had no connection with phantasy, we should not require fables, in consequence of always associating with intellectual natures. If again, we were entirely irrational, and lived according to the phantasy, and had no other energy than this, it would be requisite that the whole of our life should be fabulous. Since, however, we possess intellect, opinion, and phantasy, demonstrations are given with a view to intellect; and hence Plato says, that if you are willing to energize according to intellect, you will have demonstrations bound with adamant chains; if according to opinion, you will have the testimony of renowned persons; and if according to the phantasy, you have fables by which it is excited; so that from all these you will derive advantage.

Plato therefore rejects the more tragical mode of mythologizing of the ancient poets, who thought proper to establish an arcane theology respecting the gods, and on this account devised wanderings, castrations, battles and lacerations of the gods, and many other such symbols of the truth about divine natures which this theology conceals;—this mode he rejects, and asserts that it is in every respect most foreign from erudition. But he considers those mythological discourses about the gods, as more persuasive and more adapted to truth, which assert that a divine nature is the cause of all good, but of no evil, and that it is void of all mutation, comprehending in itself the fountain of truth, but never becoming the cause of any deception to others. For such types of theology Socrates delivers in the Republic.

All the fables therefore of Plato guarding the truth in concealment, have not even their externally-apparent apparatus discordant with our undisciplined and unper-

verted anticipations of divinity. But they bring with them an image of the mundane composition, in which both the apparent beauty is worthy of divinity, and a beauty more divine than this is established in the unapparent lives and powers of its causes.

In the next place, that the reader may see whence, and from what dialogues principally the theological dogmas of Plato may be collected, I shall present him with the following translation of what Proclus has admirably written on this subject.

"The truth (says he) concerning the gods pervades, as I may say, through all the Platonic dialogues, and in all of them conceptions of the first philosophy, venerable, clear, and supernatural, are disseminated, in some more obscurely, but in others more conspicuously;—conceptions which excite those that are in any respect able to partake of them, to the immaterial and separate essence of the gods. And as in each part of the universe and in nature itself, the demiurgus of all which the world contains established resemblances of the unknown essence of the gods, that all things might be converted to divinity through their alliance with it, in like manner I am of opinion, that the divine intellect of Plato weaves conceptions about the gods with all its progeny, and leaves nothing deprived of the mention of divinity, that from the whole of its offspring, a reminiscence of total natures may be obtained and imparted to the genuine lovers of divine concerns.

"But if it be requisite to lay before the reader those dialogues out of many, which principally unfold to us the mystic discipline about the gods, I shall not err in ranking among this number the *Phædo* and *Phædrus*, the *Banquet* and the *Philebus*, and together with these the *Sophista* and *Politicus*, the *Cratylus* and the *Timæus*. For all these are full through the whole of themselves, as I may say, of the divine science of Plato. But I should place in the second rank after these, the fable in the *Gorgias*, and that in the *Protagoras*; likewise the assertions about the provid-

ence of the gods in the Laws, and such things as are delivered about the Fates, or the mother of the Fates, or the circulations of the universe, in the tenth book of the Republic. Again, you may, if you please, place in the third rank those Epistles, through which we may be able to arrive at the science about divine natures. For in these, mention is made of the three kings; and many other divine dogmas worthy the Platonic theory are delivered. It is necessary therefore, regarding these, to explore in them each order of the gods.

Thus from the Philebus, we may receive the science respecting the one good, and the two first principles of things (bound and infinity) together with the triad subsisting from these. For you will find all these distinctly delivered to us by Plato in that dialogue. But from the Timæus you may obtain the theory about intelligibles, a divine narration about the demiurgic monad, and the most full truth about the mundane gods. From the Phædrus you may learn all the intelligible and intellectual genera, and the liberated orders of the gods, which are proximately established above the celestial circulations. From the Politicus you may obtain the theory of the fabrication in the heavens, of the periods of the universe, and of the intellectual causes of those periods. But from the Sophista you may learn the whole sublunary generation, and the idiom of the gods who are allotted the sublunary region, and preside over its generations and corruptions. And with respect to each of the gods, we may obtain many sacred conceptions from the Banquet, many from the Cratylus, and many from the Phædo. For in each of these dialogues more or less mention is made of divine names, from which it is easy for those who are exercised in divine concerns to discover by a reasoning process the idioms of each.

"It is necessary, however, to evince, that each of the dogmas accords with Platonic principles, and the mystic traditions of theologists. For all the Grecian theology is the progeny of the mystic doctrine of

Orpheus; Pythagoras first of all learning from Aglaophemus the orgies of the gods, but Plato in the second place receiving an all-perfect science of the divinities from the Pythagoric and Orphic writings. For in the Philebus, referring the theory about the two forms of principles (bound and infinity) to the Pythagoreans, he calls them men dwelling with the gods, and truly blessed. Philolaus, therefore, the Pythagorean, has left for us in writing admirable conceptions about these principles, celebrating their common progression into beings, and their separate fabrication. Again, in the Timæus, endeavouring to teach us about the sublunary gods and their order, Plato flies to theologists, calls them the sons of the gods, and makes them the fathers of the truth about these divinities. And lastly, he delivers the orders of the sublunary gods proceeding from wholes, according to the progression delivered by theologists of the intellectual kings. Further still, in the Cratylus he follows the traditions of theologists respecting the order of the divine processions. But in the Gorgias he adopts the Homeric dogma, respecting the triadic hypostases of the demiurgi. And in short, he every where discourses concerning the gods agreeably to the principles of theologists; rejecting indeed the tragical part of mythological fiction, but establishing first hypotheses in common with the authors of fables.

"Perhaps, however, some one may here object to us, that we do not in a proper manner exhibit the every where dispersed theology of Plato, and that we endeavour to heap together different particulars from different dialogues, as if we were studious of collecting many things into one mixture, instead of deriving them all from one and the same fountain. For if this were our intention, we might indeed refer different dogmas to different treatises of Plato, but we shall by no means have a precedaneous doctrine concerning the gods, nor will there be any dialogue which presents us with an all-perfect and entire procession of

the divine genera, and their coordination with each other. But we shall be similar to those who endeavour to obtain a whole from parts, through the want of a whole prior\* to parts, and to weave together the perfect, from things imperfect, when, on the contrary, the imperfect ought to have the first cause of its generation in the perfect. For the Timæus, for instance, will teach us the theory of the intelligible genera, and the Phædrus appears to present us with a regular account of the first intellectual orders. But where will be the coordination of intellectuals to intelligibles? And what will be the generation of second from first natures? In short, after what manner the progression of the divine orders takes place from the one principle of all things, and how in the generations of the gods, the orders between the one, and all-perfect number, are filled up, we shall be unable to evince.

\* A whole prior to parts is that which causally contains parts in itself. Such parts too, when they proceed from their occult causal subsistence, and have a distinct being of their own, are nevertheless comprehended, though in a different manner, in their producing whole.

(To Be Continued.)

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Continued from Page 45.)

### VI.

Indolence is, in fact, the curse of man. As the Irish peasant and the cosmopolitan gypsy dwell in dirt and poverty out of sheer idleness, so does the man of the world live contented in sensuous pleasures for the same reason. The drinking of fine wines, the tasting of delicate food, the love of bright sights and sounds, of beautiful women and admirable surroundings,—these are no better for the cultivated man, no more satisfactory as a final goal of en-

joyment for him, than the coarse amusements and gratifications of the boor are for the man without cultivation. There can be no final point, for life in every form is one vast series of fine gradations; and the man who elects to stand still at the point of culture he has reached, and to avow that he can go no further, is simply making an arbitrary statement for the excuse of his indolence. Of course there is a possibility of declaring that the gypsy is content in his dirt and poverty, and, because he is so, is as great a man as the most highly cultured. But he only is so while he is ignorant; the moment light enters the dim mind the whole man turns towards it. So it is on the higher platform; only the difficulty of penetrating the mind, of admitting the light, is even greater. The Irish peasant loves his whiskey, and while he can have it cares nothing for the great laws of morality and religion which are supposed to govern humanity and induce men to live temperately. The cultivated gourmand cares only for subtle tastes and perfect flavours; but he is as blind as the merest peasant to the fact that there is anything beyond such gratifications. Like the boor he is deluded by a mirage that oppresses his soul; and he fancies, having once obtained a sensuous joy that pleases him, to give himself the utmost satisfaction by endless repetition, till at last he reaches madness. The bouquet of the wine he loves enters his soul and poisons it, leaving him with no thoughts but those of sensuous desire; and he is in the same hopeless state as the man who dies mad with drink. What good has the drunkard obtained by his madness? None; pain has at last swallowed up pleasure utterly, and death steps in to terminate the agony. The man suffers the final penalty for his persistent ignorance of a law of nature as inexorable as that of gravitation,—a law which forbid a man to stand still. Not twice can the same cup of pleasure be tasted; the second time it must contain either a grain of poison or a drop of the elixir of life.

The same argument holds good with re-

gard to intellectual pleasures; the same law operates. We see men who are the flower of their age in intellect, who pass beyond their fellows and tower over them, entering at last upon a fatal treadmill of thought, where they yield to the innate indolence of the soul and begin to delude themselves by the solace of repetition. Then comes the barrenness and lack of vitality,—that unhappy and disappointing state into which great men too often enter when middle life is just passed. The fire of youth, the vigour of the young intellect, conquers the inner inertia and makes the man scale heights of thought and fill his mental lungs with the free air of the mountains. But then at last the physical reaction sets in; the physical machinery of the brain loses its powerful impetus and begins to relax its efforts, simply because the youth of the body is at an end. Now the man is assailed by the great tempter of the race who stands forever on the ladder of life waiting for those who climb so far. He drops the poisoned drops into the ear, and from that moment all consciousness takes on a dullness, and the man becomes terrified lest life is losing its possibilities for him. He rushes back on to a familiar platform of experience, and there finds comfort in touching a well-known chord of passion or emotion. And too many having done this linger on, afraid to attempt the unknown, and satisfied to touch continually that chord which responds most readily. By this means they get the assurance that life is still burning within them. But at last their fate is the same as that of the gourmand and the drunkard. The power of the spell lessens daily as the machinery which feels loses its vitality; and the man endeavours to revive the old excitement and fervour by striking the note more violently, by hugging the thing that makes him feel, by drinking the cup of poison to its fatal dregs. And then he is lost; madness falls on his soul, as it falls on the body of the drunkard. Life has no longer any meaning for him, and he rushes wildly into the abysses of intellectual in-

sanity. A lesser man who commits this great folly wearies the spirits of others by a dull clinging to familiar thought, by a persistent hugging of the treadmill which he asserts to be the final goal. The cloud that surrounds him is as fatal as death itself, and men who once sat at his feet turn away grieved, and have to look back at his early words in order to remember his greatness.

## VII.

What is the cure for this misery and waste of effort? Is there one? Surely life itself has a logic in it and a law which makes existence possible; otherwise chaos and madness would be the only state which would be attainable.

When a man drinks his first cup of pleasure his soul is filled with the unutterable joy that comes with a first, a fresh sensation. The drop of poison that he puts into the second cup, and which, if he persists in that folly, has to become doubled and trebled till at last the whole cup is poison,—that is the ignorant desire of repetition and intensification; this evidently means death, according to all analogy. The child becomes the man; he cannot retain his childhood and repeat and intensify the pleasures of childhood except by paying the inevitable price and becoming an idiot. The plant strikes its roots into the ground and throws up *green leaves*; then it blossoms and bears fruit. That plant which will only make roots or leaves, pausing persistently in its development, is regarded by the gardener as a thing which is useless and must be cast out.

The man who chooses the way of effort, and refuses to allow the sleep of indolence to dull his soul, finds in his pleasures a new and finer joy each time he tastes them,—a something subtle and remote which removes them more and more from the state in which mere sensuousness is all; this subtle essence is that elixir of life which makes man immortal. He who tastes it and who will not drink unless it is in the cup finds life enlarge and the world grow great be-

fore his eager eyes. He recognizes the soul within the woman he loves, and passion becomes peace; he sees within his thought the finer qualities of spiritual truth, which is beyond the action of our mental machinery, and then instead of entering on the treadmill of intellectualisms he rests on the broad back of the eagle of intuition and soars into the fine air where the great poets found their insight; he sees within his own power of sensation, of pleasure in fresh air and sunshine, in food and wine, in motion and rest, the possibilities of the subtle man, the thing which dies not either with the body or the brain. The pleasures of art, of music, of light and loveliness,—within these forms, which men repeat till they find only the forms, he sees the glory of the Gates of Gold, and passes through to find the new life beyond which intoxicates and strengthens, as the keen mountain air intoxicates and strengthens, by its very vigour. But if he has been pouring, drop by drop, more and more of the elixir of life into his cup, he is strong enough to breathe this intense air and to live upon it. Then if he die or if he live in physical form, alike he goes on and finds new and finer joys, more perfect and satisfying experiences, with every breath he draws in and gives out.

## CHAPTER II

### THE MYSTERY OF THE THRESHOLD

#### I

There is no doubt that at the entrance on a new phase of life something has to be given up. The child, when it has become the man, puts away childish things. Saint Paul showed in these words, and in many others which he has left us, that he had tasted of the elixir of life, that he was on his way towards the Gates of Gold. With each drop of the divine draught which is put into the cup of pleasure something is purged away from that cup to make room for the magic drop. For Nature deals with her children generously: man's cup is always full to the brim; and if he chooses to taste of the fine and life-giving essence

he must cast away something of the grosser and less sensitive part of himself. This has to be done daily, hourly, momentarily, in order that the draught of life may steadily increase. And to do this unflinchingly, a man must be his own schoolmaster, must recognize that he is always in need of wisdom, must be ready to practice any austerities, to use the birch-rod unhesitatingly against himself, in order to gain his end. It becomes evident to any one who regards the subject seriously, that only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial. When he has accomplished the development of this double possibility, then he is able to begin sifting his pleasures and taking away from his consciousness those which belong absolutely to the man of clay. When those are put back, there is the next range of more refined pleasures to be dealt with. The dealing with these which will enable a man to find the essence of life is not the method pursued by the stoic philosopher. The stoic does not allow that there is joy within pleasure, and by denying himself the one loses the other. But the true philosopher, who has studied life itself without being bound by any system of thought, sees that the kernel is within the shell, and that, instead of crunching up the whole nut like a gross and indifferent feeder, the essence of the thing is obtained by cracking the shell and casting it away. All emotion, all sensation, lends itself to this process, else it could not be a part of man's development, an essential of his nature. For that there is before him power, life, perfection, and that every portion of his passage thitherwards is crowded with the means of helping him to his goal, can only be denied by those who refuse to acknowledge life as apart from matter. Their mental position is so absolutely arbitrary

that it is useless to encounter or combat it. Through all time the unseen has been pressing on the seen, the immaterial overpowering the material; through all time the signs and tokens of that which is beyond matter have been waiting for the men of matter to test and weigh them. Those who will not do so have chosen the place of pause arbitrarily, and there is nothing to be done but let them remain there undisturbed, working that treadmill which they believe to be the utmost activity of existence.

*(To Be Continued.)*

## GOD SAVE THE KING!

A somewhat unusual amount of platitude has appeared in print about the Silver Jubilee of His Majesty, King George the Fifth. There is still a modicum of opinion that rests itself on the theory of the Divine Right of kings, and against this there were various expressions, more or less spiteful or malicious, the result largely of ignorance of the terms on which King George and his people are related.

A little history should convince anyone that royalty in Britain is as democratic an institution as any other branch of the Government. The King holds office under the Act of Succession, that is, by the will of the people as expressed through Parliament, and its terms may be modified at any time, and have so been modified on several occasions. The Throne is the result of an evolution of the people's will, which included the beheading of one monarch, and the dethronement of another. The British people have the kind of king they want and will take none other.

The Throne perfects the stability of the democratic form of government which has been evolved. There is nothing less democratic in loyalty to the King than there is in loyalty to Parliament and the Prime Minister. In his relations with the people the King has the advantage over the Prime Minister in abstaining from partisanship,

of more personal dealings, more intimate communications, and a domestic familiarity that always endears gentle and simple to each other. The twenty-five years of King George's reign have ripened this intimacy, and his family have become the kin of the whole nation. It was impossible that they should not be beloved, since in all their relations they have been comfortably human, and strictly constitutional. No man in the Empire has filled his job more dutifully than King George.

Theosophists should be familiar with the doctrine of hierarchies. Every nation is an entity, is born, matures, declines, and disappears. It is reincarnated in due course in another cycle, and develops its karmic destiny. The cycles and their periods are treated with great secrecy by those who know, and even the New Testament testifies that of certain days and hours no man knoweth. This however does not silence some who think they can tell.

It is obvious that in any entity there must be a unifying consciousness and that this consciousness manifests itself in various ways. There is emotion in the mob; thought in the government; devotion among the wise; service from the dutiful; defence by the valiant; aspiration among the consecrated; sacrifice from those who know. The synthesizing integrity of any nation ought to lead its members to respect its several components, and to render them loyalty according to their service. We must not expect the highest ideals to govern all the people, but ideals must somehow be represented and embodied in their life and purpose.

It is a mystery how the elements of a nation through many milleniums should become transfigured into something transcending our present humanity, but the process continues from age to age, during which the great Law casts down the mighty from their seat and exalts the humble and meek as their merit calls. No one who did not observe it could imagine that a caterpillar could change into a chrysalis,

a tiny skinful of formless fluid, and that from this chaotic paste there should spring into life a creature of loveliness, tinted, winged, lightsome as a zephyr. There is a unifying consciousness through all that insect life and its metamorphoses.

No less does the life of a nation gather its elements to its central fire. We all pass through every stage of experience, and instead of criticizing the King it is well for each to consider how he might do as well or better when his turn comes. There are positive and negative elements in the nation, destructive and integrative, and the balance must be preserved if the nation is to survive. When all elements are conscious of their true function and fill it, the national life is rich and full.

When any section regards its interests as more important than another's the national life suffers.

We can view the Jubilee ceremonies as a true manifestation of the sympathy begotten between its members in a nation whose functions have been faithfully performed. Among many tributes paid to His Majesty few have touched the realities of the situation more directly than that of George Lansbury, one of about a dozen members of Parliament who belong to The Theosophical Society, and prominent in the Labour Party, who wrote:

"Those who, like myself, are theoretically Republican, join heartily and completely with the most ardent Tories in congratulations to the King and Queen.

"While the present accepted practice of constitutional monarchy prevails through the British dominions we shall never give a second's support to any proposed suggestion for a change.

"It says much for our form of government and the King's kindly toleration, good common sense and understanding, that distressing as are the problems of to-day, we can at least say the trouble of the past has been overcome with a minimum of violence and disorder accompanied by a very large measure of goodwill."

The magic of the Radio and its thrilling message—"London calling the Empire", was a striking example of that unifying consciousness manifesting even on the physical plane through the miracle of wireless. The King's voice echoed across the seas in the hearts of millions. He was considerate of all his people, and dedicated himself anew to their service. He grieved for those out of work, and foresaw the future that belonged to the young. He had a special message to the children who in days to come would be citizens of British land.

The Prime Minister had his sober word. "His advisers have come and gone, but for him there has been no respite. The days have mounted into months and the months into years, and he has had to endure—winning, however, the devotion of all called to understand and serve him."

So proceeds the slow ascending pilgrimage of the nation, with changing fortunes and brightening ideals, some too high as yet for all to follow, but clear and unswerving, as Wilson MacDonald has made plain in his challenging Ode. But all will reach the heights at last.

We are all brothers of the King; and there are mightier Brethren still. Are we worthy of them?

### MR. WILSON MacDONALD

Mr. Wilson MacDonald has been recognized by such critics as W. E. Phelps of New York as the leading poet now writing on this continent. Of course there will be some who will contest this claim, according to their prejudices, their creed, or their special education. Mr. MacDonald has again and again confounded the critics by his achievements, by their variety, their versatility, their beauty, their profundity, their breadth of view, and their progressive outlook.

He has written a truly wonderful poem on the Royal Jubilee, full of towering lines, loyal to the highest ideals, and in the private opinion of leading newspaper

men in Toronto it is the finest thing that has been written for the occasion. But no newspaper in Toronto had the courage or the wisdom to print it, an historic refusal, in the view of one Toronto writer. Had the Poet Laureate written it, it would have been hailed as one of the brightest leaves of his laurels. If he could have written it doubtless he would.

We have no freedom of the press in Canada, little independence of opinion, and newspapers like the Toronto Globe, The Toronto Mail and Empire and the Toronto Star, should feel that they have been false to their stewardship as wardens of Canadian literature.

Mr. Rudyard Kipling, speaking to the St. George's Society on the evening of the 6th, remarked that we had gone quite far enough on that road which was paved with good intentions. There is much outcry both for and against war, and for and against peace, but there are few who are willing to say the things that the baser phases of power and authority do not wish to be said.

We are honoured in being able to present Mr. MacDonald's poem to our readers, and if they can possess themselves of his other works—*Songs of the Prairie Land*, *The Miracle Songs of Jesus*, *Ode on the Diamond Jubilee of Confederation*, *Out of the Wilderness*, and *A Flagon of Beauty* (The Pine Tree Publishing Co., 477 Sherbourne Street, Toronto), they will know that the voice of Poetry is never dead.

### OUR "EXILES"

The following appears in "On the Watch-Tower" (*The Theosophist* for May) in response to a suggestion that a friend makes to Dr. Arundale to make it possible for all "exiles" to return to membership in The Theosophical Society:

"No one should ever exile himself from membership, however much the Society may seem temporarily to be coloured by some specific sectarianism. In a Society composed of 30,000 ardent seekers after

Truth, there must needs be sectarianism, dogmatism, the flaunting of authority, iconoclasm and all the other 'isms' which either need emphasizing or are just the signs of a seeker of Truth having found a toy he has never seen before. I do not want to denude the Society of these 'isms' but rather to welcome them, doing my best to keep them in their due place, and ever presenting the Society to the world as a movement which includes and does not exclude. The 'exiles'—they have mostly exiled themselves—should have realized that the Society cannot, does not and never will, become subordinate to any of the waves of movements which from time to time surge through our membership.

"Suppose such a wave to appear in the near future, or suppose another President sent forth such a wave—as did our late President. Suppose that wave to be supremely uncongenial to me personally and to my sense of the real purpose of the Society. Am I going to leave the Society because I am out of sympathy with such a wave, or with the policy of the majority? Am I going to leave the Society because I believe it is being wrongly guided, and I feel myself to be in a helpless, and perhaps hopeless, minority? To do this is, in my judgment, not only weak, but a deplorable lack of appreciation and of confidence in the basic principles of the Society. For my own part, I believe in the Society above all persons, above all movements, above all colourings with which it may be temporarily associated. And I am not going to allow any persons or interpretations, however much they may be momentarily engulfing the Society, to drive me out, or to cause me to lose confidence in the eternal purposes on which the Society is based. My allegiance is to the Society and to its Three Objects. Persons may come and movements may go, but the Society and its Three Objects will go on forever, and I hope I with them. Therefore, there should never have been any 'exiles', and I trust that during my Presidentship there will be no more."



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Dudley W. Barr, 14 Huntley St., Toronto.  
 Felix A. Belcher, 250 N. Ligar St., Toronto.  
 Maud E. Crafter, 845 Church Street, Toronto.  
 William A. Griffiths, 37 Stayer Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 584 Pape Avenue, Toronto.  
 Frederick B. Houser, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

We have received the first issue of "Ancient Wisdom", a four-page monthly, quarto size, edited by our old friend Mr. L. W. Rogers. Mr. Rogers is an old newspaper man, and does not confine himself entirely to Ancient Wisdom, but tastes vary and we wish him success.

\* \* \*

We regret to learn of the death of Pekka Ervast, the Finnish writer and Theosophist which occurred some months ago. He published two little books last year, one a dramatic presentation of scenes from the life of Madame Blavatsky and the other on The Sermon on the Mount. His earnest spirit will be greatly missed.

\* \* \*

The Panama Theosophist for March reports: "The public speaking course, by the Blavatsky Institute of Canada, which some of the members of the Lodge started studying some months ago, is producing

good results as are shown in the interesting talks on Theosophical subjects given at Lodge meetings. Much useful work is expected of the group in the near future." We note that our contemporary of the Canal Zone is also among those who attribute to A. B. what belongs to A.E.S.S.

\* \* \*

Mr. Sidney A. Cook, president of the American Theosophical Society, has been appointed American Representative for the Diamond Jubilee Convention of the T. S. to be held at Adyar from December 26 to January 5, 1936. Mr. Cook is to arrange with Steamship Companies and Tourist Agencies for special concessions to visitors for the convention. He will furnish the necessary certificates to those who wish to attend. It is estimated that the trip can be taken for about \$750.

\* \* \*

Dr. Arundale and the officials at Adyar are most anxious to have it understood that visitors to the Headquarters cannot be accommodated unless previous engagements have been made. Permission for this privilege must be sought and no one will be permitted to stay at Adyar until such permission has been granted. A 36-page booklet has been prepared for those who desire to apply, and special forms may be had from the General Secretary for the use of those who wish to apply. All visitors must be supplied with return tickets.

\* \* \*

We regret to say that a considerable number of our members are still in arrears for the current year's dues. It is less than five cents a week but appears to be too much for many. We have no power to remit the dues or we would be glad to do so. Those who do not pay will be placed on the Inactive List and cannot be counted among our members till they pay the arrears. The dues for 1935-6 will be due on July 1st, when all members according to the constitution must send in their dues to retain membership. We hope they do not regard this as a penalty, but a privilege.

It is always a pleasure to us to have our contemporaries copy articles from our columns and we freely grant permission for such privilege, provided that no alteration be made, and that credit be given The Canadian Theosophist. We acknowledge the compliment paid by the Swedish *Teosofisk Tidskrift* for March which translates Capt. P. G. Bowen's fine article, "The Way Towards Discipleship." On the other hand *Gnosis*, the splendidly printed Uruguayan magazine copies in March issue three articles from our columns, one by Mr. Morris, one by Mr. Housser and one by Mr. Barr but there is no mention of The Canadian Theosophist. There are other articles from other contemporaries but no credit given them either, which is not according to journalistic ethics.

\*\*\*

The General Secretary went on a 330-mile drive with two friends on April 16 and about 4 o'clock in the afternoon when driving slowly—under 30 miles an hour, through a showery, sleety, snowy day, the car suddenly skidded. The General Secretary, who was in the back seat, was flung violently across the car, his head striking the window frame, cutting and contusing it, and his collar bone was broken, his right side being also badly bruised. Dr. Marcellus was obtained from Iroquois, near which the accident occurred, and the bone was set and bandaged. After completing the business next day which was the occasion of the journey, the party returned, and Dr. Stevenson of Hamilton attended Mr. Smythe. The bone has made excellent progress towards setting, and an early recovery is anticipated. Correspondents will please excuse delays consequent on the accident. The warmth and kindness of many visitors and friends and the profusion of lovely flowers sent Mr. Smythe is gratefully acknowledged.

\*\*\*

A charter has been granted to the new Kitchener Lodge, as of date May 1st, 1935. This is the first Lodge chartered since January, 1922.

## MR. BELCHER'S WESTERN TOUR

As already announced in The Canadian Theosophist, Mr. Felix A. Belcher, the senior member of the General Executive T. S. in Canada, has planned a tour of the western territory at his own expense during the summer. With the exception of Edmonton and Saskatoon, he hopes to visit all the chief points where we have lodges or groups of members, with the object of holding meetings of the members only or chiefly.

During the last few years, Mr. Belcher has had marked success in Toronto in holding study classes in the Secret Doctrine, and he believes that our members could be stimulated to awakened and renewed interest in real and practical Theosophy by such study.

In Canada we have always endeavoured to keep away from the tendency to present our members with and have them accept Theosophy on authority. Members must develop their own intuition, their own sense of Truth, by the use of their own reason, through their own study and experience. Those who develop in this way become real Theosophists and cannot be "shaken out". Dr. Arundale has recently declared for a campaign on "straight Theosophy", and if this means anything, it means an appeal to Alaya, the Universal Oversoul, which all men possess, and of which they so little avail themselves.

Mr. Belcher would like to demonstrate to the members and lodges the advantage of such Secret Doctrine study classes as he proposes, and as he can spend from two to six days at each point to be visited, there would be ample opportunity to go into the subject fully, and we believe with much benefit to the members.

Mr. Belcher hopes to leave Toronto not later than June 20th, and to be back again in time for the Fraternization Convention, August 23-25. He will visit Winnipeg, Regina, Medicine Hat, Vulcan, Calgary, Banff, Salmon Arm, Vancouver, Victoria, Nanaimo, or other points on Vancouver

Island, and returning by Vancouver, take the southern route by Penticton, Summerland, and perhaps Nelson, with a return visit to Winnipeg on the way home.

We should like to have the cooperation of members and lodges for Mr. Belcher's visit. All that is asked is his entertainment en route, and as he is one of those who follow the simple life, nothing onerous is involved.

We trust this proposal will make a direct appeal, and it is requested that all who receive this letter will write at once to the General Secretary, T. S. in Canada, 33 Forest Avenue, Hamilton, Ont., stating to what extent they can cooperate, so that the itinerary may be arranged at the earliest possible moment for publication in the June magazine. It is not intended that public meetings be held, as the gatherings can be assembled in members' homes, or wherever convenient.

Immediate attention is respectfully requested.

## THE GENERAL ELECTIONS

Only a portion of the members have voted as yet for the General Executive, the General Secretary having been re-elected by acclamation. Ballots must reach the General Secretary's office by May 25, and in order to do so those who have not voted must mail their ballots immediately on receipt of this notice. All who are in good standing and entitled to vote have had ballots sent to them.

In mailing ballots if the envelope is closed a three cent stamp is necessary. One lady trusted to the Government to deliver her ballot without a stamp. We had to pay six cents for her privilege. Another lady thought one cent was enough but as she sealed her envelope it wasn't. It only cost us four cents.

We have been asked to repeat the personal notes about candidates given last year. Here they are as nominated this year with the two new candidates:

Felix A. Belcher—One of Toronto's

oldest members. President West End Lodge. Generous supporter of Theosophy.

Maud E. Crafter—Indispensable worker at Headquarters; in charge of office routine and correspondence.

Mrs. Lilian Currie—President of Hamilton Lodge for second year. A member for many years.

William A. Griffiths — One of Montreal's earnest members; treasurer of Lodge.

Nath. W. J. Haydon—Former President Boston Lodge; earnest student and well known correspondent.

Fred. B. Housser—Editor of Modern Theosophy section of magazine. Financial editor of Toronto Star.

Kartar Singh—Valuable worker and active for international amity.

Lt.-Col. E. L. Thomson — An active member of Toronto Lodge. Is a member of Toronto Lodge Board of Directors and chairman of House Committee.

Wash. E. Wilks—Dr. Wilks was a member of the Executive many years; secretary Orpheus Lodge.

## THE FRATERNIZATION CONVENTION

The Third Fraternization Convention differs from most in being an entirely voluntary gathering. Those who come do so because they wish to do so. They represent themselves and no one else. They are free to think and speak as they please, and the programme will be as elastic as it is possible for the Committee to make it. Of course the object of the Convention is to promote Theosophy, but Theosophy without any man's dilutions. It will be as near straight Theosophy as average people can reach. There are not likely to be any professing Arhats or others who wish more respect paid them than is usual in public, but we hope that there will be a number of sincere and earnest students who will be able to tell what life has done to them and what life has meant to them. Life ought to be Brotherhood, and it may be many more things, beautiful things.

true things, things of love and service. We shall hope to have our speakers talk of these things and of whatever else stirs their hearts. The dates are August 23-25, and the place The Theosophical Hall, 52 Isabella Street, Toronto.

## WHITE LOTUS DAY IN TORONTO

Through the efforts of Mr. R. Marks the proceedings started with a pleasant innovation in the form of a salad supper, attractively laid out by Mrs. Marks and Mrs. Dustan, for the benefit of invited guests from Hamilton, St. Catharines, Kitchener and the local committee. About thirty-five sat down and, afterwards, brief addresses on methods of propaganda were made by Messrs. R. Marks, A. Watt, C. Williams, F. A. Belcher, D. W. Barr, Walter Hick, Mrs. Currie and Mrs. Knapp. The consensus of opinion was that, while efforts to make Theosophy known on a larger scale were desirable, yet a large membership was inadvisable—even if practicable. Small, and numerous, groups were likely to be much more efficient and lasting, than any one large, central, controlling body.

About two hundred were present at the regular evening meeting, which was addressed by Mr. Barr as chairman, on the parallel between the imperial celebration and our Theosophical anniversary. By Mr. Williams on Practical Theosophy and H.P.B. as the chief exemplar; Mr. Watt on Theosophy, Past and Present; Mrs. Knapp on The Path; Mr. Belcher on Changes in the last Sixty Years, more particularly in the public attitude of the Church; Mr. Hick in similar changes in Science; with readings from the Gita by Mr. Harold Anderson and from the Light of Asia by Mr. Reg. Thornton.

\*\*\*

The greatest mistake, made by present day Socialists, is that they *envy* the drop of sea-spray possessed by the so-called wealthy, instead of *pitying* their burden. —Heart of Rama, Lucknow.

## ADYAR ANNUAL REPORT

We have already noted various points in the President's address, but the full report calls attention to the statistics of the Society. These are tabulated in a different form than before and not over accurately. Canada, for example is credited with a discrepancy of 45, though this figure was given in our annual report as the number lapsed for non-payment of dues, and is so noted on page 114 of the present report. This shows a lack of co-ordination. We presume several other "discrepancies" may be subject to similar explanation.

The total in last year's report was 30,836; the present total membership is given as 29,745. This means a loss of 1091, but the Adyar statement says the loss is 1270. Surely another discrepancy!

The headquarters funds benefitted through donations and legacies to the extent of 40,602 rupees, including 16,851 from the MacDonall bequest, and 15,000 rupees from the Albert Schwarz legacy. Neither the headquarters' nor the Library budgets have been balanced this year nor last.

A rapid glance through the reports of the National Secretaries leaves the impression that the National Societies are still more affected by psychic revelations and psychic leadership than by the synthetic study of comparative religion, philosophy and science. However, common sense will eventually find its way. Several items may be noted. The United States feels it is better to save 500 old members from dropping out than to get 500 new ones of whom a great proportion would soon be lost. England proposes to arrange for cooperation with sympathetic organizations to deal with the vital questions of practical Brotherhood. India reflects that the outside world will judge us only by our life of spirituality, self-sacrifice, and service. Australia announces the Society there now free of debt, the burden of earlier squandering. Broadcasting is re-

corded as the most successful propaganda plan. Germany has been troubled by a young man who alleged he had been appointed General Secretary by the Secret Police. To have been successful he should have said by the White Lodge! The present General Secretary has been deprived by the Government of his position as professor of philosophy in the University of Bonn. Austria tells of an effort to start a Youth Lodge, sustained for a year, but then abandoned. The spirit of the young bloweth where it listeth, and can only be lured by realities. A remarkable hypothesis, the World-Ice theory of the Austrian scientist, Ing. Hans Horbiger, is represented by Dr. Oskar Hugel to be in full agreement with certain passages in the Secret Doctrine. Denmark insists on the necessity of synthetic treatment of all subjects at issue. This is likely to produce that nucleus of Brotherhood—the rhythm of the Inner Life. Ireland rejoices over a successful Summer School, attended by over 50, many of them from England. This prospect lures. Miss J. M. Nichols is the new General Secretary. Mexico is full of plans for a campaign in the interests of Mr. Krishnamurti.

These reports should be studied across the world. We do not act always like true cosmopolites.

## REVIEW

### "A SEARCH IN SECRET INDIA"

This book by Paul Brunton is one of the most useful books written since the death of Madame Blavatsky. While Mr. Brunton slurs the memory of H.P.B. in a passage misrepresenting or misapprehending her methods, which differed completely from that which he describes on pages 44-45, he proceeds throughout his book to confirm all that she taught and finally winds up in accepting the philosophy which she propounded. Not, perhaps, in its fullness, but to the extent that he had developed his inner life he became a disciple of Raj Yoga.

The interesting part of the book is the account he gives of his gradual acquisition of facts which he sets out to disbelieve, but is compelled in spite of his incredulity to face. And very wonderful is the gracious complacence with which sage after sage meets his enquiries, unfolding to him as much as he can bear with the true tolerance which scarcely any Western could extend to an Oriental.

Sir Francis Younghusband reminds us in a foreword that in India, as everywhere else, there is much spurious spirituality through which a way must be found before the truth can be discovered. But it requires in reality little common sense to recognize the pretenders, and one fancies that here in the West people accept the fraudulent professors of occultism more readily than would be the case in the East.

There are accounts given of interviews with a number of men who are at least adepts, if not still more highly evolved. We need not include Meher Baba in this class, though in some respects Mr. Brunton found him worthy of attention. The presence of the Great Sages in India in times past he found to be everywhere received. "When those great sages—Rishis, we call them—began to withdraw from society, then our own decline also began," one Hindu tells him. He is assured that he will meet one of the Rishis in due course, and some of our skeptical Theosophical students who discredit the idea of the Mahatmas should read all that follows.

Brunton meets magicians also, such as Mahmoud Bey who controls elementals, and works phenomena with their aid. Like the Spiritualists, he calls them spirits. A curious female adept, Hazrat Babajan, is described at Poona. A long time is spent at the Adyar river but the Theosophical Society is not mentioned. On the other hand some very remarkable people are found which it would be much to the credit of the T. S. to have known and enlisted in the work of the Society. This is true of many of the Yogis and other Sages who appear in these pages, all superior in

teaching and achievement to anything we have been told about in recent years.

Had Mr. Brunton been a member of the Adyar Society one wonders what position he would have attained in its ranks or would the rivalry of the seven Arhats have edged him out of place. It is a sad reflection to think that the T. S. spent money printing the follies of "Man: Whence, How and Whither," not to mention "The Lives of Alcyone", when they might have been printing a book like this of Mr. Brunton's. The Anchorite of the Adyar river is a case in point to whom about 20 pages of chapter Five are devoted.

The following chapter is entitled The Yoga which Conquers Death, and justifies the title. Chapter Eight gives a worthy account of Sankaracharya, "the Spiritual Head of Southern India," and his present-day successor, who proves to be the final authority for Mr. Brunton's illumination. His adventures at the Hill of the Holy Beacon must be read in full to be appreciated, but here will be found the reason why Christianity in its modern form can never compete with the living religions of India and other countries where a knowledge of the spiritual world is still preserved.

Frankly, in the West we know nothing of the Ouranos of the New Testament and in India they do know, and can instruct those who desire to learn. Even Theosophical Students will be surprised to read the account of an appearance in the Mayavi-rupa of His Holiness Shri Shankara. Mr. Brunton comments on the difficulty of the scientific mind to accept these things, but what are we to think of the scientific training that makes the difficulty? This is obviously true of the chapter on astrology, which the author cannot bring himself to accept, even when the predictions which he regards as a "ridiculous impossibility", in one case receive "ample confirmation."

He is introduced to the Brahma Chintra of Tibet which appears to be nothing else than H.P.B.'s Secret Doctrine. From the

lips of His Holiness Sahabji Maharaj, the uncrowned king of a city which is founded on the principles of a Theosophical commonwealth and embodies all the appliances and mechanics of the West with the ethics of the highest social development, he learns of a religion that when first established its first fifty years are pure and vital. "Later it degenerates into a mere philosophy; its followers become talkers—not religiously-living men. Finally, it descends, for its last and longest phase, into the arms of hypocritical priests. In the end, hypocrisy becomes accepted as religion."

The Radha Soami, which is the socialistic society out of which has arisen the model city of Dayalbagh, is a model for all similar attempts in the West. Chapters 16 and 17 present the greatest revelation of practical occultism since Madame Blavatsky taught her pupils. But the whole book should be studied by those who seek for truth. We may take one paragraph from the final inspired pages.

"There is That in man which belongs to an imperishable race. He neglects his true self almost completely, but his neglect can never affect nor alter its shining greatness. He may forget it and entirely go to sleep in the senses, yet on the day when it stretches forth its hand and touches him, he shall remember who he is and recover his soul."

Readers will find this volume as attractive as Talbot Mundy's "Om" or Mrs. L. Adams Beck's "The Way of the Stars" or "The Garden of Vision".

## CORRESPONDENCE

### A MAKER OF VIOLINS

Editor, Canadian Theosophist:—I am one of the fortunate owners of the April Edition of the Canadian Theosophist containing Mr. Pryse's intensely interesting article on Paracelsus. We are indeed favoured to still have Mr. Pryse contribute from his vast store of occult knowledge

and experience to your much needed and valued Magazine.

Isn't it marvellous that a gentleman of his erudition and devotion to Higher Philosophy has at his advanced age successfully explored the realms of physical science, contributed so wisely to the principles of acoustics in relation to the violin?

He ranks today as one of the most ingenious and inventive Violin Makers and his accomplishments are genuine contributions to the great Art of Violin-making. His versatility is simply astounding and merits the attention of the coming generations.

It proves beyond peradventure of doubt that a man may be either a born or trained Mystic and yet at all times be capable to wrestle with the every-day problems of Life.

In analyzing his latest invention I was struck with his brilliant logic and ability in tracing a sound Phenomenon to its source and his resourcefulness in selecting and developing material, its quality, size, weight, shape and application thereof to its proper place with striking results.

I have had the opportunity to examine many of the great violins of the greatest of the Italian Masters, such as Antonious Stradivarius, Joseph Guarnerius, Nicolo Amati, Paolo Maggini and many more. It gives me great pleasure to be able to say, that never in my experience as a connoisseur of violins and the Art of Violin-making have I ever heard a new instrument which approaches the rich, mellow and yet full tones of the latest instruments created by our esteemed friend Mr. Pryse. These instruments truly represent the highest achievement in tone-production today.

These violins will now be available to Music Lovers from us or from Mr. Pryse directly.

Ernest E. Lanz,  
Violin Expert of Schenck's Music  
House,  
139 So. Broadway,  
Los Angeles, California.

## THE DUNLAP TELESCOPE

We have refrained from emphasizing the extraordinary national resources and achievements of Canada, but we are inclined to think that the Dominion is not as highly estimated as it might be. When Mrs. Besant was first invited to visit Toronto a New York official expressed indignation at the idea of her being asked to go "to the backwoods of Canada," and we fear something of this attitude still survives. Frequently tourists from the south come up here during the summer with skis and furs and sleeping bags expecting to escape freezing to death. Toronto has the largest University in the British Empire. Ontario has other Universities at Kingston, London, Hamilton and Ottawa. The following account of the new Telescope now being installed near Toronto in memory of the late D. A. Dunlap, will perhaps better indicate the educational level of Canada. Professor Chant has on several occasions addressed the Toronto Theosophical Society, as have other professors of the University. The following article is from a local newspaper:

Toronto, May 4.—The largest telescope in the British Empire at the Dunlap observatory at Richmond Hill, Ont., is nearing completion. Some night in the near future, Professor C. A. Chant and his associates will realize their fondest dreams when they begin studying the heavens through the giant 74-inch lens, presented to the University of Toronto by Mrs. D. A. Dunlap and her son, D. Moffat Dunlap.

### Second Largest

The monster mirror will be two inches larger than the one at Victoria, B.C. This, however, according to Prof. Chant, will not give an appreciable advantage. They will, as a matter of fact, be virtually twins. The position of the new telescope will place it 800 feet above sea level. Besides being the largest in the British Empire it will be the second largest in the world, surpassed only by the 100-inch telescope at Mount Wilson in California.

The mirror was cast on June 21, 1933, at Corning, N.Y., and was then shipped to England, where it has been undergoing a delicate grinding and polishing. The huge monoco is 74 inches in diameter, 12 inches thick at the edge and 11 inches in the centre. To ensure a perfect, flawless mirror, the pyrex of which it is made, was poured at a temperature of 1,500 degrees centigrade, or 2,700 degrees fahrenheit. It was then allowed to cool to 900 degrees F., before it was placed in an annealing oven for three months while the temperature was minutely lowered.

"It was necessary to do this," said Professor Chant, head of the department of astronomy at the University of Toronto, and who will be in charge of the new observatory, "in order that it would show no strain or flaws. It came out perfect."

#### Magnifies 40,000 Times

The mirror will have a magnification of 40,000 times that of the human eye. It will magnify to such an extent that cities the size of Toronto, Winnipeg, or Calgary would be clearly visible on the moon, if the moon had such cities. The Great Lakes, if the orb had any, would be as plainly seen by the observer. A freighter on the lake, however, would not be seen. Professor S. H. Hogg, a young scientist, who was an attendant astronomer at the Dominion astrophysical observatory at Victoria, and who came to Toronto to work on the new telescope, admitted that the outline of a group of buildings such as the Canadian National Exhibition buildings or the University of Toronto might be seen, but he would not commit himself further.

There on the high ground north of Toronto, the astronomers will work, like salesmen during the Christmas rush, from sunset to dawn, taking spectroscopic pictures of the heavens. Victoria has in the last 15 years taken and filed some 23,000 such photos. Nor will the scientists be the only ones to view the moon. In all probability the observatory will be opened to the public one night a week, so that housewives

and office workers may see the moon magnified 40,000 times.

#### Takes Accurate Pictures

The observatory which has been under construction for the past four years, is now awaiting installation of the mirror. The administration building of cut stone, provides space for offices, a library and for the laboratories necessary for accurate measurement of the photographic plates. The building which houses the telescope, has a 61-foot dome weighing 80 tons, and which rests on 24 rollers, each 27 inches in diameter. This permits rotation of the dome as the planets in the heavens shift their positions.

Watching an object in the sky is not the easy job which may be imagined. Stars and all heavenly bodies are continually shifting, and it is necessary that the telescope be accurately pointed at the moving object. The difficulties encountered may be compared with the keeping of a gun pointed at a one-inch target twenty miles away while the target moves at the rate of five feet per second. Movement of the image by only a thousandth of an inch while it is being photographed will make a serious defect in the resulting picture.

The value of a telescope during an eclipse of the sun is seen in the photographs it will permit, which will show the leaping prominences extending a distance of 567,000 miles. With the arrival of the mirror, the scientists enter the final stage of the work. It is expected that the observatory will be formally opened on May 31, the 70th birthday of Prof. Chant.

❖ ❖ ❖

To tell a man that it is wicked to be selfish is useless; he must be shown that it is both short-sighted and foolish, and that in his ignorance of the Law, he is shutting himself away in the darkness, refusing the crown which is his birthright. Here the Buddhist teaching on the power of thought is seen to be of great value.—*Buddhism, the Science of Life*, p. 46.



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## IMMORTALITY

In an Easter article in the *Toronto Daily Star*, the writer, C. H. Huestis, examines the concept of immortality as set out in the Old and New Testaments.

"If one goes to the Old Testament for light on the subject, he returns with a very tiny candle. The Old Testament people believed in a place of departed spirits for good and bad with no separate compartments, but nobody wanted to go there."

"When one turns from the Old Testament to the New and reads the references of Jesus to a life beyond, one could wish He had been more clear and definite or that His reporters had understood him better. There can be no doubt that Jesus had confidence in His own survival, but outside the fourth gospel, which has little historic value, what he really said seems to have been interpreted largely in the light of current Hebrew and Graeco-Roman ideas. Relief in survival, which after Jesus' death became so profound as to dominate the preaching of the early church and to occupy an important place in the writings of St. Paul, was due chiefly to the assurance of the continued life of their Master which came to his disciples from appearances after his resurrection. As to the veridical character of these appearances, one may ask whether Christianity could have survived as a religion without them."

### Immortality Explained

The writer then summarizes the conclusions set forth in a book by Dr. S. D. McConnell entitled "Immortality."

"In the matter of survival, orthodox theology draws the line between man and the lower animals; man is immortal, but the brutes 'perish'. The author holds that the line should not be drawn between man

and animals, but between one kind of man, and the rest of created beings, between the physical man and the 'psychical' man as St. Paul would put it. Not only, he holds, are the most of the human race not immortal, but they never were, and what is more important, they never will be. Immortality is an achievement. In fine, it is not a question of immortality but of immortality."

The word 'immortality' means 'not subject to death' and hence by inference 'eternal'. But eternalness cannot be achieved; it is and it cannot begin nor end. What then can be 'immortality' which means 'the ability to achieve immortality'? Certainly not the ability to achieve eternalness and so possibly it means the power to become not subject to death. But the end of every physical body is death and therefore the word must mean the capacity to survive as a conscious entity after the death of the body or perhaps after the deaths of many physical bodies.

### Mahatma Letters

These points are discussed in several places in the Mahatma Letters and Dr. McConnell's statement that "Immortality is an achievement" is supported.

"We call 'immortal' but the one LIFE in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity."—*M. L.* 129.

But K. II.—the Mahatma just quoted—also points out that there is the possibility of achieving a qualified immortality and in other letters where the word is used in reference to human immortality, it carries this qualified meaning.

"Therefore the earliest Chaldeans had several prefixes to the word immortality, one of which is the Greek, rarely-used term—pan-aëonic immortality, i.e. beginning

with the manvantara and ending with the pralaya of our Solar Universe. It lasts the æon or the 'period' of our *Pan* or "all nature". Immortal then is he, in the pan-æonic immortality, whose distinct consciousness and perception of *Self under whatever form*—undergoes no disjunction at any time. Not for one second, during the period of his *Egoship*. . . Suffice for you, for the present to know, that a man, an Ego like yours or mine, may be immortal from one to the other round. Let us say: I begin my immortality at the present fourth round, i.e. having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and am finally obliged to submit to it, my knowledge of the secrets of nature put me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoid all such dismemberments of principles, that *as a rule* take place after the physical death of *average* humanity, I remain as Koot Hoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa-lokas* until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case, "immortal" for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I" *truly* immortal for all that? Unless I make the same efforts as I now do, to secure for myself another such furlough from Nature's law, Koot Hoomi will vanish and may become a Mr. Smith or an innocent Babu, when his leave expires."—*M.L.* 129 and 130.

And again on page 276. "When the Seeress" (Mrs. A. B. Kingsford) is made to reveal that "Immortality is by no means a matter of course for all" that 'souls shrink away and expire'. . . . she is delivering herself of actual incontrovertible *facts*".

The Spirit in man, the Atma, is Immortal, is one with the Eternal Life, the Absolute which has no beginning nor end,

but the continuing consciousness of the Ego, its 'qualified immortality' must be achieved and retained through the power of immortality—for which word we thank Dr. McConnell.

### HOMINOIDS

Hominoids is a word used by Sir Ambrose Fleming, F.R.S., in his Presidential Address to the Victoria Institute, London, England, to mean "pre-Adamitic races of beings which may have had more than animal intelligence and powers, but were not 'man' in the psychical and spiritual powers or possibilities in the Biblical sense of the word. . . . Between true man and anthropoid apes there may have been some species of hominoids created."

Sir Ambrose is an eminent scientist but in his address he maintained that the account of the creation of man given in the book of Genesis is literally true and that "evolutionary theory is totally at variance with the scriptural teaching concerning man's original perfection." He also considers that this creation took place in the year 5411 B.C. and thus gives to mankind exactly 1407 more years of existence than the reverend Bishop Ussher who fixed the date as 4004 B.C.

Sir Ambrose, of course, had to avoid many scientific hurdles in his address and in an article in the April Modern Thinker, Sir Arthur Keith calls him back and takes him over the jumps and even makes a foray into the ranks of the fundamentalists. He pointed out that there are two accounts of creation in Genesis, that if we begin man's history with a single pair in the Garden of Eden, there is a difficulty of answering the question as to where Cain obtained his wife, and the further difficulty of explaining how Enoch—Adam's grandson—could found a city.

### Scientific Hurdles

Sir Arthur Keith points out that anthropologists maintain that they have found not only stone instruments in the oldest of the Post-Pliocene deposits, but that they

have discovered fossil fragments of at least three very different kinds of humanity who were in existence as the Pliocene period came to an end. Sir Ambrose apparently accepted these discoveries but said that they threw no light on the antiquity (or creation) of man and dismissed them from serious consideration.

He had a little more difficulty with the Cromagnon and Neanderthal man. The Cromagnon he accepted as "the antediluvian men of the Biblical Narrative" who had strayed into Europe from Asia. Anthropologists claim that there is definite evidence that the Cromagnons came into Europe during the last phase of the glacial period and even Sir Ambrose admits that there is evidence, not altogether negligible, that a last glacial epoch may have ended not much more than seven to ten thousand years ago. How then did they arrive there some five thousand years before their ancestor Adam was created? Neither is there any evidence that the Cromagnons came from Asia; They apparently came into Europe from the West (Atlantis).

#### Secret Doctrine

Neanderthal man, Sir Ambrose considers, was a 'hominoid'. But Genesis does not say anything about hominoids and so possibly like the little girl in the well-known story 'he just thought it up himself'.

Recent theories put forward by advanced thinkers in science are very close to the teachings given in the Secret Doctrine concerning the origin of the anthropoid apes, namely that they were a later order of life and the half brothers of man—and the antiquity of the human race is something upon which they do not make positive statements. The Secret Doctrine figure of eighteen million years may yet be accepted.

Sir Arthur Keith makes one statement in his article which opens up another line of thought, namely, "To suggest that at any stage or that at every stage a creative power, bearing a human shape is bending over and guiding the development of every

growing egg, human or otherwise, is a thought which seems absurd to men of science." While this is absurd, the orthodox scientific attitude is also absurd which postulates that a single cell and its millions of descendants, have within themselves the power to shape a human form, that the cells which are to form the heart, and lungs and skin and bones, each go to their appointed places in the human frame by virtue of a power inherent within them. The Secret Doctrine postulates that there is a subtle pattern body 'bearing a human shape' which influences this.

#### "SCIENCE VIEWS

#### THE SUPERNATURAL"

Fifty years ago Physical Science called the Supernatural "fancy and hallucination". To-day a few scientists are discussing and investigating the Supernatural and admitting the reality of some supernormal phenomena. This is a tremendous step forward, from the physical into the metaphysical, and one that is of great interest to Theosophical students.

#### The Reality of Cryptesthesia

In an article in the April "Forum", Aldous Huxley reviews the evidence of the Psychical Research Society of the past fifty years and admits the reliability of a great amount of the evidence gathered. He says, "The reality of at least one class of supernormal phenomena has been demonstrated, it seems to me, beyond all reasonable doubt. Cryptesthesia, as Richet calls it, includes telepathy or thought-transference, clairvoyance, psychometry, water divining, and all other forms of abnormal perception not passing through ordinary channels of the senses".

#### Healing, Fire-Walking and Seances

Another point referred to is mental healing and the work of investigation by psychologists in this direction. They are more or less agreed that the mind can both heal and produce disease. He next discusses fire-walking and says, "If the ac-

counts of fire-walking are reliable, we have evidence that certain minds can cause altogether abnormal modifications in all the three classes of matter—the matter composing the bodies that belong to these minds, the matter of other human bodies, and the matter of which the rest of the world is formed". He says with regard to mediums and seances that science "must be content to suspend judgement" as there have been so "few properly controlled experiments with physical mediums".

#### Survival After Death

The next important topic taken up is the problem of survival after death, and what it is that survives, and communication between the dead and living. He merely discusses different theories and does not attempt to criticize or explain, and ends his article by saying—"The view that survival is purely spiritual seems to find some support in the fact that the spirits . . . . . reveal themselves in most cases as being distinctly inferior in mental capacity to the living men and women they once inhabited. If the soul is what Homer, Professor Broad, and, with qualifications, even orthodox Christians imagine it to be, a thing which can attain perfection only in conjunction with a physical body—this decline of power after death is precisely what we should expect."

Occult Science has much to say about the soul, and while not agreeing with the views of Spiritualism, has an explanation for this "decline of power". In the *Key To Theosophy*, (p. 130), it is said, "We believe with the Spiritualists and the Spiritists in the existence of 'spirits', or invisible beings endowed with more or less intelligence. But, while in our teachings their kinds and genera are legion, our opponents admit of no other than human disembodied 'spirits', which to our knowledge, are mostly kamalokic shells."

M. E. D.

#### "HEART"

H. P. Blavatsky tells us in the Secret Doctrine (III:582) that, "The heart is

the king, the most important organ in the body of man. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahma, the first spot that lives in the foetus and the last that dies. This spot contains potentially mind, life, energy, and will. The heart is the centre of spiritual consciousness, as the brain is the centre of the intellectual."

In the March copy of the magazine "Clinical Medicine and Surgery" there appears a review of the book; "Heart, signs of Agni Yoga", which is published under the seal of the Maitreya Brotherhood. The reviewer pays tribute to its treasure of metaphysical lore and adds that many passages, if correctly interpreted, are of distinct 'clinical value'. The book is recommended to "enlightened physicians and all searchers after truth".

#### Pulse and Aura

The book, "Heart", is both a challenge and a light to the modern physician as well as being a source book of value to students of occultism. Various lines along which research work may prove fruitful are indicated. The following extracts are but two selected from many given.

"Let us once again turn to the quality of the pulse. Not the beat of the pulse so much as the observation of its quality will give the picture of the heart's vitality. Until one succeeds in photographing auras, one may now begin already to observe the pulse, not during illness but during good health, marking what sensations affect the changes of pulse and precisely how. If the aura gives evidence of the presence of illness the quality of the pulse offers the entire scale of reactions. But the aura is something transcendental for the majority, whereas the pulse provides a completely physical manifestation. But how solicitously and cautiously one should understand the study of the pulse."

"Much of that which is nearest remains uninvestigated. Have perspiration and saliva been exhaustively examined? We read of poisonous saliva. We know of

beneficial saliva. We have heard of the varied properties of perspiration and yet neither of these secretions has been investigated. The sweat of labour and the sweat of overeating will not be alike. The saliva of anger and the saliva of aid are different. But these symptoms are primitive. Every human state produces a special chemical reaction. In studying this truly cosmic multiformity of the microcosm, one may arrive at an understanding of the physical and spiritual worlds. With an intelligent man the reactions will be varied. One may learn how greatly the sweat of prayer differs from the sweat of self-interest. In comparing such contrasting reactions, one may trace the products of psychic energy. Thus close are the future scientific achievements."

#### Metaphysical Researches

Medical science is already realizing the effects of emotions on the functioning of the physical body. The emotions of fear and hate have been definitely proven to have a direct effect on certain glands, the juices of which perform most important functions in the human organism. It is interesting to note that the study of the ductless glands has really only begun and already the discoveries are startling. The emotional plane and the mental are so close to each other in the majority of mankind that the study of the effect of thoughts on the physical vehicle will doubtless be one of the next steps in medical research.

The appearance in a professional magazine of the standing of 'Clinical Medicine and Surgery' of a review of a metaphysical book on the subject of Yoga would indicate that not only in physics and mathematics has science quite openly discarded its purely materialistic point-of-view, but also in the field of medical research, conservative though it must necessarily be.

M. J. B.

### THE PSYCHOLOGY OF

#### THE NEW AGE

A significant change in viewpoint is gradually coming about in the science of

psychology. In the past materialistic era in science, behaviourism seemed to be the most popular psychology. It was an utter negation of anything higher than the machine in man. He was just a mechanism, his habits and actions were determined solely by the force of outer circumstances. Behaviourism permeated our whole life. It entered into national advertising. It saturated our educational system, with disastrous results to the young. It was extremely popular in medicine, and was the favourite of the scientist. Everything was nerve and gland. Behaviourism was the logical corollary to materialistic evolution.

#### Freudianism

The Freudian psychologies also had a vogue and still have, for that matter. These were perhaps not quite so mechanistic as Behaviourism but, if not, were even worse, for they reduced all the higher things in man to the level of sex. All thoughts, all ecstasies of the spirit, all the loving-kindnesses we might display, our dreams, and mental aberrations, all, had their roots in the sex life of the animal which we were; roots which frequently went back to the baby at its mother's breast.

There was little to choose between the two—Behaviourism and the Freudian psychology.

#### Jung's Psychology

Jung made an advance on the Freudian psychology for he recognized a realm of thought common to the whole race of mankind. This he called the "unconscious". From it, it was said, emerged the sex-life of Freud, and from it also came those racial images and memories which are given to us in myth and legend, in poetry and drama, and in the creative works of the true artist. Yet the existence of higher spiritual and mental realms seems never to have occurred to Jung.

#### The New Thought

And now we have the beginnings of the new psychology, one conforming to the changing scientific attitude of the day. A

scientist, A. N. Whitehead, gives us our first clue as to the form this new psychology will take. He says in *Science and the Modern World*:

"The doctrine which I am maintaining is that the whole concept of materialism only applies to very abstract entities, the products of logical discernment. The concrete enduring entities are organisms, so that the plan of the whole influences the very characters of the various subordinate organisms which enter into it. In the case of an animal, the mental states enter into the plan of the total organism and thus modify the successive subordinate organisms until the ultimate smallest organisms, such as electrons, are reached. Thus an electron within a living body is different from an electron outside of it, by reason of the plan of the body. The electron blindly runs either within or without the body; but it runs within the body in accordance with its character within the body; that is to say, in accordance with the general plan of the body and this plan includes the mental state. But this principle of modification is perfectly general throughout nature, and represents no property peculiar to living bodies. . . . This doctrine involves the abandonment of the traditional scientific materialism and the substitution of an alternative organism."

#### **The New Psychology**

A new school of psychology, which promises to revolutionize thinking in the biological and social sciences, has been developed at Columbia University.

Based upon the scientific attitude that characterizes the work of Einstein, Planck and Heisenberg, the new system, breaks with the mechanistic conception of man and adopts the non-mechanistic philosophy developed by the new physics in the study of the atom.

The new school rejects the dogma that man is a machine, insisting that he must be conceived as a unified living system whose behaviour expresses a purpose to maintain its unity. This is called "the theory of self-consistency" and is the re-

sult of seven years of study and research by Prescott Lecky, instructor in the Department of Psychology.

#### **Clinical Technique Applied**

A clinical technique built up from this theory has been successfully applied to the treatment of longstanding defects in academic subjects such as spelling and mathematics, to feelings of social inadequacy, occupational maladjustments and marriage problems.

Mr. Lecky explains that the new theory overthrows the old concepts of behaviourism and psychoanalysis and sets up for the first time a concept of the structure of the mind as a unified organization rather than as a plurality of habits and instincts.

He sees science on the brink of the greatest revolution in thought since the time of Newton. The keynote will be the concept of individuality contributed by the new physics.

W. F. S.

#### **A SILENT REVOLUTION**

The above is the title of an editorial which recently appeared in the London Times commenting on a two-day debate in the House of Lords on the problem of capitalism and Socialism.

"The debate as a whole", says The Times, "must have deepened the impression that western society is in a period of transition, a transition no less profound than that by which the feudal system passed into the individualist and capitalist system. . . . The great transition through which society is passing is one which proceeds apace, whatever government may be in power, and its final form will doubtless be very different from what even the most discerning prophet anticipates."

This is doubtless the crisis which the founders of the Theosophical society in 1875 saw coming in the twentieth century and it becomes more apparent daily that only by the application of the ethic and philosophic principles laid down by them can western society hope to pull through the transition of which The Times speaks

without falling into anarchy of every description.

Speaking before the King of Norway and all the officialdom of that country Major C. H. Douglas, the social creditor, predicted recently that unless the money power of the world can be wrested peacefully from the hands it has been in for the past two hundred years, the monopoly it represents will destroy society by war. All unprejudiced economic students would probably agree with this.

#### Ethics and Economics

The Times believes that the key note of the new order will be "service rather than profit". This suggests, it thinks, that the age into which we are now entering will be a synthesis of the two preceding ages—the feudalistic and capitalistic.

"In the medieval world economic considerations were, in theory at least, subordinate to ethics", says The Times. "This was notably shown in the prohibition of usury, though the ban was by no means always observed. . . The age which followed (capitalism) saw a complete divorce between economics and ethics, and its motto was 'Business is business'. The right of money to bear interest was recognized and approved."

"The task before us now," The Times goes on, "is to insure once more the supremacy of ethics over economics while preserving all the immense advantages won by the capitalist system."

The sentiments expressed by The Times are such as every Theosophist would say Amen to, but whether the middle ages were any more ethical than the present age may be questioned.

The difference between that age and ours seems to have been that whereas today economic considerations over-ride everything else, then ecclesiastical considerations were the dominant factor. There is no good reason for supposing that church rule was any more beneficent or ethical than bank rule. It may be hoped that we are moving toward an age when we shall be through with both of them.

#### A CONTINENT CHANGING

The transformation of a large area of the United States into a replica of the Sahara desert is now a certainty if the dust storms which have been sweeping over Colorado, Kansas and other states continue at their present rate, which it is expected they will. This may have taken place before another decade has gone by.

Few people in the east realize how rapidly these storms are laying waste an area which, it was estimated in a recent report of the United States Department of Agriculture, produces about 15 per cent of the total agricultural output of the United States.

The ten-year average wheat production of Colorado is at the rate of approximately 13 million bushels a year. This year the estimate is only for 1,088,000 bushels.

In Kansas the ten-year average is 177 million bushels per annum. This year the crop is for only 78 million bushels.

Storms last for days at a time making travel by automobile dangerous and making it necessary to close schools. Civilization in places is buried several feet under sand and earth. It is easy to see how, in places like the Gobi desert, cities have long been covered and civilizations, possibly greater than ours, lost to the memory of man. This is now happening here in North America within the life-time of a man.

#### HOME-MAKING IN RUSSIA

Without any trace of sex discrimination, the women of Russia are at liberty to enter all jobs and professions, receiving equal pay for equal labour. They have been called "The World's most modern women". As a whole are they entirely satisfied in this unique position? Evidently there are, and always will be, problems which economic freedom alone cannot solve; this however, does not alter the fact that a step has been made in the right direction.

Russian women are apparently falling in love, marrying, and having babies. They desire a loving husband with whom

an interest can be shared in books, art, music and all the things that go toward the creation of a true home.

Last December, the Central Organization of Communist Youth, conducted a Symposium dealing with the problems of reconciling the duties imposed upon the youth of Russia by the task of Socialist upbuilding with the requirements of their private lives—love, the home, family, etc. Several illuminating letters appear in an article called, "Youth in Search of Home and Family" (*Magazine Digest*, March, 1935). These letters reveal the inner struggles of the younger generation who have worked for the Soviet.

#### Discontent Apparent

For the most part the letters lead one to believe that in spite of the almost fanatical devotion to the 'Cause' the finer emotions necessary to human relationship have survived. One letter from a young wife, however, brings to light the fact that her husband's unreasoning devotion to what he considered his first duty, resulted in an inhuman attitude. Their baby was seriously ill and he dismissed his responsibility with the remark, "You are the mother, it is your duty to look after the children." Consequently she was obliged to leave the child alone while she procured supplies, drugs, etc. The baby died. "The problem of the family is not a trifling matter," concludes the heart-broken mother. "A family like mine isn't a family at all. What should a young communist family be like?"

A male worker replying to the above question expresses belief that happiness in private life will not be possible for at least another six years. He doubtless was in a sulk while writing, for although professing to love his wife he finds her terribly obstinate. He sides with the father who was too busy to bother about the fate of his sick child.

It may be difficult for those of us who have taken the home as a matter of course to understand young Russians who wax sentimental about their tiny living quarters, "The Haven of Rest" or "Peaceful

Refuge", as they refer to them. These people were denied the privacy of home-life in their childhood. This has increased their appreciation of a home and added to their determination to provide one for their own children. The latest Soviet policy, indicated in Stalin's recent statement that "As long as family and children exist, these interests must not be neglected" is significant.

#### Theosophical View

Theosophy recognizes home life as necessary for the development of humanity at a certain stage. The training and experience one receives in the smaller household is said to be a preparation for added responsibilities in the larger one. The woman who learns how to create an atmosphere of serenity in her home, who is an intelligent guide to her children and an understanding companion to her husband must, to a large degree, practice selflessness. When her duties leave her free to enter the greater household of the world, she should be better equipped to do something about it. "The first of the Theosophical duties is to do one's duty by all men and especially by those to whom one's specific responsibilities are due, because one has either voluntarily undertaken them, or because one's destiny has allied one to them." (*Key to Theosophy*, p. 202).

According to Theosophical philosophy, "Happiness or rather contentment may follow the performance of duty, but is not and must not be the motive for it." (*Key to Theosophy*, p. 192). If the object of doing our duty is for the attainment of personal happiness and not for the happiness of others we will probably remain restless seekers.

Russian men and women have worked unitedly for an ideal. Woman's effort alone did not bring about her economic freedom. It came through the combined effort of both sexes working according to the Theosophical conception of brotherhood—"full recognition of equal rights and privileges for all, and without distinction of race, colour, social position or birth."

R. S.



## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

### BOOKS BY CHARLES JOHNSTON

Bagavad Gita .....cloth \$1.25 leather \$1.75  
Crest Jewel of Wisdom .....cloth \$1.25  
Great Upanishads, vol. I. ....cloth \$1.50  
Parables of the Kingdom .....paper .50  
Patanjali's Yoga Sutras .....cloth \$1.25  
Song of Life .....paper .75

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT  
P. O. Box 64, Station O. New York City.

### THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The  
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Poul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

## A FRAGMENT.

O ye men of Myalba, tarry not too long! The day is passing, the day must have an end. Soon comes the long night of forgetfulness, and the dawn of another day will find your spirits where they fell asleep. What mighty progress may not others have accomplished, awake to inner things, in this same period of your oblivion? Trust the Compassion that broods over you. Hasten, before the darkening curtain falls upon the sunset embers of this day of opportunity. Never can it be the same. O ye men of Myalba; tarry not too long.—Cavé in The Theosophical Quarterly, April.

## Books by Wm. Kingsland

The Mystic Quest.

The Esoteric Basis of Christianity.

Scientific Idealism.

The Physics of the Secret Doctrine.

Our Infinite Life.

Rational Mysticism.

An Anthology of Mysticism.

The Real H. P. Blavatsky.

Christos: The Religion of the Future.

The Art of Life.

The Great Pyramid.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. O. 2, England.

## HIEROGLYPHICS OF THE HEAVENS or the

### ENIGMA OF THE AGES

by Mrs. Bertha Carr-Harris

This work teaches that the names and positions of the stars are essential factors in an age-old plan to further those divine purposes for which the Christian Church was brought into being. Stiff paper picture covers, demy 8vo. 101 pages, 52 illustrations, postpaid \$1.00

## A CENTURY OF CREEPY STORIES

contains 70 specimens of the best work along this line by 41 famous authors.

Cloth, 1178 pages, postpaid .....\$1.50

My list of titles sent on request.

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

with several Masters. He stated later that he had met fourteen of the Elder Brothers.

There is a strange law in occultism, Madame Blavatsky warned her pupils, that brings out the worst as well as the best in pledged students. It arises from the fact that we have a lower as well as a higher nature, and each manifests itself under the pressure of the spiritual will. In Col. Olcott's case the lower man showed itself to be, as H.P.B. called him, a "flap-doodle", while the higher man in Olcott



achieved wonderful things in his time. He allowed the lower man free play in his later life, and particularly in his relations with W. Q. Judge, gave way to envy, jealousy and bitterness for which there was no excuse.

Those who read the Old Diary Leaves and compare his statements there with his own contemporary records, will realize how far he permitted his later impulses to overlie his earlier sentiments. He never forgave Judge for replacing the \$17,000 which his Treasurer at Adyar had em-

bezzled, though gratitude should have made him sensible of his obligation to the American General Secretary. Nor did he recognize the service Judge did him after his resignation, when Judge automatically became President, and, had he been ambitious as Olcott charged, only needed to sit tight in the Presidential chair to have satisfied the ambition he was charged with entertaining. Judge, however, moved heaven and earth to get the various sections to change their attitude and petition Olcott to withdraw his resignation, which he eventually did. But from that moment he did all he could to defeat Judge's policies and supplant him in the Society.

It was Mrs. Besant who first brought about Olcott's resignation, but he overlooked this and as Mrs. Besant has written, "kneading hands with me," he gave her all his loyalty. For the best and noblest in Olcott we have the deepest regard, and the early portrait of him which we reproduce is more in the character of "that highest person," than the patriarchal Casby-like appearance of his senility.

His work for Buddhism was most notable. His stand regarding the Esoteric School after the death of H.P.B. was one that must appeal to all truly sensible people. It is set forth in a letter to Judge in 1893 and is printed on page 608 of *The Theosophist* for August, 1932. He did not believe that either Judge or Mrs. Besant could "add appreciably to the teachings received through H.P.B." In that letter he lays claim to "one redeeming virtue: I fill the position of Prest. of a non-sectarian, all tolerating, thoroughly eclectic Society, as the Constitution requires, and as was promised to the Public at the beginning".

His toleration and eclecticism did not extend as far as would permit him to affiliate the American Section of 125 Lodges in 1895 as he might have done under the Constitution of that day, and he proceeded in the following year to change the Constitution so that such affiliation would be impossible.

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 4

HAMILTON, JUNE 15th, 1935

Price 10 Cents

---

## ALEXANDER IRVINE

A prominent writer on Theosophy recently remarked that he did not know a real Theosophist in any of the various Societies and only a handful outside them. One of the handful has been visiting Canada and was in Hamilton the week of May 25. His name is Alexander Irvine, and he wrote a little book about his mother which is a classic on account of its literary excellence, notably for its thrift of words, but chiefly for the life it chronicles. Anna Irvine was a saint, beatified by all who knew her and now canonized by multitudes who read of her beautiful life.

In her little dwelling in the town of Antrim she bore twelve children, of whom Alexander was the last, dedicated before his birth as Samuel was to the service of the Eternal. She loved with a great love, and knew God in the holiness of her heart. She was no respecter of persons; rich and poor were alike to her, the poorest of all who came to share her meagre but open-handed hospitality. Tramps, market and fair followers, beggars of every description, flocked to her home, and she chastened them with her purity and they honoured her for their share in her life. She did not seek to know what they were. They were human and in need. God's Love, was her creed, and "Love is enough" was her motto.

Her son has not failed in the knowledge

she imparted to him. He has won his own wisdom, gone from strength to strength, and borne his message far and wide, in great churches and in little chapels, on the field of battle and in the tender fields of the battle of life. He spent years in the Royal Navy, and though he could not read nor write at eighteen he has mastered the great art of expression, and when Jack London found him he recognized a literary genius and set him to work with his pen.

"The Lady of the Chimney Corner" is not his only book. There are a number of others, but that which was first called "A Keltic Pilgrimage" and now "A Fighting Parson" is an autobiography of engrossing interest. Like another Paul he has run the gamut of missionary adventure, even to fighting beasts, not in Ephesus, but in California, where vigilantes in the service of a great corporation drove him into the desert, 35 miles from any help, and left him to die. Some will say God, some his angel mother, sent the strange messenger who saved him. He had and has still noble work to do, and there are few men in the world who know better what demons gnaw at the roots of our civilization.

But he is not a denouncer of men, capitalist or communist. They are the product of the system, and for the most part cannot help themselves. He spoke of Andy Mellon, the little manipulator "under

whom three United States Presidents, served". He tells of August Belmont, in extremis, on his deathbed, sending for him and revealing his great act of repentance, which was, when he should recover, to offer a prize for the best back yard in New York. But before he could give the prize the hearse came and took him to where he belonged. "I do not know where that is," was Irvine's sole comment.

He assisted Stickney Grant for three years in the Church of the Ascension, which had then more millionaires and more wealth than any other church in New York. He made a tremendous impression there as a lay preacher, licensed by Bishop Potter, but the wealthy people, led, it is said, by the little group of professing Theosophists among whom the Griscoms and Charles Johnston, were chief, succeeded in creating such difficulties that in order not to embarrass Dr. Grant, Irvine resigned. This is the group that advertises that they have no connection with any other Theosophists, which in this case is just as well. (p. 84 of "A Fighting Parson"). During the war he acted for the British Government, and he is familiar with all the men whose names are great in contemporary history.

Dr. Irvine believes that the Sermon on the Mount is the Marching Orders for every Christian. Those who evade its standards and refuse its ethics are disloyal to the Master who taught them. When Jesus says, "Lay not up for yourselves treasures on earth" he meant exactly that, but we all save and take out insurance and do what we can to make ourselves solid with Mammon. Dr. Irvine argues that Jesus was not talking bunk, as so many declare. He contemplated such an economic and social structure that it would be unnecessary to save, where every man would sit under his own vine and fig-tree; where the ingenuity of mankind would not be devoted to inventing things to destroy the race, but to make it possible for every city to be a new Jerusalem, with nothing

to hurt or destroy in all God's holy Mount.

They gave him a gold key at the dedication of the little home in which his mother had spent a life of penury, and his sister asked "What does it open?" "I'm going to buy a door for it," he answered. And with bitter sarcasm he reproached those who had presented the gold key, and reminded them that for a hundred years there had never been any sanitation in the little Pogue's Entry where the house with its earthen floor sheltered his family. He tells of a meeting of the S.I.O.P., a body of the millionaire ladies of New York with the richest one at its head, who had under consideration the problem of how long a factory worker should work before the birth of her child and how soon she might return. They decided that she could work till her labour pains began, and they gave her a week to recover. The Society for the Improvement of the Condition of the Poor was not a success. Marie Antoinette wondered when the people had no bread why they did not eat cake. There is still a great deal of this kind of ignorance in the world.

Irvine wants the Church and its preachers to take an interest in humanity, and not merely in the few with whom they come in contact. He speaks strongly and warningly to preachers who are satisfied with being comfortable in their charges and who lose their consciences in comfort. He is afraid that the Church of Christ is not taking its place in the world as a leading influence in the revolution which he sees coming in the next five years. If it does not show interest and ability to direct, it will be swept aside in the new society that he proclaims.

He says that the one great and vital spiritual force in the world today as far as he knows is Mr. Krishnamurti. He heard him in the meeting in which he repudiated the bogus Liberal Catholic Church and all the Leadbeaterism that would have made him a new Messiah and deluded the world with false teaching. He admires intensely

Krishnamurti's attitude in refusing to have disciples or to be called a leader, and he pays him a notable tribute on pp. 254-5 of his book, "A Fighting Parson." In his closing chapter he makes a useful remark and one characteristic of his work and experience: "Of all the perils that beset my pathway, the dread of becoming respectable has for me the greatest horror. That is the paralysis of all effort. It is the eclipse of the liberal mind."

It would be unfortunate if any quotation or any criticism gave the reader an erroneous impression of Irvine's writings. They are hot with the fires of life, and of love for humanity, and any part of his writings can only suggest the devotion, the sacrifice, and renunciation of a life consecrated to service. That such a life is lighted constantly with the graces of an unusual humour is something to be thankful for in a world that is sometimes dull enough.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

*(Continued from Page 74.)*

"Further still, it may be said, where will be the venerableness of your boasted science about divine natures? For it is absurd to call these dogmas, which are collected from many places, Platonic, and which, as you acknowledge, are reduced from foreign names to the philosophy of Plato; nor are you able to evince the whole entire truth about divine natures. Perhaps, indeed, they will say, that certain persons, junior to Plato, have delivered in their writings, and left to their disciples, one perfect form of philosophy. You, therefore, are able to produce one entire theory about nature from the *Timæus*; but from the *Republic*, or *Laws*, the most beautiful dogmas about morals, and which tend to one form of philosophy. Alone, therefore, neglecting the treatise of Plato,

which contains all the good of the first philosophy, and which may be called the summit of the whole theory, you will be deprived of the most perfect knowledge of beings, unless you are so much infatuated, as to boast on account of fabulous fictions, though an analysis of things of this kind abounds with much of the probable, but not of the demonstrative. Besides, things of this kind are only delivered adventitiously in the Platonic dialogues; as the fable in the *Protagoras*, which is inserted for the sake of the political science, and the demonstrations respecting it. In like manner the fable in the *Republic* is inserted for the sake of justice; and in the *Gorgias* for the sake of temperance. For Plato combines fabulous narrations with investigations of ethical dogmas, not for the sake of the fables, but for the sake of the leading design, that we may not only exercise the intellectual part of the soul, through contending reasons, but that the divine part of the soul may more perfectly receive the knowledge of beings, through its sympathy with more mystic concerns. For from other discourses we resemble those who are compelled to the reception of truth; but from fables we are affected in an ineffable manner, and call forth our unpurged conceptions, venerating the mystic information which they contain.

"Hence, as it appears to me, *Timæus* with great propriety thinks it fit that we should produce the divine genera, following the inventors of fables as sons of the gods, and subscribe to their always generating secondary natures from such as are first, though they should speak without demonstration. For this kind of discourse is not demonstrative, but entheastic, or the progeny of divine inspiration; and was invented by the ancients, not through necessity, but for the sake of persuasion, not regarding naked discipline, but sympathy with things themselves. But if you are willing to speculate not only the causes of fables, but of other theological dogmas, you will find that some of them are scattered in the Platonic dialogues for the sake

of ethical, and others for the sake of physical considerations. For in the *Philebus*, Plato discourses concerning bound and infinity, for the sake of pleasure, and a life according to intellect. For I think the latter are species of the former. In the *Timæus* the discourse about the intelligible gods is assumed for the sake of the proposed physiology. On which account, it is every where necessary that images should be known from paradigms, but that the paradigms of material things should be immaterial, of sensibles intelligible, and of physical forms, separate from nature. But in the *Phædrus*, Plato celebrates the supercelestial place, the subcelestial profundity, and every genus under this for the sake of amatory mania; the manner in which the reminiscence of souls takes place; and the passage to these from hence. Every where, however, the leading end, as I may say, is either physical or political, while the conceptions about divine natures are introduced either for the sake of invention or perfection. How, therefore, can such a theory as yours be any longer venerable and supernatural, and worthy to be studied beyond every thing, when it is neither able to evince the whole in itself, nor the perfect, nor that which is preëminent in the writings of Plato, but is destitute of all these, is violent and not spontaneous, and does not possess a genuine, but an adventitious order, as in a drama? And such are the particulars which may be urged against our design.

"To this objection I shall make a just and perspicuous reply. I say then that Plato every where discourses about the gods agreeably to ancient opinions and the nature of things. And sometimes indeed, for the sake of the cause of the things proposed, he reduces them to the principles of the dogmas, and thence, as from an exalted place of survey, contemplates the nature of the thing proposed. But sometimes he establishes the theological science as the leading end. For in the *Phædrus*, his subject respects intelligible beauty, and the participation of beauty pervading

thence through all things; and in the *Banquet* it respects the amatory order.

"But if it be necessary to consider, in one Platonic dialogue, the all-perfect, whole and connected, extending as far as to the complete number of theology, I shall perhaps assert a paradox, and which will alone be apparent to our familiars. We ought however to dare, since we have begun the assertion, and affirm against our opponents, that the *Parmenides*, and the mystic conceptions of this dialogue, will accomplish all you desire. For in this dialogue, all the divine genera proceed in order from the first cause, and evince their mutual suspension from each other. And those indeed which are highest, connate with *the one*, and of a primary nature, are allotted a form of subsistence characterized by unity, occult and simple; but such as are last, are multiplied, are distributed into many parts, and excel in number, but are inferior in power to such as are of a higher order; and such as are middle, according to a convenient proportion, are more composite than their causes, but more simple than their proper progeny. And, in short, all the axioms of the theological science appear in perfection in this dialogue; and all the divine orders are exhibited subsisting in connection. So that this is nothing else than the celebrated generation of the gods, and the procession of every kind of being from the ineffable and unknown cause of wholes\*. The *Parmenides* therefore enkindles in the lovers of Plato the whole and perfect light of the theological science. But after this, the aforementioned dialogues distribute parts of the mystic discipline about the gods, and all of them, as I may say, participate of divine wisdom, and excite our spontaneous

\*The principle of all things is celebrated by Platonic philosophy as the cause of wholes, because through transcendency of power he first produces those powers in the universe which rank as wholes, and afterwards those which rank as parts, through these. Agreeably to this Jupiter, the artificer of the universe, is almost always called *demiourgos ton olon*, the *demiurgus* of wholes. See the *Timæus*, and the Introduction to it.

conceptions respecting a divine nature. And it is necessary to refer all the parts of this mystic discipline to these dialogues, and these again to the one and all perfect theory of the Parmenides. For thus, as it appears to me, we shall suspend the more imperfect from the perfect, and parts from wholes, and shall exhibit reasons assimilated to things, of which, according to the Platonic Timæus, they are interpreters. Such then is our answer to the objection which may be urged against us; and thus we refer the Platonic theory to the Parmenides; just as the Timæus is acknowledged by all who have the least degree of intelligence to contain the whole science about nature."

All that is here asserted by Proclus will be immediately admitted by the reader who understands the outlines which we have here given of the theology of Plato, and who is besides this a complete master of the mystic meaning of the Parmenides; which I trust he will find sufficiently unfolded, through the assistance of Proclus, in the introduction and notes to that dialogue.

The next important Platonic dogma in order, is that doctrine concerning ideas, about which the reader will find so much said in the notes on the Parmenides, that but little remains to be added here. That little however is as follows: The divine Pythagoras, and all those who have legitimately received his doctrines, among whom Plato holds the most distinguished rank, asserted that there are many orders of beings, viz. intelligible, intellectual, dianoëtic, physical, or, in short, vital and corporeal essences. For the progression of things, the subjection which naturally subsists together with such progression, and the power of diversity in coordinate genera, give subsistence to all the multitude of corporeal and incorporeal natures. They said, therefore, that there are three orders in the whole extent of beings, viz. the *intelligible*, the *dianoëtic*, and the *sensible*; and that in each of these ideas subsist, characterized by the respective essential proper-

ties of the natures by which they are contained. And with respect to intelligible ideas, these they placed among divine natures, together with the producing, paradigmatic, and final causes of things in a consequent order. For if these three causes sometimes concur, and are united among themselves (which Aristotle says is the case), without doubt this will not happen in the lowest works of nature, but in the first and most excellent causes of all things, which on account of their exuberant fecundity have a power generative of all things, and from their converting and rendering similar to themselves the natures which they have generated, are the paradigms or exemplars of all things. But as these divine causes act for their own sake, and on account of their own goodness, do they not exhibit the final cause? Since therefore intelligible forms are of this kind, and are the leaders of so much good to wholes, they give completion to the divine orders, though they largely subsist about the intelligible order contained in the artificer of the universe. But dianoëtic forms or ideas imitate the intellectual, which have a prior subsistence, render the order of soul similar to the intellectual order, and comprehend all things in a secondary degree.

These forms beheld in divine natures possess a fabricative power, but with us they are only gnostic, and no longer demiurgic, through the defluxion of our wings, or degradation of our intellectual powers. For, as Plato says in the Phædrus, when the winged powers of the soul are perfect and plumed for flight, she dwells on high, and in conjunction with divine natures governs the world. In the Timæus, he manifestly asserts that the demiurgus implanted these dianoëtic forms in souls, in geometric, arithmetic, and harmonic proportions; but in his Republic (in the section of a line in the 6th book) he calls them images of intelligibles; and on this account does not for the most part disdain to denominate them intellectual, as being the exemplars of sensible natures.

In the *Phædo* he says that these are the causes to us of reminiscence; because disciplines are nothing else than reminiscences of middle dianoëtic forms, from which the productive powers of nature being derived, and inspired, give birth to all the mundane phenomena.

Plato however did not consider things definable, or in modern language abstract ideas, as the only universals, but prior to these he established those principles productive of science which essentially reside in the soul, as is evident from his *Phædrus* and *Phædo*. In the 10th book of the *Republic* too, he venerates those separate forms which subsist in a divine intellect. In the *Phædrus*, he asserts that souls, elevated to the supercelestial place, behold justice herself, temperance herself, and science herself; and lastly in the *Phædo* he evinces the immortality of the soul from the hypothesis of separate forms.

Syrianus\*, in his commentary on the 13th book of Aristotle's *Metaphysics*, shows, in defence of Socrates, Plato, the Parmenideans, and Pythagoreans, that ideas were not introduced by these divine men, according to the usual meaning of names, as was the opinion of Chrysippus, Archedemus, and many of the junior Stoics; for ideas are distinguished by many differences, from things which are denominated from custom. Nor do they subsist, says he, together with intellect, in the same manner as those slender conceptions which are denominated universals abstracted from sensibles, according to the hypothesis of Longinus†: for if that which subsists is unsubstantial, it cannot be consubstantial with intellect. Nor are ideas

according to these men *notions*, as Cleantes afterwards asserted them to be. Nor is idea definite reason, nor material form: for these subsist in composition and division, and verge to matter. But ideas are perfect, simple, immaterial, and impartible natures. And what wonder is there, says Syrianus, if we should separate things which are so much distant from each other? Since neither do we imitate in this particular Plutarch, Atticus, and Democritus, who, because universal reasons perpetually subsist in the essence of the soul, were of opinion that these reasons are ideas: for though they separate them from the universal in sensible natures, yet it is not proper to conjoin in one and the same, the reasons of soul, and an intellect such as ours, with paradigmatic and immaterial forms, and demiurgic intellects. But as the divine Plato says, it is the province of our soul to collect things into one by a reasoning process, and to possess a reminiscence of those transcendent spectacles, which we once beheld when governing the universe in conjunction with divinity. Boethius\*, the peripatetic too, with whom it is proper to join Cornutus; thought that ideas are the same with universals in sensible natures. However, whether these universals are prior to particulars, they are not prior in such a manner as to be denuded from the habitude which they possess with respect to them, nor do they subsist as the causes of particulars; both which are the prerogatives of ideas; or whether they are posterior to particulars, as many are accustomed to call them, how can things of posterior origin, which have no essential subsistence, but are nothing more than slender conceptions, sustain the dignity of fabricative ideas?

In what manner then, says Syrianus, do ideas subsist according to the contemplative lovers of truth? We reply, intelligibly

\*See my translation of Aristotle's *Metaphysics*, p. 347. If the reader conjoins what is said concerning ideas in the notes on that work, with the introduction and notes to the *Parmenides* in this, he will be in possession of nearly all that is to be found in the writings of the ancients on this subject.

† It appears from this passage of Syrianus that Longinus was the original inventor of the theory of abstract ideas; and that Mr. Locke was merely the restorer of it.

\*This was a Greek philosopher, who is often cited by Simplicius in his *Commentary on the Predicaments*, and must not therefore be confounded with Boethius, the Roman senator and philosopher.



and tetradically (*noeros kai tetradikos*), in *animal itself* (*en to autozoō*), or the extremity of the intelligible order; but intellectually and decadically (*noeros kai dekadikos*), in the intellect of the artificer of the universe; for, according to the Pythagoric Hymn. "Divine number proceeds from the retreats of the undecaying monad, till it arrives at the divine tetrad which produced the mother of all things, the universal recipient, venerable, circularly investing all things with bound, immovable and unwearied, and which is denominated the sacred decad, both by the immortal gods and earth-born men."

*Proci si gur o Theios arithmos, os phesin o Pythagoreios eis auton umnos,*

*Monados ek kenthmonos akematou esti' an iketai*

*Tetrada epi zatheen, he de teke metera panton,*

*Pandechea, presbeiran, oron peri pasi tilheiran,*

*Atropon, akamatou, dekada kleiousi min agnen*

*Athanatoi te theoi kai gegeneis an-thropoi.*

And such is the mode of their subsistence according to Orpheus, Pythagoras, and Plato. Or if it be requisite to speak in more familiar language, an intellect sufficient to itself, and which is a most perfect cause, presides over the wholes of the universe, and through these governs all its parts; but at the same time that it fabricates all mundane natures, and benefits them by its providential energies, it preserves its own most divine and immaculate purity; and while it illuminates all things, is not mingled with the natures which it illuminates. This intellect, therefore, comprehending in the depths of its essence an ideal world, replete with all various forms, excludes privation of cause, and casual subsistence, from its energy. But as it imparts every good and all possible beauty to its fabrications, it converts the universe to itself, and renders it similar to its own

omniform nature. Its energy, too, is such as its intellection; but it understands all things, since it is most perfect. Hence there is not any thing which ranks among true beings, that is not comprehended in the essence of intellect; but it always establishes in itself ideas, which are not different from itself and its essence, but give completion to it, and introduce to the whole of things a cause which is at the same time productive, paradigmatic, and final. For it energizes as intellect, and the ideas which it contains are paradigmatic, as being forms; and they energize from themselves, and according to their own exuberant goodness. And such are the Platonic dogmas concerning ideas, which sophistry and ignorance may indeed oppose, but will never be able to confute.

From this intelligible world, replete with omniform ideas, this sensible world, according to Plato, perpetually flows, depending on its artificer intellect, in the same manner as shadow on its forming substance. For as a deity of an intellectual characteristic is its fabricator, and both the essence and energy of intellect are established in eternity the sensible universe, which is the effect or production of such an energy, must be consubsistent with its cause, or, in other words, must be a perpetual emanation from it. This will be evident from considering, that every thing which is generated, is either generated by art, or by nature, or according to power. It is necessary, therefore, that every thing operating according to nature or art should be prior to the things produced; but that things operating according to power should have their productions coexistent with themselves; just as the sun produces light coexistent with itself; fire, heat; and snow, coldness. If therefore the artificer of the universe produced it by art, he would not cause it simply to be, but to be in some particular manner; for all art produces form. Whence therefore does the world derive its being? If he produced it from nature, since that which makes by nature imparts something of itself to its produc-

tions, and the maker of the world is incorporeal, it would be necessary that the world, the offspring of such an energy, should be incorporeal. It remains, therefore, that the demiurgus produced the universe by power alone; but every thing generated by power subsists together with the cause containing this power: and hence production of this kind cannot be destroyed, unless the producing cause is deprived of power. The divine intellect therefore that produced the sensible universe caused it to be coexistent with himself.

This world thus depending on its divine artificer, who is himself an intelligible world, replete with the archetypal ideas of all things, considered according to its corporeal nature, is perpetually flowing, and perpetually advancing to being (*en to gignesthai*), and compared with its paradigm, has no stability or reality of being. However, considered as animated by a divine soul, and as receiving the illuminations of all the supermundane gods, and being itself the receptacle of divinities from whom bodies are suspended, it is said by Plato in the *Timæus* to be a blessed god. The great body of this world, too, which subsists in a perpetual dispersion of temporal extension, may be properly called a whole with a total subsistence, on account of the perpetuity of its duration, though this is nothing more than a flowing eternity. And hence Plato calls it a whole of wholes; by the other wholes which are comprehended in its meaning, the celestial spheres, the sphere of fire, the whole of air considered as one great orb; the whole earth, and the whole sea. These spheres, which are called by Platonic writers, *parts with a total subsistence*, are considered by Plato as aggregately perpetual. For if the body of this world is perpetual, this also must be the case with its larger parts, on account of their exquisite alliance to it, and in order that *wholes with a partial subsistence*, such as all individuals, may rank in the last gradation of things.

As the world too, considered as one great comprehending whole, is called by Plato a divine animal, so likewise every whole which it contains is a world, possessing, in the first place, a self-perfect unity; proceeding from the ineffable, by which it becomes a god; in the second place, a divine intellect; in the third place, a divine soul; and in the last place, a deified body. Hence each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts; because, considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its being. That these wholes which rank thus high in the universe are animated, must follow by a geometrical necessity. For, as Theophrastus well observes, wholes would possess less authority than parts, and things eternal than such as are corruptible, if deprived of the possession of soul.

(To Be Continued.)

### COL. H. S. OLCOTT

"She hath reason to mistrust the future", was a warning given by the Master Serapis in a letter to Col. Henry Steel Olcott in 1875. It is difficult to realize the change in Olcott from his early life in the United States Army, in which he attained a high reputation and was placed in charge of the Commissariat Department, then thoroughly corrupted, but which he restored to honest and upright management when given the opportunity.

He took up newspaper work after the war, and in the course of these experiences was sent to the Eddy farm by the New York Sun and the New York Graphic to report upon the spiritualistic manifestations which had created a sensation there. It was here he met Madame Blavatsky and first came into contact with genuine occultism. He had sufficient intuition to recognize in her a great teacher, and through her he came into communication

Col. Olcott's chief published works began with a book on "Sorgho and Imphee" in 1857 on which subject he was the authority of the day. "People of the Other world" was printed in 1875, his Buddhist Catechism in 1881, an epochal work; "Theosophy, Religion and Occult Science" in 1885; "Posthumous Humanity" translated from the French of Adolphe d'Assier, in 1887; and five volumes of Old Diary Leaves between 1895 and 1932.

He was born August 2, 1832, and died February 17, 1907. The Theosophist records that "the family motto is the Latin word *Vigilate* (Be Watchful) and the crest of the family is a cock, in some cases crowing, in others silent, standing on a crown, a globe or a single bar." The symbol is significant for the St. Peters of the race.

## LETTER OF A MASTER TO W. Q. J.

You say you are a "sad case" and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottomless pit of emptiness where despair is forgotten and where effort is unknown.

My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colours your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this

in yourself and endeavour to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look only for money or power or success in material effort. (I include intellect in matter.)

Lean I pray you in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air—undoubtedly. Only remember one thing—when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power—once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure. Δ

## THE INTERNATIONAL FRATERNIZATION.

The International Inter-Theosophical Fraternization Jubilee Convention to be held in Toronto on August 23, 24, and 25 is beginning to take some form. The tendency to fight shy of it on the part of leading members of some if not all of the Theosophical Societies is a significant fact which only emphasizes the necessity of such a gathering. Of course we cannot impose Brotherhood on any one who does not feel it and live it, just as one can bring a horse to the water but he cannot be compelled to drink. But at least when people gather together they begin to see that others are not greatly different from themselves, and when they exchange views and

realize that these are based on the same identical principles, the disposition to be amicable if not amiable, and to be reasonable if not concordant, will develop, and at least the public will see that the study of Theosophy does not incite the students to enmity.

It is to be borne in mind that the Convention is international and therefore involves the supervision and cooperation of the heads of the international bodies in the management. The first motion came from the General Executive of the T. S. in Canada and was supported by other Societies. At Niagara in 1933 and at Rochester in 1934 members of the Adyar, the Point Loma and the U. L. T. bodies met and the meetings were regarded as successful and interesting. This year the Toronto Theosophical Society invited the Convention to meet in the Theosophical Hall, and a joint committee of the Toronto Society and the General Executive was formed. Nothing definite has been done yet beyond fixing the date which is intended to give visitors the advantage of the cheap railway and other transportation rates in force during the Canadian National Exhibition.

At the General Executive meeting in June, the General Secretary submitted as a tentative suggestion a programme for the three days and this is open for consideration by the Committees of all the Theosophical bodies which may contemplate taking part in the Convention. Suggestions are invited from all and sundry and any new proposals or amendments will be welcomed. Also the names of possible speakers should be sent in to the General Secretary at 33 Forest Avenue, Hamilton, Ont.

The suggestions made are that the first day, Friday, be given over to Science in the light of Karma and with special reference to Sociology. Saturday should be devoted to Philosophy in the light of Reincarnation and History. Sunday would be taken up with Religion, with its main topic Brotherhood and Philanthropy. The sessions should be held from 2 till 5 in the afternoon, leaving the mornings free for

visitors to go to the Exhibition or otherwise enjoy themselves; and in the evenings at 8, Sunday at 7.15. There should be one main address at each session to take not more than one hour, with time in addition for questions and discussion. This would involve six main speakers. Short addresses of from ten to twenty minutes could be arranged for, and in discussion three to five minutes ought to be the limit for speakers.

In order that those not able to attend may take part to some extent in the Convention it is suggested that papers of from 1000 to 1500 words be invited from students on the topics listed, to be considered by the Committee of Management and read at the Convention in the absence of other material.

In a general way, although all meetings would be open to the public, it is suggested that the afternoon meetings be designed for students of Theosophy and the addresses in the evening meetings be prepared with a view to general public interest.

The following list of subjects is suggested as an indication of the range of interest likely to attract attention. Theosophical—Fraternization; How to reach a wider Public (Propaganda, Lectures, radio, etc.); Training of Speakers; Our Weak Lodges; The Future of the Movement; "Straight" Theosophy; Class Work; The Theosophical Jubilee. For Public Interest—Theosophy and Philanthropy; Theosophy and Health (Medicine, Diet, Healing, etc.); Theosophy and Literature; Theosophy and Politics; Theosophy and Economics; Theosophy and the Churches; The Student and the Theosophical Life; The Value of Synthesis; Reincarnation and History; Theosophy and Nation-Building; A Religion for Youth.

It is hoped that Committees of Societies in the United States will meet and consider these proposals and send in their reports and suggestions regarding them as soon as possible. Any information required may be had from the General Secretary, as noted above.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Continued from Page 77.)

### II.

There is no doubt that a man must educate himself to perceive that which is beyond matter, just as he must educate himself to perceive that which is in matter. Every one knows that the early life of a child is one long process of adjustment, of learning to understand the use of the senses with regard to their special provinces, and of practice in the exercise of difficult, complex, yet imperfect organs entirely in reference to the perception of the world of matter. The child is in earnest and works on without hesitation if he means to live. Some infants born into the light of earth shrink from it, and refuse to attack the immense task which is before them, and which must be accomplished in order to make life in matter possible. These go back to the ranks of the unborn; we see them lay down their manifold instrument, the body, and fade into sleep. So it is with the great crowd of humanity when it has triumphed and conquered and enjoyed in the world of matter. The individuals in that crowd, which seems so powerful and confident in its familiar demesne, are infants in the presence of the immaterial universe. And we see them, on all sides, daily and hourly, refusing to enter it, sinking back into the ranks of the dwellers in physical life, clinging to the consciousnesses they have experienced and understand. The intellectual rejection of all purely spiritual knowledge is the most marked indication of this indolence, of which thinkers of every standing are certainly guilty.

That the initial effort is a heavy one is evident, and it is clearly a question of strength, as well as of willing activity. But there is no way of acquiring this

strength, or of using it when acquired, except by the exercise of the will. It is vain to expect to be born into great possessions. In the kingdom of life there is no heredity except from the man's own past. He has to accumulate that which is his. This is evident to any observer of life who uses his eyes without blinding them by prejudice; and even when prejudice is present, it is impossible for a man of sense not to perceive the fact. It is from this that we get the doctrine of punishment and salvation, either lasting through great ages after death, or eternal. This doctrine is a narrow and unintelligent mode of stating the fact in Nature that what a man sows that shall he reap. Swedenborg's great mind saw the fact so clearly that he hardened it into a finality in reference to this particular existence, his prejudices making it impossible for him to perceive the possibility of new action when there is no longer the sensuous world to act in. He was too dogmatic for scientific observation, and would not see that, as the spring follows the autumn, and the day the night, so birth must follow death. He went very near the threshold of the Gates of Gold, and passed beyond mere intellectualism, only to pause at a point but one step farther. The glimpse of the life beyond, which he had obtained appeared to him to contain the universe; and on his fragment of experience he built up a theory to include all life, and refused progress beyond that state or any possibility outside it. This is only another form of the weary treadmill. But Swedenborg stands foremost in the crowd of witnesses to the fact that the Golden Gates exist and can be seen from the heights of thought, and he has cast us a faint surge of sensation from their threshold.

### III.

When once one has considered the meaning of those Gates, it is evident that there is no other way out of this form of life except through them. They only can admit man to the place where he becomes

the fruit of which manhood is the blossom. Nature is the kindest of mothers to those who need her; she never wearies of her children or desires them to lessen in multitude. Her friendly arms open wide to the vast throng who desire birth and to dwell in forms; and while they continue to desire it, she continues to smile a welcome. Why, then, should she shut her doors on any? When one life in her heart has not worn out a hundredth part of the soul's longing for sensation such as it finds there, what reason can there be for its departure to any other place? Surely the seeds of desire spring up where the sower has sown them. This seems but reasonable; and on this apparently self-evident fact the Indian mind has based its theory of re-incarnation, of birth and rebirth in matter, which has become so familiar a part of Eastern thought as no longer to need demonstration. The Indian knows it as the Western knows that the day he is living through is but one of many days which make up the span of a man's life. This certainty which is possessed by the Eastern with regard to natural laws that control the great sweep of the soul's existence is simply acquired by habits of thought. The mind of many is fixed on subjects which in the West are considered unthinkable. Thus it is that the East has produced the great flowers of the spiritual growth of humanity. On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those Gates will open.

### CHAPTER III.

#### THE INITIAL EFFORT

##### I.

It is very easily seen that there is no one point in a man's life or experience where he is nearer the soul of things than at any other. That soul, the sublime essence, which fills the air with a burnished glow, is there, behind the Gates it colours

with itself. But that there is no one pathway to it is immediately perceived from the fact that this soul must from its very nature be universal. The Gates of Gold do not admit to any special place; what they do is to open for egress from a special place. Man passes through them when he casts off his limitation. He may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any point where it is easiest for him to do so; and most often this point will be where he least expects to find it. Men go in search of escape with the help of their minds, and lay down arbitrary and limited laws as to how to attain the, to them, unattainable. Many, indeed, have hoped to pass through by the way of religion, and instead they have formed a place of thought and feeling so marked and fixed that it seems as though long ages would be insufficient to enable them to get out of the rut. Some have believed that by the aid of pure intellect a way was to be found; and to such men we owe the philosophy and metaphysics which have prevented the race from sinking into utter sensuousness. But the end of the man who endeavours to live by thought alone is that he dwells in fantasies, and insists on giving them to other men as substantial food. Great is our debt to the metaphysicians and transcendentalists; but he who follows them to the bitter end, forgetting that the brain is only one organ of use, will find himself dwelling in a place where a dull wheel of argument seems to turn forever on its axis, yet goes nowhither and carries no burden.

Virtue (or what seems to each man to be virtue, his own special standard of morality and purity) is held by those who practise it to be a way to heaven. Perhaps it is, to the heaven of the modern sybarite, the ethical voluptuary. It is as easy to become a gourmand in pure living and high thinking as in the pleasures of taste or sight or sound. Gratification is the aim of the virtuous man as well as of the drunkard; even if his life be a miracle of abstin-

ence and self-sacrifice, a moment's thought shows that in pursuing this apparently heroic path he does but pursue pleasure. With him pleasure takes on a lovely form because his gratifications are those of a sweet savour, and it pleases him to give gladness to others rather than to enjoy himself at their expense. But the pure life and high thoughts are no more finalities in themselves than any other mode of enjoyment; and the man who endeavours to find contentment in them must intensify his effort and continually repeat it,—all in vain. He is a green plant indeed, and the leaves are beautiful; but more is wanted than leaves. If he persists in his endeavour blindly, believing that he has reached his goal when he has not even perceived it, then he finds himself in that dreary place where good is done perforce, and the deed of virtue is without the love that should shine through it. It is well for a man to lead a pure life, as it is well for him to have clean hands,—else he becomes repugnant. But virtue as we understand it now can no more have any special relation to the state beyond that to which we are limited than any other part of our constitution. Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold. When we enter there all the present must disappear alike,—virtue and vice, thought and sense. That a man reaps what he has sown must of course be true also; he has no power to carry virtue, which is of the material life, with him; yet the aroma of his good deeds is a far sweeter sacrifice than the odour of crime and cruelty. Yet it may be, however, that by the practice of virtue he will fetter himself into one groove, one changeless fashion of life in matter, so firmly that it is impossible for the mind to conceive that death is

a sufficient power to free him, and cast him upon the broad and glorious ocean,—a sufficient power to undo for him the inexorable and heavy latch of the Golden Gate. And sometimes the man who has sinned so deeply that his whole nature is scarred and blackened by the fierce fire of selfish gratification is at last so utterly burned out and charred that from the very vigour of the passion light leaps forth. It would seem more possible for such a man at least to reach the threshold of the Gates than for the mere ascetic or philosopher.

But it is little use to reach the threshold of the Gates without the power to pass through. And that is all that the sinner can hope to do by the dissolution of himself which comes from seeing his own soul. At least this appears to be so, inevitably because his condition is negative. The man who lifts the latch of the Golden Gate must do so with his own strong hand, must be absolutely positive. This we can see by analogy. In everything else in life, in every new step or development, it is necessary for a man to exercise his most dominant will in order to obtain it fully. Indeed in many cases, though he has every advantage and though he use his will to some extent, he will fail utterly of obtaining what he desires from lack of the final and unconquerable resolution. No education in the world will make a man an intellectual glory to his age, even if his powers are great; for unless he positively desires to seize the flower of perfection, he will be but a dry scholar, a dealer in words, a proficient in mechanical thought, and a mere wheel of memory. And the man who has this positive quality in him will rise in spite of adverse circumstances, will recognize and seize upon the tide of thought which is his natural food, and will stand as a giant at last in the place he wished to reach. We see this practically every day in all walks of life. Wherefore it does not seem possible that the man who has simply succeeded through the passions in wrecking the dogmatic and narrow part of his nature should pass through those great Gates. But

as he is not blinded by prejudice, nor has fastened himself to any treadmill of thought, nor caught the wheel of his soul in any deep rut of life, it would seem that if once the positive will might be born within him, he could at some time not hopelessly far distant lift his hand to the latch.

Undoubtedly it is the hardest task we have yet seen set us in life, that which we are now talking of, to free a man of all prejudice, of all crystallized thought or feeling, of all limitations, yet develop within him the positive will. It seems too much of a miracle; for in ordinary life positive will is always associated with crystallized ideas. But many things which have appeared to be too much of a miracle for accomplishment have yet been done, even in the narrow experience of life given to our present humanity. All the past shows us that difficulty is no excuse for dejection, much less for despair; else the world would have been without the many wonders of civilization. Let us consider the thing more seriously, therefore, having once used our minds to the idea that it is not impossible.

The great initial difficulty is that of fastening the interest on that which is unseen. Yet this is done every day, and we have only to observe how it is done in order to guide our own conduct. Every inventor fastens his interest firmly on the unseen; and it entirely depends on the firmness of that attachment whether he is successful or whether he fails. The poet who looks on to his moment of creation as that for which he lives, sees that which is invisible and hears that which is soundless.

Probably in this last analogy there is a clue as to the mode by which success in this voyage to the unknown bourn ("whence," indeed, "no traveller returns") is attained. It applies also to the inventor and to all who reached out beyond the ordinary mental and psychical level of humanity. The clue lies in that word "creation."

*(To Be Continued.)*

## MR. BELCHER'S WESTERN TOUR

As at present arranged, Mr. F. A. Belcher will leave Toronto for the west on the 20th inst. He will arrive in Winnipeg June 22, at 8.45 a.m. He will not touch at Regina on the outward journey but if desirable will do so on his return. He will be in Vulcan, June 27 at 11.17 a.m. Then he goes to Calgary, arriving June 29 at 10.30 p.m. He leaves Calgary for Banff on July 4 arriving at the latter point at 11 a.m. He will be at Salmon Arm, July 7 at 9 p.m., and at Vancouver July 10 at 10.30 p.m. He expects to arrive in Victoria by the C. P. R. steamer on July 17 at 3.30 p.m. He will spend some time also at Nanaimo. He also expects to pay a visit to Penticton, Summerland, and Nelson on his return journey and may visit Regina and also Winnipeg once more on his way back. He does not intend to make any hard and fast plans beyond the above dates, but any changes that are made will be notified at once to those concerned. While Mr. Belcher desires to concentrate on class meetings and meetings for members of the T. S., he will acquiesce in local arrangements if public meetings with addresses are wanted.

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

## BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth \$1.25	leather \$1.75
Crest Jewel of Wisdom .....	cloth \$1.25	
Great Upanishads, vol. I. ....	cloth \$1.50	
Parables of the Kingdom .....	paper .50	
Patanjali's Yoga Sutras .....	cloth \$1.25	
Song of Life .....	paper .75	

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT  
P. O. Box 64, Station O. New York City.



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription. One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Dudley W. Barr, 14 Buntley St., Toronto.  
 Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 345 Church Street, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 16 Glen Gowen Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

From Wales comes this greeting: "Congratulations to Wilson MacDonald on poem on Jubilee, Great!" This is from Professor Kenneth Morris, D.Litt., a poet himself of sterling reputation. Deep calleth to Deep, as the Psalmist says.

\* \* \*

Dr. de Purucker's very fine and impressive letter which appears in the Point Loma and the English Theosophical Forum for May is too long to include in our present issue but we hope to present it to our readers in due course having received permission from Dr. de Purucker to do so. If it appears to come from one Society more than another the reader can perhaps elevate himself to the level of a Society that is above all organizations and peruse it in that spirit and with that intent. We are glad to be able to present the letter from a Master which appears in the same issue of the Point Loma Theo-

sophical Forum. This letter was included in the same cover as a letter from H.P.B. addressed to W.Q.J., and was read at a meeting in New York in 1896.

\* \* \*

The strangest stories have grown up around the life and actions of Thomas E. Lawrence, "the uncrowned king of Arabia," and his sudden death, or rather the suddenness with which he was rendered unconscious, while his life lingered for days, impressed the whole civilized world. It was thought in the East that he was one of the great ones returned from antiquity to play the part he did in the Great War, and various theories have been invented to account for his strange power and military genius. The name of his great book, "The Seven Pillars of Wisdom," indicates a mystical turn of mind, and he was regarded as a profound Greek scholar, as his translation of the *Odyssey* certifies. It is certainly strange that as it now appears this man, a mere lad of twenty at the opening of the War, is likely to be the best remembered figure in the British roll call.

\* \* \*

The whole world of philanthropy must have been moved over the death of Jane Addams whose work at Hull House in Chicago has been as monumental as that of Elizabeth Fry or John Howard or Florence Nightingale or any other of the martyrs of humanity that have sacrificed their lives for the sake of their fellows. She entered Hull House on September 18, 1889 and now the chapter is closed. No one who loves humanity should fail to read her book, "Twenty Years at Hull House" or its sequel "The Second Twenty Years" for this record will surely stir the heart that has any feeling. One sometimes wonders that Theosophy has not moved any of its disciples to such humanitarian labours. Jane Addams was not moved by ordinary religious feeling, though she read the Greek Testament in her early days. But it was Plato and his *Crito* that seems to have impressed her with "the permanence of the excellent."

The painful subject of the Five Cents a week of our annual dues is once more before us. Those who have carefully put away their Five Cents every week will have no difficulty now in transmitting it to their Lodge Treasurer and thus enriching the Headquarters funds which are at the lowest ebb of the year. The present month's account for the magazine exhausts the Treasury, and if the members do not come forward with their Five Cents we must rely on the help of friends and sympathizers. We really require \$50 a month or \$600 a year beyond the dues of the present membership to keep our magazine going. It is always a question with the Executive whether further publication can be authorized. The problem will come up again in July, and if we have no guarantees and no donations to warrant continuance, we must cease. The General Secretary has been unemployed since last September and is therefore unable to contribute more than his work. No salaries, nor honorariums are paid to anyone in the National Society, so that those who make donations may be sure their gifts go directly into the work.

✱ ✱ ✱

There has been some correspondence with Adyar over the proposal that two National Societies be formed in Canada. The idea seems to have arisen out of a misapprehension, but was taken seriously and referred to the General Council. The General Secretary, seeing a vote adverse to the interests of Theosophy in Canada as possible, wrote the Recording Secretary and subsequently sent a copy of the letter to all members of the General Council. The President has written saying that owing to a possible ambiguity of the Recording Secretary's letter he would overlook the statement of the Canadian Secretary. Also that the matter is now dropped. So all is well, and we shall be permitted to work out our own salvation in the Dominion, we trust, without any interference. We believe the members in Canada both of the Federation and the National Society, are

well-disposed towards cooperation. It is not our wish to force any solution of a problem which might well be settled by reunion, but that must wait the healing influence of time, and the kindly flow of the living spirit of Brotherhood.

✱ ✱ ✱

"Theosophy," the U.L.T. organ of Los Angeles, continues its "Aftermath" articles, and in spite of data and records insists that the present Canadian General Secretary led the independent Toronto Society into the Adyar jurisdiction in 1907. "Had it continued as an independent association" a la U.L.T. no doubt, "the Toronto Lodge would have been free to promulgate, study, apply, unhampered by questionable alliance or allegiance, the original teachings of H.P.B. and Mr. Judge." That is to say, the present General Secretary was the Devil's advocate and should be suspect. Well, the facts are different. There was no independent Lodge in Toronto at any time. The Beaver Lodge was formed in 1895 as a branch of the T.S. in America when ten members of the 45 of the original Lodge claimed the Charter and property and the 35 who voted for the T.S. in America were excluded from the Adyar Society. Mr. Fullerton refused to permit Mr. Smythe ever to enter the Society as long as he—Fullerton—lived. The Lodge of the Ten carried on, growing to some extent, but afterwards gradually dwindling away, and in 1903 accepted the hospitality of the Beaver Lodge and moved into their Lodge room and the two Societies united in 1903. At this time Mr. Smythe was living out in the country, and under the ban placed upon him by Mr. Fullerton could not become a member. It was not till four years later, after Mrs. Besant removed the interdiction, that he came back and joined the Adyar Lodge once more. Since that time it has gone on from strength to strength. This is not to be attributed to Adyar or Judge or anybody else but the spirit of Theosophy—straight Theosophy—which, if allowed to permeate the work and study of the

members will always achieve success. Theosophy can be studied under any Society if the members are independent enough to think for themselves and go back to the original sources. The work of the Societies generally is vitiated by the endeavour of partisan advocates to prove that one is better than another. Let us have fraternization and real brotherhood, "in honour preferring one another," not crying our own wares as if they belonged to us alone. The work and spirit of the Masters belong to the world and all true men and women.

### "THE THEOSOPHIST" FOR MAY AND JUNE

The May and June issues of *The Theosophist* have come in since the publication of the May number of this magazine. We must say that the contents are more varied and lively than they have been for some time. There is nothing like an argument to stir up interest and Mr. Hamilton-Jones of London has been permitted to talk freely in several articles about subjects on which there is difference of opinion. The discussion is well worth reading, and those who have been objecting to controversial matter in *The Canadian Theosophist* may discover that there is virtue in the method if the readers are able to exert the judicial spirit. A. J. Hamster has two articles on St. Germain and helps to debunk some of Isabel Cooper Oakley's statements. The problem is a knotty one and with men like Lawrence of Arabia going about any speculation may be expected. Dr. Arundale's "Four Theosophies" and Mr. Hamilton-Jones' "What a Theosophist Ought to Know" are both informative and readable. A valuable and timely article by Dr. C. Kunhan Raja, "A Second Alexandria," describes the Adyar Library, now a celebrated collection, and "occupying a position of eminence in the intellectual life of the advanced nations of the world, Universities and other learned bodies, and well known and appreciated by all those for whom the Library was intended." This

also should be known: "To recognized scholars and to approved institutions any work in the Library will be lent. Scholars coming to the Library are afforded every facility needed for comfortable work; those who wish to make use of the Library have always been allowed to reside within the estates of the Society in Adyar." A few of our members who object to paying 25 cents a year to Adyar ought to be proud to contribute even this mite to such an institution, which, whatever else the Society may do, is distinguished for this possession. Of the controversial articles Peter Sedgwick has four pages headed "Where Do We Stand?" about the relation of Mr. Krishnamurti to the Society. We have not heard of Mr. Sedgwick before. He is 26 years of age, he says and has served as His Britannic Majesty's Vice-Consul in several South American countries. He is disturbed because Krishnamurti dismisses Karma, Reincarnation and the Masters as valueless ideas. But this is because prominent members of the Adyar Society made them valueless to him by failing to live up to the standards they set. Mr. Krishnamurti never has understood Karma, Reincarnation and the Masters, or he would not say they are valueless. He is a mystic, as Mrs. Besant described him to the writer, and as such speaks of a world beyond Good and Evil. He has much in common with Nietzsche. Mr. Geoffrey Hodson insists that *The Secret Doctrine* is being treated as a Bible by those who cry "Back to Blavatsky," but this only indicates that he does not understand the situation. He might as well describe any college textbook as a Bible. But when it is suggested to substitute *The Arabian Nights* for some College text book, the professors ought to look sharp. Mr. E. L. Gardner is perturbed over the publication of the Mahatma Letters. He says: "That which Dr. Besant did on hearing of their publication was to send an expression of her indignant disapproval. I received the letter myself. ...." Did he receive any letter

(Continued on Page 116.)

# THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTION — SESSION 1935-1936

TOTAL VOTE—225

NUMBER TO BE ELECTED—7

QUOTA—29

CANDIDATES	1st Count	2nd Count		3rd Count		4th Count		5th Count		6th Count	
		Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result
BELCHER, F. A. ....	103	—74	29		29	—	29	—	29	—	29
CRAFTER, M. E. ....	14	27	41		41	—	41	—12	29	—	29
Currie, Lillian .....	14	—	14		14	1	15	3	18	2	20
GRIFFITHS, W. A. ....	20	6	26		26	2	28	3	31	—	31
HAYDON, N. W. J. ....	12	14	26		26	6	32	—	32		32
HOUSSEY, FRED. B. ....	26	18	44		44	—15	29	—	29		29
SINGH, KARTAR .....	2	6	8	3	11	4	15	4	19	7	26
Thomas, Ed. L. ....	2	3	5	—	5	2	7	2	9	—9	—
WILKS, WASH. E. ....	32	—	32	—3	29	—	29	—	29	—	29

(signed) A. S. Winchester, May 25, 1935

## ELECTION OF THE GENERAL EXECUTIVE

The counting of the ballots was accomplished on Saturday afternoon of May 25, after the last post had delivered its final contribution. Mr. A. S. Winchester, barrister-at-law, kindly undertaking the supervision of the election. Mr. Winchester has assisted in this way during all our previous elections and deserves the sincere thanks of the Society for his generous help and knowledge of proportional representation routine. About a hundred members failed to vote, but the number of ballots was slightly larger than in the previous election, numbering 225 valid ballots. In spite of the plain instructions one member placed crosses opposite seven names thus nullifying his or her vote. Next year we trust all members will observe the rule to number the names in order of preference

from first to last. The quota necessary to elect was 29. Mr. Belcher had 103 Number One votes, and his surplus was distributed according to the second choice of his supporters, giving 18 to Mr. Houssey in addition to his 26 Number One votes making 44; 27 to Miss Crafter's 14 making 41; 14 to Mr. Haydon, making 26; 6 to Mr. Griffiths, making 26 also; a surplus of 3 was taken from Dr. Wilks and transferred to Kartar Singh. Mr. Houssey's surplus of 15 was distributed among Mrs. Currie, Mr. Griffiths, Mr. Haydon, Kartar Singh and Col. Thomson. Miss Crafter's surplus of 12 was distributed among Mrs. Currie, Mr. Griffiths, Kartar Singh and Col. Thomson. Col. Thomson being then at the foot of the poll his 9 votes were given Mrs. Currie and Kartar Singh, according to the successive choices of the voters. This left Mrs. Currie with 20 votes, Mr. Haydon with 32, Mr. Griffiths

with 31 and Kartar Singh with 26. The surplus votes of Mr. Griffiths and Mr. Haydon, amounting to five, even had they all gone to Mrs. Currie, would only have given her 25, so that Kartar Singh with 26 was elected. The order being Belcher, Wilks, Housser, Crafter, Haydon, Griffiths, Kartar Singh. The only change this year is that Dr. Wilks resumes his membership in place of Mr. Barr.

It is notable that 79 Toronto members did not vote, and other omissions noted were Calgary, 2; Hamilton, 3; Kitchener, 2; London, 6; Montreal, 7; Vancouver, 6.

### "THE THEOSOPHIST"

FOR MAY AND JUNE

(Continued from Page 114.)

of indignant disapproval from anybody when Mrs. Besant published the private E. S. Instructions which she and others of the E. S. had solemnly promised to preserve in inviolable secrecy?

A. E. S. S.

### CORRESPONDENCE

#### SUPPRESSION OF FACTS

Editor, Canadian Theosophist:—I note a letter from Mrs. H. Henderson under the above heading in your issue of April 15th. In this she associates my name with the U.L.T. in a way which may lead many to think that I am connected with that society. *That is not so. I am connected with no society calling itself any variant of the word "Theosophical".*

I know next to nothing of the U.L.T. and nothing at all of what they may be capable of in the way of "SUPPRESSIONS" of facts unpleasing to them. I know that certain other Theosophical societies are frequently guilty of this offence—I know it from direct personal experience, which is one of the reasons why I prefer to remain outside them all.

Mrs. Henderson is doubtless quite justified, in her own consciousness at least, in

her opinion of the U.L.T., but she is not justified in coupling by name with them as she does. My letter to which she refers expressed simply my own entire satisfaction with what the editors of the U.L.T. Bulletin had done in the matter of my father's Notes, and that should have been enough for any doubter, as I am the person most intimately concerned in the matter.

What a pity it is that individuals and bodies which profess Theosophy cannot let slip a chance to sling stones at others. We all live in the glasshouse of the personal life, and are therefore as vulnerable as our fellows. Does the fact that others may possibly fail in charity excuse us from exercising it ourselves?? We all need the "benefit of the doubt", and by according it to others we show the *spirit* of brotherhood in the readiest way.

P. G. Bowen.

### BROTHERHOOD AND

#### FRATERNIZATION

Editor, Canadian Theosophist:—The correspondence on the above subject suggests that it is thought that the terms "Brotherhood" and "Fraternization" are synonymous. In the dictionary sense they may be something of the kind, but in essence they are very different.

Fraternization as understood by the followers of Dr. de Purucker who popularized, if he did not coin the word, and I think also by Mr. Williams means that members of one Theosophical organization agree to associate on humanly friendly terms with those of others, attend their meetings, perhaps hold meetings in common, and generally present an outwardly united front to the non-Theosophical world.

That is well and good as far as it goes, but at least it goes only a step. Frequently, as I know very well from direct experience it is a good deal less than a step, and may be one *backward*. It is not the practice, or manifestation of Universal Brotherhood by a very long way. Universal Brotherhood is a thing of the spirit, or

if preferred a condition of consciousness achieved, or to be achieved. *Wholly* achieved it would mean the attainment of Universal Vision—"seeing all things in just proportion as inseparable parts of an indivisible whole—" Such a vision would instantly reveal past doubt that practically all men are working for the light as well as they can, subject to the limitations of their consciousness in the state to which they have evolved. Whatever line they follow and deem right is the best for them because it provides the experience necessary at the moment. To establish Universal Brotherhood one begins at home. It is only when one has really got a little of the vision oneself that one can "fraternize" with others, for to do so in any real sense means being able to understand them and enter into their minds and see with their eyes.

Now how many Theosophists, or societies have achieved even a glimmer of the state I have roughly outlined? Remarkably few individuals, so few that I have never met one within any of the societies, and only a handful without. None of the societies as bodies have any particle of it at all. What then is likely to result from organized efforts at "fraternization" such as those of Dr. de Purucker and Mr. Williams? Certainly not real brotherhood.

I have seen Dr. de Purucker's campaign in active operation, as carried out by his National Presidents and lodge officers, and I saw something in manifestation which had little resemblance to the Spirit of Brotherhood. I saw "fraternization" used as a lever to 'score off' other societies who would not join in the scheme, and show them up as "unbrotherly", I saw it used as a means of getting a footing within other lodges and societies and conducting propaganda for Point Loma within them; and many like things. I do not accuse Dr. de Purucker of being a party to such things, but I think he might have foreseen them as inevitable.

Mr. Williams' idea seems to be something a good deal short of Universal

Brotherhood, namely, merely association between bodies which subscribe in theory to the principle. It is of course a wandering gleam through the clouds, as Dr. de Purucker's is, but it isn't the real thing. The first OBJECT of H.P.B.'s T.S. was "TO FORM THE *NUCLEUS* OF A UNIVERSAL BROTHERHOOD." That clearly means to bring to life the essential spirit of brotherhood in a small body which when this is done will slowly but surely "leaven the lump". Or otherwise to remove the beam from its own eye before bothering about the mote in a brother's.

The truth is that the real beginnings of Universal Brotherhood will be reached only when men begin, in appreciable bodies such as the Theosophical societies to concentrate upon evolving the spirit of unity in themselves, troubling nothing about the *methods* by which others approach the task. That is preaching indifference to the needs of the world, some will accuse. By no means. I do not say turn away from mankind and seek your own salvation. We should teach the *Way* as loudly as possible, but *not preach OUR way* at others, and be quite content to be voices crying in the wilderness, looking for no results.

As an experiment, for any Theosophist with a glimmer of vision who can afford the time, I would suggest trying out the Druid Lodge system. Stand immovably on those "Objects", etc., published in the C.T. for April. Don't talk about Theosophy. Try to cultivate those "marks of the True Druid" in members. Indulge in no propaganda. Hold a weekly or fortnightly public meeting, but do no advertising, and never urge anyone to become a member. Work thus for six months and see what happens. There is a vastly wider field in Canada than in Ireland.

Yours sincerely and fraternally,

P. G. Bowen.

11 Grantham St., Dublin.

✱ ✱ ✱

"The Evolution of Man" is an excellent little manual by J. E. Marcault and L. A. Hawliczek, published by T.S. in England.

### "THE SUBSTANCE OF ADAM"

"The Substance of Adam" by Sergius Gortan Aucona, with the sub-title of "A Complete System of Cosmogony founded on the Kabbala," is represented as the fruit of many years of study and research. The author is said to be a Christian Kabbalist, and he bases his writings on the teachings of Fabre d'Olivet (1767-1825). He places such implicit faith in d'Olivet that one might imagine this French writer was a "seer and a prophet" as Aucona himself claims to be. The "Cosmogony" which he accepts is an extraordinary hotch-potch of Old and New Testament Christianity, and is a mixture of faith and fantasy, of fond recollection and vain imagination, with not a little poetic feeling and nervous piety. Without a close familiarity with the symbology adopted little can be gained by the reader, and even with the trouble of acquiring the symbology, it is little more than a game of enigmas to arrive at any definite conception of what is intended. In Part II., for example, "the differentiations among the humans and their social status," we read of the "Distillation of Noah." We read of four Noahs and of mental men under Shem, of astral men under Japheth and of instinctive men under Ham, and of men not yet Adamic, who, receiving their light from Shem and Japheth, through Ham, or not receiving any light at all, are still in a state of slumber to human life. Then there are four forces, the force of the Father, the force of the Son, the force of the Holy Spirit, and the force of Maria, Virgin and Mother. All these have to do with the World of Man of Flesh in Action. History is written to suit the theories of the book. The origin of Man is not according to any previous system we have heard of. Just at present the world is in a bad way, being "in the power of this etheric class which, beginning from the fourteenth century A.D., gained access to the Earth and since then furiously, almost madly, has been rushing down in rage, amidst appalling

ruins and continuous revolutions, toward the final battle that will mark the end of the whirlpool of passion and hatred, created by the meeting of the two currents of Ham, descending, and of Japheth, ascending. The bottom of this whirlpool has perhaps been now reached, because over a great portion of the Earth, (Russia) the power, slipping out of the hands of Ham himself, has already fallen into the hands of the human-animals perverted by the men of the Enemy;" and so forth, since this is a fair idea of the style and the conception. We read also of the Fiend, and of the Beast, and the four blasphemers against the green Angel, the white Angel, the red Angel, and the inviolable virginity of the Celestial Isis! These four blasphemers are "the false scholar, who wants to make accessible to everybody what is for the few or for the very few. Second, the psychologic fiend who wants to find out mechanical rules and controls for what, being living, is above the mental sphere, above the comprehension of our human souls. Third, the paternalistic dunce who, full of hypocrisy, wants to substitute laws created by his infant mind for the inconceivable harmony of the whole. Fourth, the ignoramus, half learned in the profane sciences, who, full of pride, wants to detach himself from the community of his kind and wrest power over it." Of course there is a good deal of method in the apparent madness, and a good deal of common sense in the unaccountable balderdash, and if a man had never read anything else and could convince himself that he had a book of revelation, he might learn to exercise his mental faculties as well with these as with the counters of any other arbitrary system. As to history, we read that schism broke out in the social order of the Empire of the Lamb about the year 3100 B.C. A man, Irsus, of the warriors' class discussed openly in public places which was the more important God or principle, Iswara or Prakriti? Irsus was called to explain his deeds, and when he refused the *second great revolution* of the social status

of the white race began. This appears to be the first record of this remarkable event. But the volume which runs to 350 pages, large octavo, has much more to match it. We can hardly agree however that it will "prove a new 'Secret Doctrine'." (Rider & Co., London, 15/-). Yet for all its quaintness and novelty of epithet and imagery, the earnest seeker, unacquainted with ancient lore, may gain much of the utmost value, if he can use his intuition, from reading it.

### THE UNITY OF LIFE

The function of Theosophy is to provide a true sense of direction for human life. The student of Theosophy therefore must realize the extreme need for becoming clear regarding this doctrine of Unity for it is the only unshakable basis for wise human living.

Expressed in the life of the individual it has two aspects—the positive or stern side and the negative or tender sympathetic side. Until an individual fully grasps both phases of the Law of Unity he will not be able to communicate the spirit of the teaching to another.

True self-abnegation is of itself exactly half of what is required. Alone, it makes a man a sort of saint but not by any means a Master of Life; the power of self-assertion is equally necessary. This is a hard thing for Western minds, nurtured in a Christian atmosphere, to realize. Meekness, humbleness, pityfulness, and self-abasement are regarded as the spiritual virtues. They are, but so are their opposites, and impersonality demands the balanced ability to assert positively and to endure unresistingly, to be diamond hard as well as to be tenderly sympathetic.

Individuals are not rare who have developed one aspect of this dual power, but when we find a man who is equally at home in both phases, we shall have discovered someone who has conquered the instinctive nature, and in whom the love

of self can be completely set aside at will. Nothing less than this is Spiritual power, is Selflessness. Some of us find it only too easy to be over tolerant of the faults of others, minimizing mistakes and weaknesses and "Looking always for the best in people". And we often take credit for this not realizing that we are giving way to an instinct of self-protection by seeking to disarm possible criticism of ourselves. Others, just as instinctively, bolster up their sense of superiority by being hyper-critical at all times, making a point of telling people what they think of them.

Everyone in his early life unconsciously builds up the attitude through which he or she most easily faces life and maintains his sense of self-importance—the deepest, most far-reaching of all human instincts, often stronger even than the desire for life itself. This attitude he wears as a cloak, behind which he hides and protects himself, and without consideration and almost without thought it reacts instinctively in all life's circumstances, and the individual does and says what it dictates,—unless he checks this instinctive reaction and considers, and acts as his intelligence directs. In all such uncontrolled instinctive actions whether the instinct be good or bad, fine or ignoble, *we* are not really living at all; Nature is living in us.

The Unity of Life can never be more than an intellectual idea, and Brotherhood nothing more than a sentimental ideal, until we become Self-Possessed, until we incarnate our Real Self into this centre of instinctive life we think of as ourself, and control and rule it.

Selflessness is the power of the spiritually enlightened mind to hold up, control and direct Nature's energies within us. No matter what our type or temperament may be, the fundamental practical problem of all students is to bring the individual's own life under the rule of intelligence. If we neglect this it will not much matter what we do.—*Notes from an Orpheus Lodge Discussion.*



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## CHRISTIANITY AND MATERIALISM

"The special feature of Christianity has been, it seems to me, its teaching that God is no mere perfect self-existent being, but present in, and not separated from the evil of our world. The conception of a perfect world and an all-embracing perfect God might seem at first sight possible; but the actual world is anything but perfect, and the existence of an imperfect world would be a standing contradiction to the idea of a perfect God."

This is a passage taken from J. S. Haldane's new book "The Philosophy of a Biologist" published by the Clarendon Press. "Christianity must rid itself of materialism and be ready to cope with materialism and any other form of anti-religious ideas, if it is to survive and win again the adherence of a large part of the educated class," says Haldane.

Here, it seems to us, Professor Haldane has placed his finger on the heart of the post-war attitude of the western world which is wrecking the orthodox Christian church and denuding it of the best minds in the community. One of the chief causes of the remarkable spread of Christian Science is that it has given many people an answer to the problem of a perfect God and an imperfect world. Mrs. Eddy, the founder of the Christian Science movement cut "the knot of contrariety" simply by insisting that everything is perfect and that all imperfection is an illusion created by mortal mind which itself, she contended, is an illusion. This receives the approval of those who have sufficient faith to believe it in spite of what they see around them in the world but the great majority of people find themselves unable to accept it as a full and complete explanation.

### Theosophy's Answer

Theosophy meets the apparent contradiction of an apparently imperfect God

and an imperfect world by the elaborate system of cosmology outlined in the first volume of the Secret Doctrine, where it is shown (p. 33) that the unknown Essence—misnamed God—did not *create* anything. As the Buddhists maintain "there is no creator but an infinitude of creative powers which collectively form the eternal substance, the essence of which is inscrutable—hence not a subject of speculation for any true philosopher."

"Upon the inauguration of an active period," says the Secret Doctrine, "an expansion of this Divine Essence from without inward and from within outward, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of a long chain of cosmical forces thus progressively set in motion."

"Go on saying our planet and man were created," says a passage in the Mahatma Letters (p. 75) "and you will be fighting against hard facts forever, analyzing and losing time over trifling details—unable to even grasp the whole. But once admit that our planet and ourselves are no more creations than the iceberg now before me, but that both planets and man are *states for a given time*; and that their present appearance—geological and anthropological—is transitory and but a condition concomitant of that stage of evolution at which they have arrived in a descending cycle—and all will be well."

### The Alternative

These are startling ideas to one trained to think in terms of the church's idea of God and creation. To deny a creator and an initial creation is to be classed as an atheist, a term usually applied in ignorance by those bent on discrediting the one charged. "It is in those illusions that man looks upon as sacred that he has to search out the source of that multitude of evils

which is the great curse of humanity and that almost overwhelms mankind." (*Mahatma Letters*, p. 57).

The idea of God as the creator of the phenomenal universe is "one of those illusions that man looks upon as sacred." The *Doctrine*, as the above passages indicate, declares that the physical universe, as we know it, is merely a state of being, an *imperfect* state compared to the states from which it has materialized, and that nothing called God, but many orders of beings—some higher and some lower than man—took part in its creation—if creation it can be called. This was the belief of Plato and other ancient philosophers, and of all initiates into the ancient mysteries.

Those who argue that a just and perfect God created the world and humanity as it is have to meet the difficulty of explaining the presence of so much imperfection and injustice in the world around us without debasing the God they would uphold.

### SCIENCE AND THE SUPERNATURAL

Two very significant articles by Aldous Huxley, entitled "Science Views the Supernatural" were published in the April and May issues of *The Forum* (of New York).

The first of these articles has already been reviewed in the pages of this magazine,—the second, from the standpoint of the student of Theosophy, is perhaps more striking in that it reveals some conclusions, apparently independently arrived at, that coincide closely with the views of Occultism.

Mr. Huxley comes of a long line of British scientists and men of letters and is himself one of the most brilliant of the younger school of writers of the present day. While his best known works, such as "Point Counterpoint" and "This Brave New World", are largely cynical in outlook, those who know him personally testify that his personal life rather belies this attitude. In any case these articles are obviously the product of a penetrating mind and exhibit a refreshing willingness

to treat supernormal phenomena and their inferences on their own merits, and aside from the prejudices still all too prevalent in orthodox scientific circles concerning them.

#### Psychical Science Still Embryonic

Mr. Huxley says: "We are justified in saying, I think, that psychical research has demonstrated the reality of at least some of the phenomena investigated. But as for generalizations, as for hypotheses satisfactory in themselves and compatible with the hypotheses of other sciences—for these we look in vain."

"Confronted with what are probably the facts, one can only throw out random reflections and speculations. Here are some of those which have occurred to me."

"Orthodox men of science object to psychical research on the ground that its phenomena cannot be produced at will by anyone, at any time and at any place. Indeed, they almost go so far as to assume that the phenomena cannot be credible because they are so rare. But this is an absurd attitude. The phenomena of musical genius cannot be investigated by anyone, anywhere, and at any time, for the good reason that Mozarts and Beethovens are not born every day of the week. And yet, in spite of its rarity, musical genius does exist, and can, in favourable circumstances, be studied."

#### Psychical Ability

"The capacity to produce supernormal phenomena appears to be a special gift like the gift for mathematics or music. But it is a gift that humanity has not yet learned systematically to exploit."

Mr. Huxley argues that, for instance, had Sir Isaac Newton been borne not in A.D. 1642, but in 1642 B.C., presumably amid savage surroundings and with no organized body of mathematical knowledge at his disposal, his accomplishments, in spite of his inherent abilities would probably have been limited to "the discovery, enormous in the unpropitious circumstances, of some elementary principle of

applied geometry or arithmetic".

"Today a good telepathist or psychometrist is probably in much the same position as a good mathematician or musician would have been (in such an environment). His gifts may be great, but they are untrained; he practises an art without traditions and of whose fundamental rules he is ignorant. The remarkable thing is not that there should be so few psychically gifted individuals putting up such uncertain performances but rather that there should be so many as there are and that they should achieve as much as they do."

#### **Reasons for Non-Development**

"At this point a question inevitably suggests itself. If supernormal faculties are latent in the human mind, why is it that they have never been fully developed?" Mr. Huxley suggests two possible explanations; "a biological explanation and an explanation in purely psychological terms."

"That we have not developed them is due perhaps to the fact that it would not be biologically expedient for us to do so. Our organisms being what they are, it is quite possible that a well developed power to pick up the thoughts of other minds would be not an advantage but a handicap. A society of highly trained telepathists would be a society in which no mental privacy was possible. But without mental privacy the individual as we know him would be unable to exist."

"Foreknowledge of the future would be even more fatal; for it would probably induce an attitude of fatalistic resignation wholly incompatible with successful living. It is significant in this connection that almost all the prophetic dreams recorded in Mr. Dunne's remarkable book, *An Experiment with Time*, should concern events of the most trivial nature. It almost looks as though the mind were deliberately protecting itself against too much knowledge of coming events."

"There are also psychological reasons."

"Supernormal faculties seem to manifest themselves only when the conscious mind

has to some extent been put out of action; when the powers of analysis are in abeyance. In other words, there is a certain incompatibility between the mental activity that makes for civilization as we know it, and the mental activity that results in extrasensory perception, prevision, and the supernormal influence of mind over matter."

#### **Ethical Considerations**

"It would seem then that there are adequate biological and psychological reasons why supernormal faculties have not been developed. The exponents of Indian yoga psychology affirm that there are good ethical reasons why they *ought* not to be developed.

Mr. Huxley proceeds to summarize the aims and methods of Yoga in a manner which demonstrates that his intellectual grasp of the subject is by no means superficial, and says: "In the eyes of the Indian yogi psychologists the systematic cultivation of supernormal powers is a form of self-destroying self-indulgence (since their acquirement is simply incidental on the road they set themselves to follow). This Indian judgment, based as it is on so long an experience, deserves the most respectful consideration."

#### **The Scientific Outlook**

"Science is primarily concerned with facts and their explanation, not with ethical values."

"Hitherto psychical research has been carried out on a small scale and in the teeth of official scientific disapproval. It is greatly to be hoped that the scope of the investigations may now be extended."

"For intensive research into the supernormal may be expected to throw light on some of the more obscure and the most important of our unsolved problems—on the nature of mind and its limitations; on the relations between individual minds and their bodies, the material world and other minds; on the nature of time and our knowledge of it. These are matters of the highest scientific and philosophical im-

portance; and the relevance of supernormal phenomena to all of them is manifest."

#### Theosophical Parallels

On reading Mr. Huxley's article one is strongly reminded of certain statements by Madame Blavatsky in "The Key To Theosophy": for instance (p. 186): "We believe in nothing supernatural, as I have told you before. Had Edison invented his phonograph two hundred years ago he would most probably have been burnt along with it, and the whole attributed to the devil. The powers which they (the Initiates) exercise, are simply the development of potencies lying latent in every man and woman, and the existence of which even official science begins to recognize."

And (p. 194) on the assumption that Theosophical doctrines become generally understood by the public. "Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when the unfolding takes place, as it threatens to do in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day."

That Mr. Huxley's "random reflections and speculations" approximate so closely to the Occult doctrines on the same topics is due largely to the fact that both are the result of a natural and reasonable approach to their study.

Students of Theosophy will re-echo his hope that the scope of scientific investigation in these fields will now be extended. (this is of course also a part of the natural growth, and is already beginning to manifest itself). They will also anticipate with pleasure further essays from Mr. Huxley's pen of the same standard as the articles under review.

E. B. D.

#### FREUDIAN PSYCHOLOGY

Students of Theosophy are watching with interest the rapid growth of modern psychology. The strides made by this science in the Twentieth Century hold much encouragement for everyone who recognizes that the true man is not the vehicle in which he functions. The function of the psychologist is to enable the individual to analyze himself and his motives in the light of his reason. Not far, this, from that axiom of the Ancient Wisdom—"Man, know thyself".

As is the fate of all sciences which have been presented rather suddenly to the public, psychology and the teaching of the great psychologists, notably those of Freud, have been widely misinterpreted and misunderstood. In the April copy of the *Modern Thinker*, in an article entitled "Freud versus the Libertine", Saul Rosenzweig, Psychologist at Worcester State Hospital, endeavours to correct the misconceptions which have arisen about the Freudian teachings on "repression".

The half-truth on which popular imagination has seized is that "Repression means to inhibit the expression of an impulse, and according to Freud, this is a bad thing." But Rosenzweig points out that the other half of the truth is that "instinctual renunciation (which is also defined as the inhibition of an impulse), is not only *not* bad but is the very basis of culture."

#### Objectifying Impulses

An impulse which arises in the personality and is pushed immediately into the background before its existence is really consciously observed is repressed. Unreasoning repression of impulses is a dangerous thing in that by refusing to use our powers of rational and discriminating thought we are really doing the equivalent of pushing a hollow rubber ball below the surface of the water—it will bob up again in another place, unexpectedly, and the performance is repeated.

On the other hand, an impulse which is brought to the conscious level and rejected

"not because one may not desire its expression but because one recognizes its inconsistency with some more valued aims of the personality"—is said to be instinctually renounced.

This interpreter of Freud pleads for the exercise, on the part of every mature man and woman, of reason, a rational self-analysis of the desires and impulses of the personality. "Honesty and thoughtful integration should replace self-deception and repression in the case of the individual."

It is evident from these statements that the psychologist recognizes the desirability of having the rational body control the desire or irrational body, or in other phraseology, Manas must control Kama.

"That man alone is wise who keeps the mastery of himself."

M. B.

## BROTHERHOOD AND COMMUNES

The dissension, rebellion and consequent repression which have apparently arisen in the Christian Community of Universal Brotherhood (the Doukhobors) in Western Canada raises the old question as to whether Brotherhood, at this stage of human progress, can be realized by living together in communes where the will of the individual is subject to the dictates of the mass, where all labour is expropriated for the benefit of the mass, and all goods held for the wealth of the mass. It has been tried many times by groups of idealists, but not very successfully.

The Doukhobors are a peculiar people and their non-conformity to many Canadian customs and laws has brought them into frequent conflict with the civil authorities. They have protested by trekking in the nude into Western towns burning schools and refusing to pay taxes.

On the other hand, their communes have been efficiently managed and they have during their sojourn in Canada, acquired thousands of acres of valuable farm lands, have built substantial buildings and have equipped their farms with modern farm-

ing implements. We have not heard a great deal about internal troubles and the popular belief was that they were of one mind and presented a united front to the features of modern life of which they did not approve. Individually, they are considered to be strictly honest, kindly, industrious and very much in earnest about their simple faith in spiritual things.

### Same Old Problem

An editorial in the Toronto Mail and Empire states that the present dissenters declare that "Veregin (their leader) and his lieutenants have instituted a reign of terror against the active members of the new group of the younger workers. They state that they have been worked like slaves to support the leaders in luxury and that conditions have become unbearable". The dissenters have been told to get out and forfeit their rights in the community holdings. Whatever the facts are in this particular case we must remember that human beings require leadership and someone is always dissatisfied with any leader.

The Theosophical Society is based upon the ideal of Universal Brotherhood but unlike the Doukhobors, there is not any orthodoxy of belief in the Society to weld the members together. The individual beliefs of each member must be respected, even though other members disagree with them. This is a much wider basis than any other society and therefore should attract persons who have achieved some degree of toleration.

But it would be folly to take a hundred or so members of the Society, put them in a community, lock all doors and tell them to be brotherly in the hope that a perfect economic, social and spiritual brotherhood would result. If we are honest and not too ready to sentimentalize, we will face the fact that the only way to remain on a practical working basis with some persons is to keep out of their way as much as possible. We can retain our kindness towards them and our respect for them—but it takes a great deal of energy to mix oil and water and when they are mixed all

that we have is an emulsion which is fit neither for drinking nor for lubrication.

#### **Theosophical Brotherhood**

Brotherhood in the Theosophical sense does not mean that we are to consider ourselves "all brethren and sistern together in the great fraternal organization of the mystic Knights of the Sea"; nor does it mean puseyfooting whenever the inevitable differences of opinion arise in society affairs. Sometimes it is necessary to fight for the ideal of Brotherhood—and this is very disturbing to the sentimentalist—but there are occasions as the old story pointed out, to indicate forcibly that "three punches on one nose is unsocial conduct".

The Theosophical Society is composed of personalities at various stages of development. Each member has a certain independence of viewpoint or he or she would not be in the movement at all. Theosophy recognizes these differences and does not claim equality for the members of the human race. Doubtless, we are all equal in the Absolute, but we are not functioning in Absolute Consciousness, and besides, we cannot do much with the Absolute, we cannot even think about it.

It is apparent from the Secret Doctrine and other writings of H.P.B. and also from the Mahatma Letters, that occult organizations are not based upon equality but upon inequality and that at every stage the less advanced souls are subject to the wiser individuals above them. In this sense the Theosophical Society is not an occult organization. Wm. Q. Judge said it was a child's school but that it required a man to go through it. Possibly it is a preliminary training ground to develop independence, self reliance and tolerance without which Brotherhood is impossible.

#### **The Creative Attitude**

For what after all is Brotherhood, but a constant creative attitude towards our fellow human beings? An attitude based on the concept that all men and women are finer and greater beings than they appear, that they do possess divine powers and attributes, that they are all on the 'pilgrim-

age of necessity', that the process of manifesting their higher natures is laying aside the inhibiting demands of the lower personality, an attitude which recognizes the curious distortions which occur when noble impulses are partially translated through the lower organism, and which in every circumstance strives within the limits of the conditions to bring out the finer qualities within others? Such an attitude requires an infinity of patience, a resiliency to rise after countless failures, a delicate sense of the critical stages in human progress, a self-abnegation combined with a self respect which will never compromise with any lesser ideals.

If this attitude could be translated into economics we would have a new economic era: if it could be translated into social intercourse we would have a race of gentle men and gentle women. Common ownership of goods, means of production and wealth does not indicate Brotherhood. These things might be maintained by force and be operative under a tyrannical and intolerant dictatorship. But as an individual moves forward in the occult life, he leaves behind the more intense of the personal desires and it becomes natural and normal for him or her to give his wealth freely to others and to use his labour for their benefit.

D. W. B.

#### **POWERS LATENT IN MAN**

While Dr. Hayes, psychologist, has been concerned with contradicting the popular belief that the blind are gifted with compensating powers to make up for their lack of sight, Ernest E. Calkins, deaf author, has busied himself collecting data to prove that many persons deprived of sight and hearing supplement their handicapped faculties with other powers of perception.

Dr. Hayes' Binet-Simon tests for measuring the sensitivity of the blind as to touch and hearing compared with normal seeing persons, show that the blind are inferior in both senses.

Is it not possible that the handicapped

sometimes develop powers which cannot be measured by laboratory tests? One would be inclined to believe so after reading Ernest E. Calkins' article called "Sixth Sense", which appears in the May issue of *The Readers Digest*. Many and varied are the examples given. The following one is perhaps described unscientifically in the words of a blind man "but", adds Ernest Calkins, "it is convincing." "As I proceed along the streets I hear a lamp post or a tree," says a blind man, "that is, the object gives off a definite sound which enables me to 'sense' danger. The muscles of my face contract; as I recede from the danger zone the muscles relax."

#### Facial Perception

The faculty of facial perception is well known to science as is muscle-memory, and the touch which feels the difference in a textile fabric produced by dyes. Many remarkable examples of these types are cited in the article. The following case, however, is less familiar and not so readily explained,—

A blind woman who daily fed the cows, kept the feed in a barrel and knew exactly where to find the bucket which hung overhead. One morning as she reached up for it, she became suddenly violently ill, and with difficulty dragged herself to the house. Immediately her brother went back to the barn and discovered a rattlesnake curled up in the barrel.

Ernest Calkins admits that the rank and file of the deaf and blind do not possess unusual acuteness of the senses. Even Helen Keller with her exceptional mental ability is comparatively helpless in unfamiliar surroundings.

Although he also admits that most of the cases he describes, science explains as facial perception, delicate hearing and sensitive touch, yet there remain the few which cannot thus be explained. For instance, the blind man who recognizes the presence of a stranger who has not spoken or made a sound, and the one who feels a premonition of lurking danger. There is his own experience of knowing that with loss of

hearing came strange supplements whereby things were made manifest through other channels. Lastly, the cases of deaf persons who are able to divine the mental attitude of others.—These he attributes to a "Sixth Sense."

"Instead of exclaiming in wonder over the miraculous feats of some few intelligent deaf or blind," concludes the author, "we should learn how the proficient do what they do and see if the knowledge cannot be imparted to others."

#### Sixth Sense

The Third Object of the Theosophical Society is to investigate the unexplained laws of nature and the powers latent in man. Occultism has much to say about the subject in *The Secret Doctrine*, written by H. P. Blavatsky, founder of the Society. Many definite statements are made concerning the "Sixth Sense", but scattered throughout the three volumes are hints given which are of practical importance. We gather from these—that to the degree that man limits himself to ideas and feelings aroused by the physical plane, to that same degree does he lessen the power to arouse his latent senses; sensations and emotions of the external world and weaken the forces necessary for this awakening.

Spiritual perception, Intuition, awareness, thought transference, clairaudience, clairvoyance and so on, are said to be dependent upon a "Sixth Sense." How otherwise could the above faculties be registered consciously?

H. P. B. says,—“In a man who is deprived of one or more senses, the remaining senses become the more developed.... But these are cases that belong to the world of Matter still. The spiritual senses, those that act on a higher plane of consciousness, are rejected *a priori* by Physiology, because the latter is ignorant of the Sacred Science.”—(*Secret Doctrine I*, 582).

To-day there is evidence generally of an increased interest in the manifestation of unusual powers, confined by no means to the blind and deaf alone. Science as yet may not have accepted the "spiritual

senses" of Occultism, but the fact that a few scientists are investigating super physical phenomena, is significant.

R. S.

### ARE WE HUMAN?

What is spoken of as "Virtually a brand new idea about the nature of man and his relation to the other forms of "life" is discussed by Mr. Albert Jay Nock in an article called "The Quest of the Missing Link" in the April number of "Harpers Magazine".

The idea, which was originally propounded some two years ago by the distinguished American architect Mr. Ralph Adams Cram, is, stated simply, "that most of us do not behave like human beings because most of us are not human beings; not only are not; but never were, and—which is most important—never shall be. The great, the overwhelming majority of us are merely the raw material out of which the occasional human being has been, and still is, produced by an evolutionary process, the exact nature of which is undetermined, but is probably catastrophic."

#### The Dividing Line

"Mr. Cram synthesizes ten thousand years of history to the effect that the whole prodigious residue of *Homo Sapiens*, the mass-man, has never shown, and does not now show, any development worth speaking of in the direction set by the occasional evolutionary product; it has never brought itself a jot nearer the psychical character that differentiated the human species properly so-called. Hence the search for what used to be called the "missing link" (the intercalary form between *Homo Sapiens* and the anthropoids) is not properly in the province of zoology as has hitherto been supposed—but, as Mr. Cram puts it, the just line of demarcation should be drawn, not between Neolithic Man and the anthropoid ape, but between the . . . . human being and the Neolithic mass which was, is now, and ever shall be."

Mr. Nock discussed these ideas most in-

terestingly, and concludes, for his own part, in spite of the great weight of evidence supporting the thesis, that the "Neolithic mass is psychically improvable", though his "expectations, doubtless, run to a much more distant future than those" of most of the authorities who support this view.

#### Theosophical Viewpoint

From the Theosophical standpoint this hypothesis of Mr. Cram's raises a host of debatable points, for it opens up the whole question of the origin and development of man.

To begin with, Theosophy regards man from three aspects rather than two, the physical and the psychical, as does Mr. Cram. To quote from the Secret Doctrine vol. I, p. 203-4). "There exists in Nature a triple evolutionary scheme for the formation of three *periodical* Upadhis, or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended. These are the Monadic (or Spiritual), the Intellectual, and the Physical Evolutions. These three are the finite aspects, or the reflections on the field of Cosmic Illusion, of Atma, the seventh, the One Reality".

The Monadic has to do with that Spark of the Divine Flame which the Vedantists speak of as "seated in the heart of every creature". It is the essential element in every entity from the atom to the Kosmos.

The Intellectual refers to the thinking principle in man, that which renders him capable of self-consciousness and sets him apart from the lower orders of "creation."

The Physical includes the gross body familiar to our present senses and certain other lower principles which we as yet know only subjectively.

#### Man's Development

Occultism considers man entirely responsible for his own development: "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man; save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." (S.D. p. 45) A truly self-



respecting doctrine and one that appeals to the reason and intuition in man.

On the question of the "missing link" Occult Science differs radically from orthodox anthropology.

Briefly, it postulates evolution as a cyclic process, spiral in nature, which takes place on other planes as well as the physical, and that no "missing link" will ever be discovered on this plane because the transition between the kingdoms of Nature takes place elsewhere and appears on this plane as a definite gap between the species.

#### Grouping of Mankind

Mr. Cram's speculation undoubtedly embodies an element of truth, for the human race as at present constituted can be divided roughly into three great groups. On the one hand there stand the Enlightened Ones—those who have "worked the purpose through of that which made them men" and yet "remain behind" voluntarily to cooperate in the development of mankind. On the other hand there is "mass-man" to whom Mr. Cram refers, those who are still almost incapable of independent thinking. Between these two extremes stand those souls who have consciously developed their intuitive faculty to the degree that they are able to contact the minds of the higher group, and use the knowledge thus gained to aid the growth of their lowlier brothers—not by doing their work for them, but by helping them to help themselves.

Whether we agree or disagree with Mr. Cram's thesis it is a keen and thoughtful analysis of the data available on the subject, and from the Occult standpoint it of course lends itself to a much more extensive treatment than is here attempted.

E. B. D.

✱ ✱ ✱

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

## THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, June 2nd, with Mr. Belcher, Miss Crafter and Mr. Haydon and the General Secretary only attending.

Funds were reported in excess of last year at the same date. The paid up membership is 345, two in excess of last year. Mr. Belcher gave an outline of his proposals for his western tour which commences on June 20th. He has found it necessary to formulate his own itinerary, but will accommodate as far as possible to the dates suggested by correspondents in the various centres.

A series of pamphlets issued by Adyar in connection with the "Straight Theosophy" campaign having been found to recommend such books as "Lives of Aleyone", "Man, Whence, How and Whither", and other Leadbeater literature, were regarded as unsuitable for the purpose suggested.

Proposals of a tentative character were submitted by the General Secretary as a basis for organization of the Jubilee International Convention in August 23-25, and were approved as such.

Report of the General Election was submitted, and it is hoped to have a full meeting of the members in the eastern district at an early date.

The Executive adjourned until July 7th.

### THE REPRINT OF H.P.B.'s WORKS

Volume Three, covering the year 1881, is announced as "ready shortly", uniform with previous volumes, cloth, demy 8vo., pp. 342. Postpaid .....\$4.50

### A CENTURY OF CREEPY STORIES

70 titles by 41 famous authors, Cloth, pp. 1178. Postpaid .....\$1.50

### THE RING OF RETURN

An anthology on Reincarnation compiled by E. M. Martin. Bds., pp. xi, 306. Postpaid .....\$2.00

Other books secured on request.

**N. W. J. HAYDON**

584 PAPE AVE., TORONTO (6)

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 5.

HAMILTON, JULY 15th, 1935

Price 10 Cents

---

## "PSYCHICS AND MEDIUMS"

There has been little communication between Theosophists and Spiritualists since the early days of Madame Blavatsky's efforts to show that the psychic world is a world of Maya, and to expound its laws to those who had made their minds up that only one explanation could be accepted for the phenomena of the seance room. It is not the fault of the Theosophists that a closer relation has not been established between the two bodies of people who represent in the West, a real and actual belief in the existence of other planes of consciousness, and are not fettered by the material belief that death ends all. We have received a volume entitled "Psychics and Mediums" by Gertrude Ogden Tubby (Marshall Jones Company, Boston, \$2.), which purports to be "an authoritative guide and a valuable source book" by the author, who "was for 17 years Assistant Secretary and Secretary of the American Society for Psychical Research," and "has personally conducted and recorded verbatim more than 4000 mediumistic seances."

Here if anywhere one should get light on the subject of spiritualism, but we still find that Spiritualists are as loth to study Patanjali or the Mahatma Letters as Christian theologians are to read Sankaracharya or the Upanishads. The western idea that spiritualism began with the Fox

sisters about 1848 is on a par with the Church idea, which even St. Augustine did not hold, that Christianity was a unique religion. All these things are as old as the world, and if we wish to know about them we should study the ancient records, and then compare or corroborate our experiences with the experience of the ancients.

In a bibliography filling 14 pages, however, Miss Tubby finds no earlier authority than Katie Fox and the Psychic Research Society. The Theosophical records are tabosed. This leads us to fear that she may be somewhat biased in her views. We have about forty of the books listed and about a hundred more on the subject and have read a good many of the others listed, and believe that it requires acquaintance with both sides of the subject to obtain an intelligent understanding of it. Miss Tubby calls for investigators "with scientific laboratory experience and psychological training and insight—especially insight—combined with a detached and unemotional temperament which does not become partisan in support of special cases and particular sensitives, but is devoted to the pursuit of Truth whether she lead to the mire or the mountain top."

Theosophy, we submit, may be classed with the mire, but still is worthy of investigation. Miss Tubby admits that

"real workers in the field must be able to face discouragement from others, and the baffling phenomena of the hysteric, trick-playing psychic, and emerge from the ordeal with a few precious and triumphant facts as the reward of a lifework." This is admirable, but also discouraging when one compares it with the records of the ancients and the easterns.

A series of articles on Odie Force in Cassell's Family Magazine printed in the middle sixties attracted my attention in my boyhood and in 1870 a travelling lecturer, Charles Pearce, stayed at our house one evening and talked spiritualism and cognate matters to my intense interest, so that I was ready for any further information that transpired in subsequent years. But it was not till Madame Blavatsky's writings appeared that anything coherent and logical was to be met with. It must early have occurred to investigators that anything of real evidential value in psychic or spiritual matters must be a personal experience. What happens to another is only second hand evidence, hearsay, so to speak, and the only conclusive experience is what happens in one's own aura or sphere of consciousness, and even then must be checked up to prevent illusion or the super-imposing of a superior will, or the willing self-deception which is more subtle than anything.

The real weakness of mediumship is that the medium is unconscious, usually, of all that occurs. The unconscious medium is the weak spot in spiritualism. The occultist never loses consciousness, whether in sleep or in such trances as are common to the trained psychic. The ordinary medium goes into a trance and knows nothing of what happens till he wakes up. A further stage of development is that in which phenomena occur in the presence of a medium who does not lose consciousness, but is unable to say what will happen, or to control the phenomena. The real occultist controls the phenomena, and may cause apparent miracles or what are called mir-

Miss Tubby adduces Arthur Ford as a psychic, originally an orthodox ordained minister, . . . . "who works in full consciousness." Mrs. Wreidt is a medium of this type, very superior to most, who does not lose consciousness, but using a trumpet continues to converse with her sitters when several voices may be speaking from the trumpet at the same time. Count Miarovich has given an account of his remarkable experiences with Mrs. Wreidt.

Madame Blavatsky was not a medium in this sense at all. She caused phenomena to occur at her own will, and at the instance of anyone who might be present. No spiritualist has ever been able to parallel her performances, and though young Dr Hodson, when a lad of 22, professed to have exposed her "tricks" he never investigated her at all, but only heard secondhand accounts of her phenomena, and being then in the skeptical stage of his boyish experience was unable to accept their truth though he afterwards became a convinced spiritualist and swallowed without hesitation much more questionable wonders.

"No agent," says Miss Tubby, "can lead a hypnotized subject to act in a way that would do violence to his own moral character." This is to minimize the strength of the powers of evil. When such beings are willing to risk the penalty and expose their utmost guile, it is not for ordinary mortals to set a limit to their powers. Of course they must eventually pay, for a life is under law. Consciousness, she states, is its own master. But this is not the point. Consciousness can only manifest through a vehicle, and it is not consciousness, but the vehicles of consciousness, that are and can be dominated.

Miss Tubby has gone as far as accepting the existence of the astral body, which Theosophical literature is so full of, but she never alludes to any Theosophical testimony on the subject. This is her unbiassed mind, no doubt. Reincarnation is dismissed in a paragraph, and explained by the suggestion that an obsessing person-

consciousness of the person's normal consciousness. This is noted as a "new light." Hallucination plays a great part in Miss Tubby's explanations: collective hallucinations where two or more people see the same thing or hear it at the same time and it wasn't there at all. After this it is well to note (page 42) that "it is the province of science to reduce to order the motley of facts in a given realm, and it is this which psychic science has to do in its study of the conscious, subconscious, subliminal and supernormal contents of the mind and their inter-relationships."

Here are at least four states of consciousness, and when we add the physical body, the life principle, and astral body there need not be so much objection taken to the septenary principles of Theosophy. It may be well to recall that as far back as 1877 the Religio-Philosophical Journal of Chicago began a series of interviews on October 13th of that year with a medium, Mrs. M. J. Hollis-Billing, when her control, called Jim Nolan, related the method by which forms are made to appear at seances.

The electric particles, he said, in the room were taken and collected and laid upon one another till they made a form. "We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After this the form is used by the 'spirit' who steps into it and uses it as a form." Another way Nolan explained was this: "We gather those particles to which I have referred, and going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen." Again he says: "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere."

On October 17 he said at a sitting: "The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral

light retains all those peculiar things which occur to you from day to day." Modern spiritualism rejected this teaching of its own authorities, and it is unfortunate that students like Miss Tubby do not follow up these clues.

Occultism has been defined by Madame Blavatsky as "the study of the workings of the Universal Mind." This takes us from the form side of nature to the inner or will side or conscious side. Miss Tubby gives instruction how to develop mediumship. If she restricted such development to conscious effort in fathoming the depths of the human mind, instead of plunging it into oblivion without a pilot, she would do the world a service. Among the advices given to groups of sitters is to "assemble before, not after a meal, and alcoholic beverages are to be avoided before a sitting. The psychic threshold is too unstable under the stimulus of alcohol. Subconscious and other associations emerge under the stimulus of alcohol that are undesirable and may even prove harmful or dangerous."

On the ordinary psychic levels the utmost caution is required to prevent evil forces taking control. Miss Tubby is aware of this and frequently alludes to the danger. On page 125 she says: "It is unwise to join classes or circles for development under any chance psychic, concerning whose skill and good faith one cannot be assured by qualified experts. The effect of such work might be dubious and confusing, if not even positively harmful. Psychic investigations must be entered upon as carefully and seriously as any laboratory study. It is far more foolish to go into haphazard psychic than into haphazard chemical research, for mental and spiritual damage and waste are even more directly personal and intimate than physical injury."

Of course, for those who have committed themselves to the Spiritualistic faith, Miss Tubby's instructions will be found to meet their wishes in all respects, but even a little thought will indicate that there may

be a better way. There is much in what she says of invisible helpers and guides, "whose function it is to lead the psychic to correct information from various possible supernormal sources," that may be of interest to Theosophical students. She also quotes from Sir William Crookes, who was a member of the Theosophical Society in Madame Blavatsky's time, and from her gained much knowledge on the subject upon which Miss Tubby now quotes him.

Natural psychics are described on page 120 and this curious comment follows an account of such an one: "His psychic experience is no stranger to him than the sun or the wind. It would take long effort and training to bring about any such development in one not thus attended naturally, but it is just the sort of thing reported by and of such persons as Helena Blavatsky or Annie Besant. They have dressed it all up in a metaphysical theory and religious reverence, but the fundamental fact remains that some persons are thus endowed. They are natural psychics".

Well, Annie Besant was not a natural psychic, nor any kind of a psychic, but a purely intellectual genius. Madame Blavatsky was a natural psychic and spent many years of the most difficult and arduous training to get rid of her natural psychism, and to develop the occult powers on a higher plane which are a million times more important than any psychism. She could have taught the spiritualistic world wonderful things and set them on the highest levels as teachers of the race. But they rejected and still reject the information she brought, corroborated as it was by many spiritualists.

What she said may be of interest to Miss Tubby in connection with her remarks on invisible helpers. On page 233, volume I, of *The Secret Doctrine*, she makes this note. "The so-called 'Spirits' that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a 'Spirit' can only be either an Elementary, or—a Nirmanakaya." H.

P. B. thinks this hint worth repeating and it may be found on page 151 of *The Key to Theosophy*, where, speaking of the impossibility of communicating with a disembodied spirit, she mentions two exceptions, the first being during the few days that follow immediately after the death of a person, and before the *Ego* passes into the Devachanic state." "The second exception is found in the Nirmanakayas." "They have no material body," she explains of these adepts or saints, "as they have left it behind; but otherwise they remain with all their principles even in astral life in our sphere. And such can and do communicate with a few elect ones, only surely not with ordinary mediums."

And perhaps there is more for the serious student in this hint than in all Miss Tubby's volume, sincere and earnest as it undoubtedly is, and the result of 17 years' experience and study. Our spiritualist friends do not care to follow Theosophical suggestions but we should have the kindest feelings for them. They were those to whom first the message of the nineteenth century was carried, and if their leaders at that time chose to ignore it, it was the rank and file of spiritualists that suffered. The Society for Psychic Research took up the task of discrediting the Theosophical Movement by another false lead, for human nature is perverse, but the Secret Doctrine is still available for all.

A. E. S. S.

✱ ✱ ✱

Pressure on our space has compelled us to hold over a valuable communication on the recognition by Professor Jung of Higher Spirituality. This will appear next month. We have received as we go to press the Third Volume of Madame Blavatsky's *Collected Works*, from Messrs. Rider & Co., and hope to give a review of it in August. We have also received a complimentary copy of "The Friendly Philosopher," articles by the late Robert Crosbie, which we shall have pleasure in reviewing.



## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 104)

And now having with venturous, yet unpresuming wing, ascended to the ineffable principle of things, and standing with every eye closed in the vestibules of the adytum, found that we could announce nothing concerning him, but only indicate our doubts and disappointment, and having thence descended to his occult and most venerable progeny, and passing through the luminous world of ideas, holding fast by the golden chain of deity, terminated our downward flight in the material universe, and its undecaying wholes, let us stop awhile and contemplate the sublimity and magnificence of the scene which this journey presents to our view. Here then we see the vast empire of deity, an empire terminated upwards by a principle so ineffable that all language is subverted about it, and downwards by the vast body of the world. Immediately subsisting after this immense unknown we in the next place behold a mighty all-comprehending one, which, as being next to that which is in every respect incomprehensible, possesses much of the ineffable and unknown. From this principle of principles, in which all things casually subsist absorbed in superessential light and involved in unfathomable depths, we view a beauteous progeny of principles, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. From these dazzling summits, these ineffable blossoms, these divine propagations, we next see being, life, intellect, soul, nature and body depending; *monads* suspended from *unities*, deified natures proceeding from deities. Each of these *monads* too, is the leader of a series which extends from itself to the last of things, and which while it

proceeds from, at the same time abides in, and returns to its leader. And all these principles and all their progeny are finally centred and rooted by their summits in the first great all-comprehending one. Thus all beings proceed from, and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of



*From the portrait by Sir Thomas Lawrence  
by courtesy of the National Gallery of  
Canada, Ottawa.*

the world. And lastly, all these great *monads* are comprehended in the first one, from which both they and all their depending series are unfolded into light. Hence this first one is truly the unity of unities, the *monad* of *monads*, the principle of principles, the God of gods, one and all things, and yet one prior to all.

Such, according to Plato, are the flights of the true philosopher, such the august and magnificent scene which presents itself to his view. By ascending these luminous

heights, the spontaneous tendencies of the soul to deity alone find the adequate object of their desire; investigation here alone finally reposes, doubt expires in certainty, and knowledge loses itself in the ineffable.

And here perhaps some grave objector, whose little soul is indeed acute, but sees nothing with a vision healthy and sound, will say that all this is very magnificent, but that it is soaring too high for man; that it is merely the effect of spiritual pride; that no truths, either in morality or theology, are of any importance which are not adapted to the level of the meanest capacity; and that all that it is necessary for man to know concerning either God or himself is so plain, that he that runs may read. In answer to such like cant, for it is nothing more,—a cant produced by the most profound ignorance, and frequently attended with the most deplorable envy, I ask, is then the Delphic precept, *KNOW THYSELF*, a trivial mandate? Can this be accomplished by every man? Or can any one properly know himself without knowing the rank he holds in the scale of being? And can this be effected without knowing what are the natures which he surpasses, and what those are by which he is surpassed? And can he know this without knowing as much of those natures as it is possible for him to know? And will the objector be hardy enough to say that every man is equal to this arduous task? That he who rushes from the forge, or the mines, with a soul distorted, crushed and bruised by base mechanical arts, and madly presumes to teach theology to a deluded audience, is master of this sublime, this most important science? For my own part I know of no truths which are thus obvious, thus accessible to every man, but axioms, those self-evident principles of science which are conspicuous by their own light, which are the spontaneous unperverted conceptions of the soul, and to which he who does not assent deserves, as Aristotle justly remarks, either pity or correction. In short, if this is to be the criterion of all moral and theological knowledge, that it

must be immediately obvious to every man, that it is to be apprehended by the most careless inspection, what occasion is there for seminaries of learning? Education is ridiculous, the toil of investigation is idle. Let us at once confine Wisdom in the dungeons of Folly, recall Ignorance from her barbarous wilds, and close the gates of Science with everlasting bars.

Having thus taken a general survey of the great world, and descended from the intelligible to the sensible universe, let us still, adhering to that golden chain which is bound round the summit of Olympus, and from which all things are suspended, descend to the microcosm man. For man comprehends in himself partially every thing which the world contains divinely and totally. Hence, according to Plato, he is endued with an intellect subsisting in energy, and a rational soul proceeding from the same father and vivifying goddess as were the causes of the intellect and soul of the universe. He has likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is coordinate.

With respect to his rational part, for in this the essence of man consists, we have already shown that it is of a self-motive nature, and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved. In consequence of this middle subsistence, the mundane soul, from which all partial souls are derived, is said by Plato, in the *Timæus*, to be a medium between that which is indivisible and that which is divisible about bodies, i.e. the mundane soul is a medium between the mundane intellect, and the whole of that corporeal life which the world participates. In like manner the human soul is a medium between a dæmoniacal intellect proximately established above our essence, which it also elevates and perfects, and that corporeal life which is distributed about our body, and which is the cause of its generation, nutrition, and increase.

This dæmoniæal intellect is called by Plato, in the *Phædrus*, *theoretic* and *the governor of the soul*. The highest part therefore of the human soul is the summit of the dianoëtic power (*to akrolaton tes dianoias*), or that power which reasons scientifically; and this summit is our intellect. As, however, our very essence is characterized by reason, this our summit is rational, and though it subsists in energy, yet it has a remitted union with things themselves. Though too it energizes from itself, and contains intelligibles in its essence, yet from its alliance to the discursive nature of soul, and its inclination to that which is divisible, it falls short of the perfection of an intellectual essence and energy profoundly indivisible and united, and the intelligibles which it contains degenerate from the transcendently fulgent and self-luminous nature of first intelligibles. Hence, in obtaining a perfectly indivisible knowledge, it requires to be perfected by an intellect whose energy is ever vigilant and unremitted; and its intelligibles, that they may become perfect, are indigent of the light which proceeds from separate intelligibles. Aristotle, therefore, very properly compares the intelligibles of our intellect to colours, because these require the splendour of the sun, and denominates an intellect of this kind, *intellect in capacity*, both on account of its subordination to an essential intellect, and because it is from a separate intellect that it receives the full perfection of its nature. The middle part of the rational soul is called by Plato, *dianoia* *dianoia*, and is that power which, as we have already said, reasons scientifically, deriving the principles of its reasoning, which are axioms, from intellect. And the extremity of the rational soul is *opinion*, which in his *Sophista* he defines to be that power which knows the conclusion of *dianoia*. This power also knows the universal in sensible particulars, as that every man is a biped, but it knows only the *oti*, or that a thing is, but is ignorant of the *dioti*, or why it is: knowledge of the latter kind being the province

of the dianoëtic power.

And such is Plato's division of the rational part of our nature, which he very justly considers as the *true man*; the essence of every thing consisting in its most excellent part.

After this follows the irrational nature, the summit of which is the phantasy, or that power which perceives every thing accompanied with figure and interval; and on this account it may be called a *figured intelligence* (*morphotike noesis*). This power, as Jamblichus beautifully observes, groups upon, as it were, and fashions all the powers of the soul; exciting in opinion the illuminations from the senses, and fixing in that life which is extended with body, the impressions which descend from intellect. Hence, says Proclus, it folds itself about the indivisibility of true intellect, conforms itself to all formless species, and becomes perfectly every thing, from which the dianoëtic power, and our indivisible reason consists. Hence too, it is all things passively which intellect is impassively, and on this account Aristotle calls it passive intellect. Under this subsist anger and desire, the former resembling a raging lion, and the latter a many-headed beast; and the whole is bounded by sense, which is nothing more than a passive perception of things, and on this account is justly said by Plato to be rather *passion* than *knowledge*; since the former of these is characterized by *inertness*, and the latter by *energy*.

Further still, in order that the union of the soul with this gross terrestrial body may be effected in a becoming manner, two vehicles, according to Plato, are necessary as media, one of which is ethereal, and the other aerial, and of these, the ethereal vehicle is simple and immaterial, but the aerial, *simple and material*; and this dense earthly body is *composite and material*.

The soul thus subsisting as a medium between natures impartible and such as are divided about bodies, it produces and constitutes the latter of these; but establishes



in itself the prior causes from which it proceeds. Hence it previously receives, after the manner of an exemplar, the natures to which it is prior as their cause; but it possesses through participation, and as the blossoms of first natures, the causes of its subsistence. Hence it contains in its essence immaterial forms of things material, incorporeal of such as are corporeal, and unextended of such as are distinguished by interval. But it contains intelligibles after the manner of an image, and receives partly their impartible forms, such as are uniform variously, and such as are immovable, according to a self-motive condition. Soul therefore is all things, and is elegantly said by Olympiodorus to be an *omniform statue* (*pam-morphon agalma*): for it contains such things as are first through participation, but such as are posterior to its nature, after the manner of an exemplar.

As, too, it is *always* moved, and this *always* is not eternal, but temporal, for that which is properly eternal, and such is intellect, is perfectly stable, and has no transitive energies,—hence it is necessary that its motions should be periodic. For motion is a certain mutation from some things into others. And beings are terminated by multitudes and magnitudes. These therefore being terminated, there can neither be an infinite mutation, according to a right line, nor can that which is always moved proceed according to a finished progression. Hence that which is always moved will proceed from the same to the same: and will thus form a periodic motion. Hence, too, the human, and this also is true of every mundane soul, uses periods and restitutions of its proper life. For, in consequence of being measured by time, it energizes transitively, and possesses a proper motion. But every thing which is moved perpetually and participates of time, revolves periodically and proceeds from the same to the same. And hence the soul, from possessing motion and energizing according to time, will both possess periods of motion,

and restitutions to its pristine state.

Again, as the human soul, according to Plato, ranks among the number of the souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after dæmons and heroes, *perpetual* attendants of the gods, hence possesses a power of descending infinitely into generation, or the sublunary region, and of ascending from generation to re- being. For since it does not reside with divinity through an infinite time, neither will it be conversant with bodies through the whole succeeding time. For that which has no temporal beginning, both according to Plato and Aristotle, cannot have an end; and that which has no end, necessarily without a beginning. It remains, therefore, that every soul must pass through periods, both of ascensions from generation, and of descensions into generation; and that this will never fail, through infinite time.

From all this it follows that the soul, while an inhabitant of earth, is in a fallen condition, an apostate from deity, an exile from the orb of light. Hence Plato, in the 7th book of his Republic, considering of life with reference to erudition and want of it, assimilates us to men in a subterranean cavern, who have been there confined from their childhood, and so fettered by chains as to be only able to look before them to the entrance of the cave which expands to the light, but incapable through the chain of turning themselves round. He supposes too, that they have the light of fire burning far above and behind them, and that between the fire and the fettered men, there is a road above, along which a low wall is built. On this wall are statues of men bearing utensils of every kind, and statues in wood and stone of men and other animals. And of these men some are speaking and others silent. With respect to the fettered men in this cave, they see nothing of themselves or another, or what is carrying along, but the shadows formed by the fire falling on the opposite part of the cave. He supposes too, that

the opposite part of this prison has an echo; and that in consequence of this, the fettered men, when they hear any one speak, will imagine that it is nothing else than the passing shadow.

Here, in the first place, as we have observed in the notes on that book, the road above, between the fire and the fettered men, indicates that there is a certain ascent in the cave itself from a more abject to a more elevated life. By this ascent therefore, Plato signifies the contemplation of dianoëtic objects, in the mathematical disciplines. For as the shadows in the cave correspond to the shadows of visible objects, and visible objects are the immediate images of dianoëtic forms, or those ideas which the soul essentially participates, it is evident that the objects from which these shadows are formed must correspond to such as are dianoëtic. It is requisite, therefore, that the dianoëtic power, exercising itself in these, should draw forth the principles of these from their latent retreats, and should contemplate them not in images, but as subsisting in herself in imperishable involution.

In the next place he says, "that the man who is to be led from the cave, will more easily see what the heavens contain, and the heavens themselves, by looking in the night to the light of the stars, and the moon, than by day looking on the sun, and the light of the sun." By this he signifies the contemplation of intelligibles; for the stars and their light are imitations of intelligibles, so far as all of them partake of the form of the sun, in the same manner as intelligibles are characterized by the nature of *the good*.

After the contemplation of these, and after the eye is accustomed through these to the light, as it is requisite in the visible region to see the sun himself in the last place, in like manner, according to Plato, the idea of *the good* must be seen the last in the intelligible region. He likewise divinely adds, *that it is scarcely to be seen*; for we can only be conjoined with it through the intelligible, in the vestibule of

which it is beheld by the ascending soul.

In short, the soul, according to Plato, can only be restored while on earth to the divine likeness, which she abandoned by her descent, and be able after death to re-ascend to the intelligible world, by the exercise of the cathartic and theoretic virtues: the former purifying her from the defilements of a mortal nature, and the latter elevating her to the vision of true being; for thus, as Plato says in the *Timæus*, "the soul becoming sane and entire, will arrive at the form of her pristine habit." The cathartic, however, must necessarily precede the theoretic virtues; since it is impossible to survey truth while subject to the perturbation and tumult of the passions. For the rational soul subsisting as a medium between intellect and the irrational nature, can then only, without division associate with the intellect prior to herself, when she becomes pure from copassivity with inferior natures. By the cathartic virtues, therefore, we become *sane*, in consequence of being liberated from the passions as diseases; but we become *entire* by the re-assumption of intellect and science, as of our proper parts; and this is effected by contemplative truth. Plato also clearly teaches us that our apostasy from better natures is only to be healed by a flight from hence, when he defines in his *Theætetus* philosophy to be a flight from terrestrial evils; for he evinces by this that passions are commensurate with mortals alone. He likewise says in the same dialogue, "that neither can evils be abolished, not yet do they subsist with the gods, but that they necessarily revolve about this terrene abode, and a mortal nature." For those who are obnoxious to generation and corruption can also be affected in a manner contrary to nature, which is the beginning of evils. But in the same dialogue he subjoins the mode by which our flight from evil is to be accomplished. "It is necessary," says he, "to fly from hence thither; but the flight is a similitude to divinity, as far as is possible to man; and this similitude consists

in becoming just and holy in conjunction with intellectual prudence." For it is necessary that he who wishes to run from evils, should in the first place turn away from a mortal nature; since it is not possible for those who are mingled with it to avoid being filled with its attendant evils. As therefore, through our flight from divinity, and the deflection of those wings which elevate us on high, we fell into this mortal abode, and thus became connected with evils, so by abandoning passivity with a mortal nature, and by the germination of the virtues, as of certain wings, we return to the abode of pure and true good, and to the possession of divine felicity. For the essence of man subsisting as a medium between demoniacal natures, who always have an intellectual knowledge of divinity, and those beings who are never adapted by nature to understand him, it ascends to the former and descends to the latter, through the possession and desertion of intellect. For it becomes familiar both with the divine and brutal likeness, through the amphibious condition of its nature.

When the soul therefore has recovered her pristine perfection in as great a degree as is possible, while she is an inhabitant of earth by the exercise of the cathartic and theoretic virtues, she returns after death, as he says in the *Timæus*, to her kindred star from which she fell, and enjoys a blessed life. Then too, as he says in the *Phædrus*, being winged, she governs the world in conjunction with the gods. And this indeed is the most beautiful end of her labours. This is what he calls, in the *Phædo*, a great contest, and a mighty hope. This is the most perfect fruit of philosophy to familiarize and lead her back to things truly beautiful, to liberate her from this terrene abode as from a certain subterranean cavern of material life, elevate her to ethereal splendours, and place her in the islands of the blessed.

From this account of the human soul, that most important Platonic dogma necessarily follows, that our soul essentially

contains all knowledge, and that whatever knowledge she acquires in the present life, is in reality nothing more than a recovery of what she once possessed. This recovery is very properly called by Plato reminiscence, not as being attended with actual recollection in the present life, but as being an actual repossession of what the soul had lost through her oblivious union with the body. Alluding to this essential knowledge of the soul, which discipline evokes from its dormant retreats, Plato says, in the *Sophista*, "that we know all things as in a dream, and are again ignorant of them, according to vigilant perception." Hence too, as Proclus well observes, it is evident that the soul does not collect her knowledge from sensibles, nor from things partial and divisible discover *the whole and the one*. For it is not proper to think that things which have in no respect a real subsistence, should be the leading causes of knowledge to the soul; and that things which oppose each other and are ambiguous, should precede science which has a sameness of subsistence; nor that things which are variously mutable should be generative of reasons which are established in unity; nor that things indefinite should be the causes of definite intelligence. It is not fit, therefore, that the truth of things eternal should be received from *the many*, nor the discrimination of universals from sensibles, nor a judgment respecting what is good from irrational natures; but it is requisite, that the soul entering within herself, should investigate herself *the true and the good*, and the eternal reasons of things.

(To Be Continued.)

---

#### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth \$1.25 leather \$1.75
Crest Jewel of Wisdom .....	cloth \$1.25
Great Upanishads, vol. I. ....	cloth \$1.50
Parables of the Kingdom .....	paper .50
Patanjali's Yoga Sutras .....	cloth \$1.25
Song of Life .....	paper .75

May Be Had Direct From  
**THE QUARTERLY BOOK DEPARTMENT**  
 P. O. Box 64, Station O.      New York City.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Continued from Page 111)

### II.

The words "to create" are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning; we are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth. Out of nothing he can produce nothing. Out of a void Nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe. It is an evident fact that the seeds and the earth, air, and water which cause them to germinate exist on every plane of action. If you talk to an inventor, you will find that far ahead of what he is now doing he can always perceive some other thing to be done which he cannot express in words because as yet he has not drawn it into our present world of objects. That knowledge of the unseen is even more definite in the poet, and more inexpressible until he has touched it with some part of that consciousness which he shares with other men. But in strict proportion to his greatness he lives in the consciousness which the ordinary man does not even believe can exist,—the consciousness which dwells in the greater universe, which breathes in the vaster air, which beholds a wider earth and sky, and snatches seeds from plants of giant growth.

It is this place of consciousness that we need to reach out to. That it is not reserved only for men of genius is shown by the fact that martyrs and heroes have found it and dwelt in it. It is not reserved for men of genius only, but it can only be

found by men of great soul.

In this fact there is no need for discouragement. Greatness in man is popularly supposed to be a thing inborn. This belief must be a result of want of thought, of blindness to facts of nature. Greatness can only be attained by growth; that is continually demonstrated to us. Even the mountains, even the firm globe itself, these are great by dint of the mode of growth peculiar to that state of materiality,—accumulation of atoms. As the consciousness inherent in all existing forms passes into more advanced forms of life it becomes more active, and in proportion it acquires the power of growth by assimilation instead of accumulation. Looking at existence from this special point of view (which indeed is a difficult one to maintain for long, as we habitually look at life in planes and forget the great lines which connect and run through these), we immediately perceive it to be reasonable to suppose that as we advance beyond our present standpoint the power of growth by assimilation will become greater and probably change into a method yet more rapid, easy, and unconscious. The universe is, in fact, full of magnificent promise for us, if we will but lift our eyes and see. It is that lifting of the eyes which is the first need and the first difficulty; we are so apt readily to be content with what we see within touch of our hands. It is the essential characteristic of the man of genius that he is comparatively indifferent to that fruit which is just within touch, and hungers for that which is afar on the hills. In fact he does not need the sense of contact to arouse longing. He knows that this distant fruit, which he perceives without the aid of the physical senses, is a subtler and a stronger food than any which appeals to them. And how is he rewarded! When he tastes that fruit, how strong and sweet is its flavour, and what a new sense of life rushes upon him! For in recognizing that flavour he has recognized the existence of the subtle senses, those which feed the life of the inner man; and it is by the strength of



that inner man, and by his strength only, that the latch of the Golden Gates can be lifted.

In fact it is only by the development and growth of the inner man that the existence of these Gates, and of that to which they admit, can be even perceived. While man is content with his gross senses and cares nothing for his subtle ones, the Gates remain literally invisible. As to the door—the gateway of the intellectual life is as a thing uncreate and non-existent, so to the man of the gross senses, even if his intellectual life is active, that which lies beyond is uncreate and non-existent, only because he does not open the book.

To the servant who dusts the scholar's library the closed volumes are meaningless; they do not even appear to contain a promise unless he also is a scholar, not merely a servant. It is possible to gaze throughout eternity upon a shut exterior from sheer indolence,—mental indolence, which is incredulity, and which at last men learn to pride themselves on; they call it skepticism, and talk of the reign of reason. It is no more a state to justify pride than that of the Eastern scribe who will not even lift his food to his mouth; he is "reasonable" also in that he sees no value in activity, and therefore does not exercise it. So with the skeptic; decay follows the condition of inaction, whether it be mental, psychic, or physical.

### III.

And now let us consider how the initial difficulty of fastening the interest on that which is unseen is to be overcome. Our gross senses refer only to that which is objective in the ordinary sense of the word; but just beyond this field of life there are finer sensations which appeal to finer senses. Here we find the first clue to the stepping-stones we need. Man looks from this point of view like a point where many rays or lines centre; and if he has the courage or the interest to detach himself from the simplest form of life, the point, and explore but a little way along these lines or rays, his whole being at once in-

evitably widens and expands, the man begins to grow in greatness. But it is evident, if we accept this illustration as a fairly true one, that the chief point of importance is to explore no more persistently on one line than another; else the result must be a deformity. We all know how powerful is the majesty and personal dignity of a forest tree which has had air enough to breathe, and room for its widening roots, and inner vitality with which to accomplish its unceasing task. It obeys the perfect natural law of growth, and the peculiar awe it inspires arises from this fact.

How is it possible to obtain recognition of the inner man, to observe its growth and foster it?

Let us try to follow a little way the clue we have obtained, though words will probably soon be useless.

We must each travel alone and without aids, as the traveller has to climb alone when he nears the summit of the mountain. No beast of burden can help him there; neither can the gross senses or anything that touches the gross senses help him here. But for a little distance words may go with us.

The tongue recognizes the value of sweetness or piquancy in food. To the man whose senses are of the simplest order there is no other idea of sweetness than this. But a finer essence, a more highly placed sensation of the same order, is reached by another perception. The sweetness of the face of a lovely woman, or in the smile of a friend, is recognized by the man whose inner senses have even a little—a mere stirring of—vitality. To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage.

But before this fountain can be tasted, or any other spring reached, any source found, a heavy weight has to be lifted from the beam, an iron bar which holds it down and prevents it from arising in its strength.

The man who recognizes the flow of sweetness from its source through Nature, through all forms of life, he has lifted this, he has raised himself into that state in which there is no bondage. He knows that he is a part of the great whole, and it is this knowledge which is his heritage. It is through the breaking asunder of the arbitrary bond which holds him to his personal centre that he comes of age and becomes ruler of his kingdom. As he widens out, reaching by manifold experience along those lines which centre at the point where he stands embodied, he discovers that he has touch with all life, that he contains within himself the whole. And then he has but to yield himself to the great force which we call good, to clasp it tightly with the grasp of his soul, and he is carried swiftly on to the great, wide waters of real living. What are those waters? In our present life we have but the shadow of the substance. No man loves without satiety, no man drinks wine without return of thirst. Hunger and longing darken the sky and make the earth unfriendly. What we need is an earth that will bear living fruit, a sky that will be always full of light. Needing this positively, we shall surely find it.

*(To Be Continued.)*

### THE REPRINT OF H. P. B.'s WORKS

Volume Three is announced as "ready shortly"; uniform with previous volumes. Postpaid \$4.50

The "AFFIRMATIONS" Library consists, to date, of 34 titles. Cr. 8vo., each 35c or 3 for \$1.00

The Series includes:—

Energy, Human and Divine, Rt. Rev. Dr. David; The Ascent of Man, A. A. Milne; Truth and Tradition, Chas. E. Raven; The Sin Obsession, P. Dearmer; The Place of Sex in Life, T. W. Pym; Faith and Reason, R. G. Collingwood; The Religion We Need, Prof. Radhakrishnan; The Problem of Pain, R. W. MacKenna; A Reasonable Faith, Dr. V. Bartlett; The Problem of Evil, A. E. Taylor; Fear and Religion, Rev. G. H. Woolley, V.C., M.C.; Reality of Spiritual World, Sir O. Lodge.

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

### DANIEL NICOL DUNLOP, O.B.E.

Died 30th May, 1935

Intelligence has come to hand of the death of Daniel Nicol Dunlop at the age of 67. Mr. Dunlop was an old time Theosophist, but withdrew from the English Society in dissatisfaction with the drift towards Leadbeaterism and allied himself with the Anthroposophical movement of Rudolf Steiner. He wrote that he found this in entire harmony with Madame Blavatsky's Secret Doctrine. He first became a member of the Theosophical Society in Dublin and was one of the group associated with George W. Russell, W. B. Yeats, Charles Johnston, Claud Falls Wright and others of the Society which gave its impetus to the Irish Literary Renaissance. He contributed to the Irish Theosophist, and his wife, Ella, also wrote with exquisite taste. She sent us some poems a few years ago, before her death, and one of these was printed in our March issue, with her pen signature, Freida Dunlop. Mr. Dunlop was associated with Mrs. Tingley as her secretary for some time after her return from the World Crusade, and his intimacy with her methods and practices caused him to change his opinion of her at the time when in 1890 he was at Point Loma. With the present writer he was reported expelled from the Universal Brotherhood at that time, though now it is stated that no such action was taken. We were certainly reported as "black magicians" as "the faithful" of those days can testify. Mr. Dunlop became associated shortly afterwards with the Westinghouse Company in Pittsburgh, and was subsequently sent to England as European publicity manager of the company. In 1911 he organized the British Electrical and Allied Manufacturers' Association (Beama), edited their journal, and was active in development and research work in the electrical industries. In 1923-24 he was founder and chairman of the World Power Conference, and up till the time of his death he was chairman of the execu-

tive council. He was also a member of executive councils of leading industrial organizations. He was associated with Charles Lazenby and Mrs. Leisenring in a publishing venture, when a magazine, *The Path*, and several volumes were issued from Oakley House, Bloomsbury Street, London. He was the author of three volumes at this time, *The Science of Immortality*, *The Path of Attainment*, and *British Destiny*. He wrote many articles on Theosophy and frequently spoke in London.

#### Tribute By A Friend

A mutual friend writes that he died on May 30, the day of the Quetta earthquake and was cremated June 3rd. He had been ill "but evidently kept himself going for a long time by will-power, as he had a serious operation some two years ago and was away from business for a year. A friend who saw him a few months ago said he was a changed man in every way. Physically he was terribly thin and drawn and unable to eat ordinary food. He was only 66 last December, but seemed very discouraged at the way 'world affairs' were going, and was a disappointed man personally as he never got the reward in honours or cash for his efforts in the business and technical world which he might have expected. Others always seemed to thwart him. The World Power Conference gave him an international reputation amongst engineers, but it was not recognized as important in political circles in this country. He had an idea that technical engineers, etc., could save civilization by combining to use their knowledge for the 'benefit of mankind,' but if not, then there would be a blocking of the avenues of exchange and everything would come to a standstill. I cannot but feel that there was something very, very sad about his life—he seemed to fall between two stools. The astral plane seemed very real to him, especially since linking up with Steiner. He wrote me what he envisaged about the future: sixty to a hundred years hence men would become

unselfish. We should not live to see it but would witness the changes from the spiritual world."

#### In The Business World

The British Electrical and Allied Manufacturers' Association contributed the following notice of Mr. Dunlop's life and work to the press:

For a long time one of the most prominent figures in the British electrical industry, and one whose loss will be deeply felt, Mr. Dunlop was perhaps most widely known as Director of the BEAMA. The original conception of that organization was his; and, after it was firmly established, he was inevitably carried by its success into all the ramifications of the electrical world, and he seized every opportunity, afforded by the rising tide of electrical science and industry, of advancing the common cause. Many of his most brilliant conceptions are perhaps not now generally recognized as such and many possibly forgotten. The B.E.A.M.A. itself was the most successful of them, but the early days of the Electrical Research Association, when co-operative effort was almost unknown, saw him in the van of progress; and he should be given (for he never took it) full credit for the creation of the Electrical Development Association, a branch of activity which was particularly attractive to him as a trained publicist. He had the Scot's *nous* to perceive that "business" always comes first, but that those valuable instruments of electrical progress, education, research, standardization, etc., should be put into motion concurrently; and they received their impulse from him. The committees on which he found himself, either as Chairman (always a willing one) or member, were as the sands of the sea in number, some of them, perhaps (as is not unusual) rather shifting sand. Much has been said in disparagement of the committee method of arriving at action; but in his case, there were some fundamental principles behind. He believed in the committee method. It went so far with him that he cherished even the

noble idea of committee meetings as a means of settling international rivalries. A case in point, which clearly shows this, is the *World Power-Conference*, in which the representatives of about 40 nations sit in committees to exchange ideas, its fruition being made possible only by the liberality of the BEAMA Council who (to their honour be it said) gave him an entirely free hand. Or, take something less remote from immediate business interests—the *Fair Trading Policy*, an attempt to reconcile very many conflicting views within the home industry. Several such enterprises, originated by him, will occur to everyone. Talk, conciliation, reconciliation: those were his methods, and in many cases, they brought everyone into final agreement. His patience was endless, his suavity acknowledged by all: he might not ineptly be called “the great conciliator.”

#### Winning Loyalty

And how, after all the talk, were the original conceptions brought down to bed-rock fact in action and work? The answer seems to be that he had the priceless gift of choosing the right men and winning their loyalty. His time was always at their disposal at any hour of the day or night, and that, without notice. He was rarely known to reprimand anyone for haste or error resulting from over enthusiasm; and nothing that he said left a sting behind. He would have heartily agreed that, as with Nature, there are no punishments but only consequences. A vivid personality, almost baffling description, he has been described as a Scotch metaphysician; and, undoubtedly, his private philosophic studies engendered in him a detachment of mind enabling him to face delays and opposition with patience and equanimity in the sure belief that he was endeavouring to create something that would meet with approval in the future even if the present did not receive his proposals with enthusiasm.

Daniel Nicol Dunlop was born, of Quaker stock, in Ayrshire, in 1868, and made his first entry into the engineering

world as an apprentice with the Howe Machine Company of Ardrossan. The fame of the American Westinghouse Electric Company was then reaching Ardrossan, and it attracted him to the United States. At the age of twenty-six, in their works in Pittsburgh and in the New York offices, he was first introduced to the then latest thing in the production of electrical machinery and in methods of accounting. After three or four years, he was returned to this country as an employee of the Pittsburgh firm, and he saw the Trafford Park works go up. England was then, so far as the electrical industry was concerned, rather the Cinderella among the competing nations, and his job here was the somewhat onerous one of publicity manager for both the English and the other European branches of the great Pittsburgh firm. The A.E.G. was then at the top of its form and was actually installing a single-phase high-tension system on one of our suburban lines, an enterprise which Westinghouse publicity failed either to avert or modify, Trafford Park not having yet got into its stride.

#### First Big Chance

The arrival of Newcomb Carlton, the distinguished protege of George Westinghouse, as managing director of the British Westinghouse Company, gave him his first big chance here, for to Dunlop's department Carlton, fresh from the United States, looked for most of his information about the English scene. One of Dunlop's rewards was his appointment as a sales manager in addition to his management of publicity. On the retirement of Carlton (to join the Western Union Cable Company as its President), after about five years of solid work, Dunlop had, himself, learned a good deal about the many defects of the British Cinderella, the chief of which was that her home market was entirely laid open to Germany principally by reason, in those pre-tariff days, of the form of home competition known as “cut-throat”. It looked to everyone an almost

(Concluded on Page 149)



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 345 Church Street, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 83 Forest Avenue,  
 Hamilton, Ontario, Canada.

Copies of Captain P. G. Bowen's notable article, "The Way towards Discipleship," may be had for Ten Cents each. For free distribution these may be had at twenty for a Dollar; for selling again, fifteen for a Dollar. Mr. James Morgan Pryse's article, "Memorabilia of H. P. Blavatsky," is to be had at Five Cents each, size to fit a No. 8 envelope. These may be had at twenty for Fifty Cents for free distribution. Apply to this Office.

\* \* \*

An inexcusable error by the printer was not detected in the election returns last month when Col. Thomson's name was given as Thomas. His full title is Lieut.-Col. E. L. Thomson, D.S.O. He was in the Imperial Army for many years, and served both in the Boer and the Great War. He earned his rank and his decoration through active service, and his election would have added distinction to the Toronto Lodge.

\* \* \*

Montreal Lodge, through its efficient treasurer, Mr. W. A. Griffiths, has once more distinguished itself by being the first, according to its annual constitutional practice, to send a cheque on 2nd inst. for the full amount of the dues of its members. Some of these having been unable to make up their payments, the Lodge, as in duty bound, has sent on the dues for them. It may be said that this admirable result is achieved by commencing the collection of the annual dues in January, fifty cents a month being collected each month during the year, so that what is owing headquarters is always ready on July 1st.

\* \* \*

## OFFICIAL NOTES

Oh. Bonde Jensen, "Dharma", Fredensvang pr Aarhus, Denmark, has been elected General Secretary of the T.S. in Denmark for a period of three years, by 232 votes to an opponent's 40.

\* \* \*

It has been pointed out to us that in E. B. D.'s article "Are We Human?", page 127 last month, "The Quest of the Missing Link" was credited to Harper's Magazine, but that it actually appeared in the Atlantic Monthly for April.

\* \* \*

Having learned unofficially that Mr. Jinarajadasa was in Canada the Toronto Theosophical Society at its meeting on Wednesday, June 19 extended a cordial invitation to him to visit Toronto. He replied by wire from Los Angeles on the 26th "Regret impossible. Must return Seattle after Calgary. Writing."

We wish to call special attention to the instalment of Thomas Taylor's "Introduction to the Philosophy and Writings of Plato" which we give this month, as being one of the most eloquent and lucid presentations of "the vast empire of deity" that has ever been written. The portrait of Taylor which we are glad to have the opportunity of presenting by courtesy of the Director of the National Gallery of Canada at Ottawa, indicates a very different

## STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1934	Total 1935
Banff .....	...	...	...	...	...	...	...	3	3
Calgary .....	...	...	...	...	...	...	...	4	4
Edmonton .....	...	...	...	...	...	...	...	1	1
Hamilton .....	1	...	...	...	...	...	4	27	24
Kitchener .....	7	2	...	...	...	...	...	—	9
London .....	...	...	3	3	...	...	2	13	11
Montreal .....	2	...	...	...	1	...	1	33	33
Regina .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	...	...	...	...	...	1	1
Toronto .....	15	4	3	...	3	...	19	195	195
Toronto, West End .....	2	...	...	...	1	...	1	12	12
Vancouver .....	...	...	...	...	...	...	1	16	15
Vancouver, Orpheus .....	1	...	1	...	...	...	...	18	20
Victoria .....	...	...	...	...	...	...	...	2	2
Vulcan .....	...	...	...	...	...	...	...	6	6
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	...	...	...	4	4
Total .....	28	6	7	3	5	...	28	340	345

## STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1935

## RECEIPTS

Balance from last year .....	\$ 53.17
Lodge Fees and Dues .....	870.00
Magazine Receipts .....	227.20
Donations to Magazine .....	491.54
Sale of Pamphlets .....	7.65
Bank Interest .....	3.72

\$1,653.88

## DISBURSEMENTS

Per Capita to Adyar .....	\$ 85.20
Magazine cost:—	
Printing .....	\$1,221.33
Index & Binding	
Vols. XIV. and XV. ....	99.64
Envelopes .....	50.65
Postage .....	54.58
	1,426.20
Printing ballots and envelopes for	
General Executive election, also postage	17.83
Membership cards .....	9.00
Stationery .....	4.05
Stencils .....	5.00
Mailing tubes .....	2.12
Dr. Arundale's signature stamp .....	3.71
Charter forms .....	2.92
Petty Cash—Postage, etc. ....	34.25
Balance carried forward .....	63.00

\$1,653.88

sort of man than that depicted in the National Gallery catalogue, a description scarcely worthy of the intelligence of this country. The portrait by Sir Thomas Lawrence is a fine example of this great artist's work, and was obtained through the influence of the late Sir Edmund Walker.

✱ ✱ ✱

We get a large number of complimentary tributes every year but have been slow to use these tokens of satisfaction. Here is one, however, that sums up the views of a great many. It is from the United States, and we must say that those outside Canada are more hearty in their expressed approval than those within the Dominion, but those who stay with us in Canada are the best supporters whether silently or not. "I appreciate your Magazine very much," writes this reader. "I am not a member of any Society, but have been a student of the H.P.B. 'Secret Doctrine' for a number of years, and (to me) the 'Canadian Theosophist' has more of the real H.P.B. Theosophical information and tone than any Magazine I have come in contact with."

✱ ✱ ✱

Mr. Belcher reports the progress of his Western tour as follows: "I am glad to report a very satisfactory four days in Winnipeg; there is a real enthusiasm for a live Secret Doctrine Class. On my return I am to conduct one, which will be formed in the meantime, on the lines that have proved so successful. There is sufficient suitable material that can, and I think will, carry on and demonstrate the value of the Secret Doctrine in studying Science, Economics, Religion or Philosophy: I must pay my tribute of appreciation to Mr. and Mrs. Adamson for their generous and thoughtful hospitality, and to everyone for their hearty cooperation. This is all that I can report now to reach you in time for the next issue of the Canadian Theosophist." This was written June 27, en route to Vulcan.

Senora Esther de Mezerville has been re-elected as General Secretary of the Theosophical Society in Central America and Columbia, and writing from San Jose, Costa Rica, sends fraternal salutations to all the Canadian Lodges, fervently wishing that we may all unite in the ideal of service for Humanity, in our common task of spreading the teachings of Theosophy to every one in the world. Our Spanish brethren are doing splendid work in South America, and we envy them the interest which they have been able to awaken among their countrymen. Perhaps they have entered more fully into the free air of the Western hemisphere than we in the North have been able to do. Our warmest felicitations to Senora Mezerville in her congenial and inspiring labours.

✱ ✱ ✱

The title page and Index for volume xv. is now ready and may be had on application by subscribers. Bound volumes may be had for \$2. each, and one or two complete sets are still available, \$30. the set. "I enjoy this Magazine more every year," writes a subscriber, and those who possess these volumes have a real Theosophical library. This last volume contains a translation of the wonderful work of San-  
karacharya, "The Crest Jewel of Wisdom", one of the greatest scriptures of the world; the completion of Eustace Miles' "Life After Life," a treatise on Reincarnation; the full account of the presidential election, and the current history of the Movement in many various aspects. The numerous articles illustrative of the teachings of Theosophy and the Secret Doctrine are of the utmost value to students, and preserve the non-dogmatic spirit of the Blavatsky tradition.

✱ ✱ ✱

Attention is directed to the Standing of the Lodges and the Statement of Funds on another page. The membership has been slightly increased this year again, but would have shown a decided increase except for the loss in the Toronto Lodge where 19 members become inactive through

non-payment of dues. Effort should be made to retain members in the Society once they join, and the loss year after year of almost as many members as join each year, keeps down the membership roll. The Funds of the Society are its weak point, though the generosity of some friends and members has helped to maintain the official activities.

## THE FRATERNIZATION CONVENTION

Arrangements are proceeding for the Convention on August 23-5, and the programme is less of a tentative design than last month. There is still lacking the volunteer promises of addresses and papers that would indicate a vital interest in the proceedings. Such papers of from 1000 to 1500 words would be welcome for the afternoon meetings.

The local Toronto committees are busy arranging for various aspects of the Convention. Reception, Rooming and Lodgings, City Tour, Literature, etc. There will be an informal reception on Friday after the afternoon session, a luncheon on Saturday noon, and a more formal reception on Sunday between the afternoon and evening meetings. Sunday morning a tour of the city is projected. The Committee on Resolutions is always an important body, and it is suggested that any who are unable to attend might engage themselves and their Lodges in preparing resolutions to be submitted to this Committee.

Mr. Jinarajadasa writes that he is unable to attend as his engagements carry him away from America. Dr. Stokes of Washington will be unable to attend but promises to send a paper. Mr. Norman Pearson of Detroit pleads the engagement of the Convention of the American Theosophical Society as overlapping the date of the Toronto one, but admits he is "doubtful of the wisdom of holding such conventions," though he "sincerely hopes that you will have a successful and fruit-

ful gathering. It had been thought that Detroit might be the seat of the 1936 convention, but this seems to preclude the possibility. Will it be Cleveland or Buffalo next year? Or Where?

The three main addresses for the evening meetings are on Theosophy and Economics by Mr. Fred B. Housser; one by Dr. Alvin B. Kuhn, and one by Mr. G. Rupert Lesh on Theosophy and the Study of Comparative Religion. The afternoon addresses will be shorter and more diversified. It is hoped that discussion and the answering of questions will render the meetings of direct interest.

Some members do not appear to have read the Magazine and send in questions that have been fully answered, but we will repeat what has already been printed for the information of strangers. The Convention is a joint effort of all the Theosophical bodies interested to show that their profession of Brotherhood and of "fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated," is not merely a sham and pretence. The Toronto Theosophical Society invited the Convention to use its hall at 52 Isabella Street, which is conveniently situated and seats 500. It is possible that a loud speaker will be installed for the occasion so that the audience will have no difficulty about hearing.

The dates of August 23-5 were adopted on account of the great Canadian National Exhibition which is held annually and is the greatest affair of the kind in the world, beginning at this time, so that the excursion rates are available for the weeks of the Fair on the trains, and those attending the Convention may take advantage of them.

It has been suggested that as far as possible the first day be devoted to Science, the Second to Philosophy, and the third to Religion, with the afternoons to be more technically Theosophical, and the evenings specially for the public, though the public will be heartily welcome to all meetings.

The Convention is a voluntary one and



depends on support for contributions from those attending. A collection will be taken up at each session, and visitors will adapt themselves to the demands of the occasion according to their circumstances.

Any further information may be had from the General Secretary, or from the Convention Committee, 52 Isabella Street, Toronto.

For postal convenience it may be stated that letters in or to Canada require a three-cent stamp; postcards in or to Canada a two-cent stamp. British postage is Three-halfpence for letters and a penny (two cents) for cards.

The following is the programme as far as arranged:

### TENTATIVE PROGRAMME

#### FRIDAY

- 10 a.m. to 1 p.m. Registration and information for visitors.
- 2 p.m. Calling to Order of Convention by Temporary Chairman, Mr. J. Emory Clapp, Boston.  
Election of Permanent Chairman.  
Chairman's Address.  
Election of Committees.  
Address and Papers—  
Mrs. Gertrude Knapp: Some Facts in Botany Viewed Theosophically.  
Mr. W. F. Sutherland.  
Discussion. Collection.
- 5-6 p.m. Informal Reception.
- 8 p.m. Address by Mr. F. B. Houser—  
Theosophy and Economics.  
Questions. Collection.

#### SATURDAY

- 1 p.m. Luncheon.
- 3 p.m. Address by Mr. Cecil Williams—  
Fraternization.  
Discussion. Collection.
- 8 p.m. Address by Dr. Alvin B. Kuhn—  
Questions. Collection.

#### SUNDAY

- a.m. Tour of the City.
- 2 p.m. Address by Mr. Robert Hughes—  
Magic, the Science of Life.

Mr. F. C. Bingham—Buddhism.  
Discussion. Collection.

4 p.m. Report of Committee on Resolutions.

Selection of Next Meeting Place.  
Close of Official Business.

5 p.m. Reception to Visiting Delegates and Members.

7.15 p.m. Mr. G. Rupert Lesch—Theosophy and the Study of Comparative Religions.

### THE GENERAL EXECUTIVE

Only three local members were able to attend the Executive meeting held on Sunday afternoon, 7th inst. Mr. Housser is in England, and Mr. Belcher is in the West. Messrs. Griffiths, Wilks and Kartar Singh live at too great a distance to attend. They are kept informed of all that is transacted at the meetings and their suggestions and comments are welcomed. Only routine business was done on the 7th. Mr. Housser's absence required a new authority for the signing of cheques. Under the Constitution the General Secretary is also Treasurer, but as a matter of principle and to set a precedent Mr. Smythe asked for the appointment of an acting Treasurer who would sign the cheques along with him. Thus a check is kept on the issue of money from the Society's Funds. It was agreed that Miss Cramer should sign cheques along with the General Secretary for the present, and the Bank was so notified under the Signatures of the General Secretary and Mr. Haydon. Mr. Belcher was re-appointed Secretary for the Executive, Mr. Haydon keeping the minutes in the meantime. Mr. Smythe was continued as Editor of The Canadian Theosophist.

The Theosophical Year Book for England, Scotland, Ireland and Wales was submitted for inspection, particularly the "Course of Study in Theosophy" in which such fraudulent books as "The Lives of Aleyone", "Man: Whence, How and Whither?" and other Leadbeaterian pro-

ductions are included and form the greater part of the list. If these were put forth as speculative and fictional writings there could be no objection, but as they are in contradiction of the teachings of the Founders of the Movement as shown in *Isis Unveiled*, *The Secret Doctrine* and *The Mahatma Letters*, it constitutes a fraud upon the public to present them as "various aspects of Theosophy." Four volumes by A. E. Powell on the Etheric Double, the Astral Body, The Mental Body and the Causal Body, are said to have been repudiated by the writer on further study, but with other similar literature they are presented as "Straight Theosophy." This is not a question of heterodoxy nor of orthodoxy, but of whether a book is good or bad. When a book is untrue it is bad and there is no question of orthodoxy to be raised.

#### DANIEL NICOL DUNLOP, O.B.E.

Died 30th May, 1935

(Concluded from Page 143.)

incurable position; but Dunlop saw that combination might save it. Convinced that the thing could be done, he found his vehicle in the little trade association then known as the National Electrical Manufacturers' Association. Some intensive publicity and a good deal of quiet personal persuasiveness, of which he was past master, won him support from many of the more sober-minded firms, who had hitherto held aloof. In the year 1911, the BEAMA was launched with Dunlop as Director and Secretary. The rest of his story is to be found not only in what everyone in the electrical world knows about the BEAMA, but in the council records of many other bodies, a few of which may be mentioned: The I.E.E., the F.B.I., the B.S.I., the E.R.A., the E.D.A., the Fair Trading Council (chairman), the World Power Conference (chairman of its International Executive Council), the Electric Fittings Statutory Committee (chairman), and many other bodies.

For his work on behalf of the industry, Dunlop received the Order of British Empire. He married Miss Eleanor Fitzpatrick, who predeceased him, and he leaves a son, Mr. R. O. Dunlop, the distinguished artist, and two daughters. The funeral, which was largely attended, took place at Golder's Green Crematorium on the 3rd instant.

A Correspondent of the London Times among other things, said: Dunlop possessed a personality of remarkable charm. In addition he was blessed with a voice which appeared to be raised scarcely above the level of ordinary conversation, yet every syllable which he spoke could be heard at the opposite end of a hall as large as the Session Chamber of the Houses of Parliament in Copenhagen. Latterly he emphasized again and again the special debt which the engineer owed to society as the creator of technological employment. The manner in which he spoke created an atmosphere of practical idealism most favourable for the carrying on of the work of the Conference.

His close colleagues will probably remember Dunlop best as the ideal chairman of the British National Committee and of the International Executive Council of the World Power Conference, posts which he held from their formation until his death. In particular, as chairman of the International Executive Council, he showed something not short of genius in presiding over the annual deliberations of the representatives of often more than a score of different countries, with tact and patience and humour, so that the little group of "regulars" became in the course of years an international family party, with a real unity of purpose which not even recent political passions were able to destroy. We can ill afford to lose Dunlop's influence at the present time. The best tribute to his memory will be to assure the permanence and continued development on the lines which he laid down of his "child", as Dunlop's colleagues often called the World Power Conference.

## CORRESPONDENCE

## A SILENT REVOLUTION

Editor The Canadian Theosophist:—In the "Canadian Theosophist" of May 15th, appears an article entitled "A Silent Revolution". As no name is attached, I am addressing myself to the sponsors of the magazine, although I fully realize that they are in no way responsible for the opinions of their contributors.

In the article I refer to, quotations are given from "The Times" (London, I presume) which, according to the author of this article, "are such as every Theosophist would say Amen to." However, as a student of Theosophy for twenty years, I, and probably many others could not, and would not, endorse the sentiments expressed, and for the following reasons:

"The Times" believes that the age into which we are now entering will be a synthesis of the two preceding ages—the feudal and the capitalistic—or, in other words, Fascism. "The task before us now", says "The Times", "is to ensure once more the supremacy of ethics over economics, while preserving all the immense advantages won by the capitalist system." Now it is obvious to the meanest intellect that these "immense advantages" as the "Times" chooses to term them, are available only to the wealthy or well-to-do classes or those who still have the means to acquire them. "Immense advantages" is a vague term, which can include anything from the latest invention in chemical poison gas to the most recently concocted serum, and everything from industrial machinery to sub-marines, electric chairs, and face-lifting. In the language of capitalism all these *are* immense advantages for they are boosted every day in the capitalist press, but what Theosophist would wish to preserve them? These are not to be surrendered, according to "The Times", but merely controlled "to ensure the supremacy of ethics over economics" (?) and it is this controlled capitalism (still retaining all the above mentioned advantages) which

is Fascism pure and simple, to which Theosophists are invited to say Amen.

A moment's thought would have shown the writer of this article that mouthpieces of capitalism, such as "The Times" can only advocate fascism as the next step in the struggle to maintain control of industry, but their sentiments are cleverly camouflaged in order to deceive those readers who are not well grounded in economics into thinking they are advocating some form of socialism which will benefit society as a whole. As a matter of fact that is what they are advocating, for society (or humanity) *as a whole* must include the International Bankers, Munition Makers, and all exploiters of the working class. So beware of such slogans as "equality for all,"—the greatest deception of the present crisis.

The same writer informs us that Major C. H. Douglas, the social creditor, predicted recently that "unless the money power of the world can be wrested peacefully from the hands it has been in for the past two hundred years, the monopoly it represents will destroy society by war."

In the dictionary I find to "wrest" interpreted "to force as by torture". It is possible that Major Douglas has been quoted incorrectly—otherwise he has presented us with a picture of capitalism in its worst form, bristling with machine guns, gas bombs, destroyers, etc., surrendering peacefully on the word "Boo" uttered in commanding tones by an unarmed pacifist. This man-eating monster will submit through some form of tail twisting—peacefully forced as by torture—to the loss not only of its liberty, but to all claims to money, place and power! In short, to its only means of existence!

Another anonymous writer in his article "God Save the King" lauds Mr. George Lansbury for his tribute to King George: "Those, who like myself, are theoretically Republican, join heartily and completely with the most ardent Tories in congratulations to the King and Queen." Suppose we were to transpose the message and

write: "Those, who like myself, are theoretically Theosophical, join heartily and completely with the most ardent Catholics in congratulations to the Pope." Does that sound just right to students of Theosophy?

The further remarks of Mr. Lansbury show that he is simply using the good will and affection of the general public towards the King and Queen as man and woman as an excuse to prolong the iniquities of the present economic system—as long as the King reigns, he will do nothing to upset existing conditions.

It is only during the last two or three years that Theosophists have turned their attention to economic questions and have endeavoured to answer them in print in their own magazines. It is only natural that they should be somewhat confused at the outset, but they should refrain as much as possible from making confusion worse confounded as in the present instance, by taking statements obviously deceptive in character at their face value, and assuming that all Theosophists will do likewise. We are all learners, and economics hold an important place in our studies to-day, let us give them all the attention possible in order to enlighten others rather than further confuse them.

E. K. Middleton.

2873 Inlet Avenue,  
Gorge Road, Victoria, B.C.

## BROTHERHOOD AND FRATERNIZATION

Editor, The Canadian Theosophist:—When Mr. P. G. Bowen says brotherhood should begin at home he is right, but he errs when he implies that there it should stop. How can we attain universal brotherhood if we cannot fraternize with lovers of the Masters? Surely the attempt to thus practice a little brotherhood cannot damn our immortal souls!

This "wandering gleam through the clouds", is it, then, to be despised? Does the radiance of spiritual love shine so splendidly upon us that we need no reflec-

tion of it from other souls?

Fraternization, says my friendly critic, is only a step towards universal brotherhood. Who said it was more? Yet, as says the Chinese proverb, the journey of a thousand miles begins with a step.

What if the step should be backward, he wonders. Indeed, we are none so perfect that we cannot slip! But since when has "to dare" been stricken from the tenets of occultism?

Are there not those in the Theosophical Movement who can say with me that through fraternization they have come to know noble souls in other societies? To feel the touch of fellowship across the frontiers of membership, is not that worth while?

Is it nothing that people might say, in sincerity, "How these Theosophists love one another!"? Ah, if they could only say that, the world would be at our feet, and the Golden Age within our beck. Then the Masters would mingle with men as they did of old.

H. P. B. urged that each should work in his own way and force not his ideas upon another, but in the message in which she counselled this she proclaimed in capital letters (and I am sure she would have liked to use modern newspaper streamer head line type for the purpose): "UNION IS STRENGTH."

Cecil Williams.

49 East 7th St., Hamilton.

## Books by Wm. Kingsland

The Mystic Quest.  
The Esoteric Basis of Christianity.  
Scientific Idealism.  
The Physics of the Secret Doctrine.  
Our Infinite Life.  
Rational Mysticism.  
An Anthology of Mysticism.  
The Real H. P. Blavatsky.  
Christos: The Religion of the Future.  
The Art of Life.  
The Great Pyramid.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. O. 2, England.



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## THE NEW HUMANISM

A political concept which is being forced upon our attention with increasing insistence, and in relation to which we soon shall have to take a stand one way or the other, is discussed rather vividly in an article headed "Humanism and Communism", by Julien Benda, translated from the *Nouvelles Littéraires*, of Paris, and published in the June number of "The Living Age".

The article opens: "Those who like to know their own minds clearly will always be grateful to an intelligent, loyal adversary who defends the essential points of his position and thus allows them to understand their own point of view in its essential and irreducible elements. It is precisely this pleasure that was granted me the other day at the Union for Truth where Paul Nizan, the brilliant author of *Chiens de garde*, outlined the principles of Communist humanism."

### Communist Humanism

"Communist humanism, he explained, is essentially a totalitarian humanism, which plans to raise the human being in his entirety to a higher level. Whereas the ancient humanism—or let us simply say, the Greek and Roman variety—honoured the intellectual and moral sphere of man, which it isolated from the material sphere, Communist humanism abolishes this distinction, this 'separation of man from himself', this alienation of an entire part of man's being. Communist humanism pretends to reconcile spirit and matter, mind and nature, the intellectual worker and the manual worker, and to glorify the human being in the wholeness of his activity. Furthermore, whereas ancient humanism urged man to venerate human beings evolved from the purely intellectual sphere and typified by justice, the new humanism cannot be too scornful of this slavery to abstractions and declares that

the subservience of man 'to his divine half' is the measure of his decline and maintains that human morality should be based on the relationship of man's entire being to the outside world."

### The Classical Contrast

M. Benda proceeds to disagree most heartily with this attitude; he says: "In listening to this clear definition of the new gospel, I felt as I never did before how completely my conception of humanism, which I share, I think, with all those who remain faithful to classical culture, is opposed to M. Nizan's; how profoundly I believe in this opposition of the material and the spiritual life, in this dualism and this hierarchy; how little I relish the reconciliation of the intellectual worker and the manual worker; how much my conception of the greatness of man is dependent upon his obedience to what is divine in him; how little I like those men who drink life through every pore, the happy, healthy faces of Marx and Jaures, and how much I cherish those emaciated beings, whose faces, burned dry by the pure life of the spirit, seem to ignore that they have bodies—Dante, Erasmus, Fénelon, and Leo XIII."

"I found in Communist humanism everything that I despise in these 'new' philosophies which want us to philosophize 'with our entire being' whereas I have been taught that one should philosophize with one's mind." He maintains that the production of truly creative works must of necessity involve "a complete break on the part of their authors with all manual activity. And it is precisely this (isolated) intellectualism and precisely this break that I honour. It is this alone that my system of values calls culture."

"In so far as the economic transformation that the Communist humanism demands is concerned, I am ready to answer

all its demands. I am willing to do manual labour three hours a day if I am allowed to preserve my belief in the autonomy of the intellectual life."

"Finally, the new humanism makes this admission: man will belong entirely to society, which will not be content to impose civic duties upon him but will attempt to form his mind and to govern it. I felt how much my conception of humanism implied the liberty to escape from society, even to act against it, and to question the established order." M. Benda points out how at variance is his stand is that taken not only by Communist humanism but also by Nazi humanism and the humanism of Royalism as exemplified by the proponents of the restoration of the Monarchy in France, and concludes: "Classical humanism may well gird its loins. To-day almost the entire world is against it."

#### The Middle Path

Students of Theosophy will recognize many incongruities in the statement of both sides of this case. While they will not share the Communist scorn of the "slavery to abstractions" nor agree that "the subservience of man to his divine half is the measure of his decline," since after all abstractions are the only realities, and in the "divine half" of man lies his only hope of final liberation; they will endorse an effort "to raise the human being in his entirety to a higher level." Whether the majority of souls in incarnation at any given time are capable of any great immediate advance is another question, but undoubtedly it is the duty of those who have made progress to see to it that an environment is provided for their "Younger Brothers" in which they will have every opportunity to progress in so far as their own capabilities and efforts will permit.

They will also endorse M. Benda's plea for intellectual freedom, but with reservations, for they understand something of the duality of Manas, the thinking principle, the link in man between his 'divine half' and his animal nature. "Great intellect

and too much knowledge are two-edged weapons in life, and instruments for evil as well as for good. When combined with selfishness they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of salvation to many." (*Secret Doctrine*, Vol. 2, page 173).

On the other hand M. Benda will be seen to have erred in his glorification of asceticism, and his insistence on the necessity for a complete break between the intellectual and the physical functions. Rather should the mind be the instrument for the sublimation of the desires and the gradual elevation of the physical nature.

#### The Individual and Society

Not quite "the entire world" has yet lined up on the side of this "new humanism." Possibly it will be the destiny of the Anglo-Saxon nations, whose peoples still retain some political stability, to evolve a social order in which the present ruthless economic exploitation of the weak by the strong will be eliminated, and at the same time the deadening intellectual slavery of the totalitarian societies so far developed will be avoided and the individual given scope for growth and the unfolding of his powers.

Perhaps no truer archetype for such a social order could be found than that set out in the ancient "Laws of Manu", which describe a state built for the individual and designed to provide him at each stage of his unfoldment with opportunities for further development of every angle of his nature.

E. B. D.

#### WITHOUT DISTINCTION

#### OF COLOUR

That one of the most difficult of all racial problems, namely that of the mingling of the white and negro races in the United States, is not an insoluble one is indicated in a very interesting article en-

titled "New Straws in the Southern Wind" by Floyd Tillery in the June issue of the *Modern Thinker*. Mr. Tillery lives in Alabama and through his personal experience has observed tendencies which lead him to the general conclusion that "the South is beginning (almost imperceptibly, it is true but surely nevertheless) to accept the Negro on an equal social footing . . . . . The Negro's persistent efforts at self-realization and self-determination are beginning to make distinct and ineradicable impressions upon the social map of Dixie. . . . Among the many fine qualities in the make-up of the Anglo-Saxon, there is an element within him which just naturally admires a fighter, a struggler, a winner. And this very spirit, operating freely today and expressing itself very positively in many of the social attitudes of the 20th Century Southerner — Second Quarter—is helping to bring about the slow but gradual disintegration and dissolution of the Old Order."

#### Breaking Barriers

The first "straw" which the author mentions is the "passing" of groups of Negroes through intermarriage with white persons. He gives an example from his own community where after four generations of mixed marriages the younger members of the latest generation "attend the same white Sunday school, worship the same white Methodist God in the same white Methodist Church, and sit side-by-side with the whitest of the white during the prayer meeting, revival services and other public gatherings." They will eventually attend the schools for secondary education provided for white children.

The Tuskegee Institute has, of course, done a tremendous service in elevating the status of the Negro and it has also had a great, though indirect, influence on the relationships of whites and Negroes, particularly through the younger generations of both races." In my high school classes there are numbers of cottonmill boys and girls who say quite openly that they regard the Negro as every whit as good as any

person living and potentially equal—in intellectually, morally and socially—to the Anglo-Saxon. One young girl said just yesterday "I believe God thinks just as much of a Negro as He does of a white man. Why shouldn't we, then?"

Some of the other instances which point to a changing attitude are these: "The Negro women who work for the white-folks no longer 'go round to the back doah', but enter directly through the living room; no longer eat off the side table in the kitchen, but off the white tablecloth in the dining-room; no longer remain humbly standing in the presence of the mistress of the home, but rest themselves in the nearest easy-chair. White women in the South, when ill, call in 'coloured' doctors. Negro masseurs attend Anglo-Saxon ladies. Negro students and white students in Deep Dixie, discuss music, art and literature together—and exchange poems and essays. Black men and white men, right here in Alabama, exchange gifts and photographs and visit with each other in their own 'dens' and quarters. Yea, verily, the old order changeth, yielding place to the new."

Mr. Tillery dismissed these things with a leading citizen in his own town, a typical Southerner of the 'old' school, who said, "I believe the time is coming—and it seems fast on its way—when we shall have only one race in the South. I deplore the situation as much as any true Southerner possibly could—indeed I thank God that it will all happen after I am dead and gone; but I cannot help reading the handwriting on the wall, an excerpt of which you have been quoting, in relating this outstanding and seemingly successful case of wholesale amalgamation."

#### Formation Of A New Race?

The United States has often been described as the melting pot of the races. Her empty lands attracted millions of emigrants, chiefly from Europe, Anglo-Saxons, Celtic, Slavs, Teutonic and Latins, but also from Asia and Central and South America. Those who came on these immigrations, while perhaps not always the

'fittest' in the Darwinian sense, did possess courage, enterprise and a desire for freedom and self determinism.

But the Negro came as a slave. They were captured in slave raids from the jungles of Africa and for generations worked as slaves for their white masters. They were considered as beasts of burden; could be beaten, killed and sold as chattels; Negro women were valued as breeders of slave children. But all the horrors of the slave days, seemed to degrade the whites more than the Negroes. The Negro was sinned against, but the character of the sinner was blackened by the sin. Many white persons despise and hate the Negro; do we ever hear of the Negro as a race hating and despising the whites? The long Karma of the slave raids and the slave days has yet to be worked out and it is fortunate for both races that the genius of the Negro does not run to unquenchable hatreds, revenge and life-long feuds.

H. P. Blavatsky speaks of the formation of a new race in the United States; "Pure Anglo-Saxon hardly three hundred years ago, the Americans of the United States have already become a nation apart, and owing to a strong admixture of various nationalities and inter-marriage almost a race *sui generis*, not only mentally but also physically. . . They are in short, the germs of the sixth sub-race, in all its new characteristics." S. D., II., 463-464. What new characteristic will a strong admixture of Negro blood bring to that new race?

D. W. B.

### MIND SANS BRAIN

The American Psychiatric Association is having a rare old time at Washington, D.C., this year. What with the concept of some sort of telepathic bond of sympathy linking all human beings together, the franker recognition of inadequacy in old psychological theories, new ideas of diet, and of the influence of mind over matter the Psychiatrics are coming close indeed to some Theosophical notions of the constitution of man.

Perhaps the most interesting report from the Convention concerns the removal of a large portion of a woman's brain without ill-effect to her, even rather to her advantage.

#### Case History

The newspaper report reads as follows:

Washington, May 15.—A woman whose mind was improved by an operation that removed nearly the entire "thinking" portion of her brain was described to the American Psychiatric Association to-day.

The report reads like a fairy tale, as her personality was also lifted to better levels.

The operation removed the entire right prefrontal lobe and most of the left lobe. These lobes are the gray matter credited with being the seat of reason, logic and intelligence.

The report was made by Spafford Ackery, M.D., associate professor of psychiatry of the University of Louisville school of medicine. The operation was done two years ago, he said, by Glen Spurling, professor of neuro-surgery at the same school.

The woman is an Austro-Hungarian, is married and was 35 when a tumor necessitated removal of so much of her brain. For the first year afterward she was extraordinarily gay and happy, almost childishly so. With the second year came the mature changes now reported. Intelligence tests rate her as well as the average adult.

Her power of concentration has improved over anything previously shown by her. Her memory of immediate events is good and for events long past is "remarkable." She reads English much better than before the operation. She says she can do more work without fatigue.

Her temper is better. She worries less than formerly. Her increased concentration, the report states, causes her to insist in talking to a finish what she starts to say despite efforts to change the subject. She never hesitates about executing a decision, but her decisions are never vicious or anti-social. She prefers quantity in accomplishment rather than quality.

Her religious advisers are delighted



with her piety, but her husband says she has feelings of superiority.

Several explanations are suggested. One is the fact already observed in animals that the brain has spare parts.

Another explanation is that the very small portion of prefrontal lobe left may be functioning better than did the whole thinking mechanism when intact.

#### Comment

For the sake of historical accuracy and to preserve the record for future use, the entire report has been quoted. Similar cases have been observed before and some of them were summarized in a previous issue of *The Canadian Theosophist*. (See February, 1934, issue). The present case record is valuable in that it keeps the subject alive and also furnishes readily verifiable data for argument. In the present instance we can more or less definitely ascertain how much of the brain was removed and thus gauge the seriousness of the resulting deficiency.

#### Newspaper Exaggeration

Apparently the extent of the operation has been exaggerated in the newspaper reports. The physiologist divides the brain into four parts, which in the human embryo, and in lower orders of vertebrae look like knots on the spinal cord. They are the hind-brain, the mid-brain, the inter-brain and the fore-brain. The hind and mid-brains, those nearest the spinal cord, have much to do with the automatic functioning of the body as a piece of machinery and injury to them has grave results. The inter-brain has comparatively little nervous tissue associated with it, it forms the third ventricle or major cavity within the brain (these cavities of which there are four communicate freely with each other and with the canal in the spinal cord, along which, according to some theories, Kundalini or the Serpent force travels in initiation). The top and bottom of this inter-brain or third ventricle give rise respectively to the pineal and pituitary glands, the latter being formed by an outgrowth from the brain and an inward

growth of the tissue lining the nasal cavity. These glands are of interest to the Theosophist.

The fore-brain or Cerebrum is the portion we are now interested in. It, in man has grown to such an extent as to dwarf the other parts by comparison; its enlargement has necessitated the large brain cavity which differentiates us from the other animals. It has given to us our high fore-heads.

The frontal lobes of this cerebrum, or fore-brain comprise possibly something less than 25 per cent. of the whole cerebrum, so the patient did not lose quite so much of her gray and white matter as might be supposed.

#### Does The Brain Think?

We are not endeavouring to minimize the importance of this case. The area removed has long been held to be the seat of reason. The portion immediately behind and across the top of the head is known to contain the centres controlling the voluntary movement of the limbs, tongue, eyes, etc. The frontal area itself is supposed to be that part of the brain wherein the association of ideas, in which memory plays a large part, is carried on. So, according to the physiologists' notion of things our patient should legitimately have full powers of locomotion, hearing, speech and vision but should have little or no memory and should be unable to think rationally. Yet, the newspaper report says her memory was good, she is able to read English much better than before the operation, and her behaviour is somewhat more social than formerly. The newspaper also says that her religious piety has increased although that this is due to increased mental powers may be doubted.

All in all it seems clear that the theory that thinking inheres in the gray matter of the brain must be discarded. Even the theory that, to quote the report, "the very small portion of the prefrontal lobe left may be functioning better than did the whole thinking mechanism when intact", must likewise be discarded, for if memor-

ics, on which thinking largely depends, resided in certain brain cells, their removal must necessarily have left a deficiency.

No, the only theory which fits the case is the Theosophical one, of several vehicles or bodies. For, on this basis the mind-body would still be left intact, and the residual portion of the brain would still be adequate to form the connecting link between the mind or manasic vehicle and the physical.

W. F. S.

## WAR AND ECONOMICS

The Anglo-German naval talks in London, Japan holding a pistol to the head of China, Mussolini doing the same to Abyssinia, increased armament appropriations in the United States while millions are pennyless, talk of a naval pact among the countries of the British Empire, what do they all signify? Is human nature incurably bad and stupid or is it merely trapped? What lies behind the feverish race in armaments?

Most people know or believe that the financial and economic system under which most of the west lives is an important factor in making wars, few realize how important.

If people would spend as much time and thought on getting an intelligent grasp of how our economic system works as they do on how to play a good game of chess or bridge, they would then see clearly why war is inevitable under our present economic system.

Unemployment and the fight for foreign markets are at least as great a cause of driving nations into war as the personal lust for power of dictators like Mussolini or Hitler.

Even in the old days, before the present economic system was operating, most wars were fought for territory or thrones which would enrich impoverished conquerors and their respective countries.

Napoleon arose out of the economic

revolutionary financing.

It was Napoleon who said "War is Prussia's largest and most profitable industry"

It is possibly the largest and most profitable industry in the world to-day.

### Some Known Facts

The economic causes of war are no longer open to any doubt. Because it is profitable and because there is a huge vested interest in the world which profits from it, there is a nucleus of the race which uses its power, consciously or unconsciously, for the promotion of war.

In the recent enquiry into armament and war profits conducted by the United States Senate at Washington it was shown that the four big meat packing companies—Armour, Swift, Morris and Cudahy—made \$121 millions in excess profit over pre war years during the war period from 1915 to 1917.

Copper mining companies, like Kennecott, Calumet, Hecla and Utah Copper were found to have made profits in 1917 ranging from 70 to 800 per cent.

During the Coolidge administration it was learned that the government's secret designs for certain types of guns were released to armament manufacturers in order to increase United States foreign trade.

In China the smuggling of arms is a large and profitable business, sometime engaged in by ambassadors of European countries.

These are now established facts which cannot be refuted.

In London this month British and German naval experts and government representatives discussed larger navies.

"In the breast of millions of English men and women" says the New English Weekly "the Anglo-German naval talk cannot help but revive unspeakable emotions... The sinking of the German navy (in the last war) cost the lives of a million of the fairest British youth... It is represented by an entire industry of cripple fashioning artificial poppies to be sold on the anniversary of the sinking of the

of the day on which the world became safe for democracy."

On the east coast of England a real estate firm is said to be building and actually selling bomb and poison-gas proof bungalows and probably getting rich on it.

#### No Use Blaming Persons

These are the obvious sort of things that appeal to the emotions and which the masses understand you to mean when you say that under our present economic system war is inevitable.

What they do not understand is that no particular person or persons are to blame. It is the nature of the system itself which can be altered if enough people are determined it shall be.

#### War and Economics

Theosophists cannot sit apart sublimely indifferent to these things. Whatever the ultimate reason for our lives on earth, it would seem at present that we are here to learn the business of living together in all sorts of conditions and with all sorts of people. Humanity is made up of all types and the armament-maker, the dictator, the criminal, the profiteer all belong to the host of human egos.

#### Individual Responsibility

Is selfishness, which is the root of greed and brutality, the fault of the individual alone who suffers from it? Have we never, for example, seen the character of a child grow self-centred and egotistical, because of the indifference and laziness of its parents who shirk their responsibility of discipline and guidance? To what extent, then, has racial indifference and laziness contributed to the development of unsocial persons? Perhaps far greater than is apparent on the surface. Carlyle wrote "The end of man is an action and not a thought, though it were the noblest," and H. P. Blavatsky commenting on this in the Key to Theosophy said "The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon,

the more forcibly it will always remind one of the Dead Sea fruit." *Can* is the most loathsome of all vices."

Action based upon clear-sighted, constructive thinking which does not shirk the facts and does not lose the ideal of human progress is required of Theosophists. "Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on by all means in his power, every wise and well-considered social effort which has for its object, the amelioration of the condition of the poor." Key to Theosophy, page 198.

War is the most potent cause of poverty and the inevitability of war under our present social and economic system is a problem to which Theosophists cannot remain indifferent.

F. B. H.

#### THE VIRGIN BIRTH

Considered biologically, and in the light of critical study of Christian documents, the doctrine of the Virgin Birth is probably the most difficult of acceptance in the Church to-day.

Until recent years this doctrine was accepted by the majority with unquestioning belief, and was regarded as an essential part of the Christian faith. It is becoming, however, increasingly evident that Protestant clergymen are laying less stress upon the Immaculate Conception; a few venture to call it "symbolic", but generally they seem to prefer to pass it by in silence. Many members, who have not definitely renounced the story, are aware that it is retained more as a piece of folk-lore; rather than as a doctrine to be intellectually grasped and defended—This of course does not apply to the Church of Rome, which apparently possesses a power to defend its dogmas against the two solvents—Science and Education.

### An Interpolation?

A condensed article from "The Arvan Path", called "Virgin Births", appears in the February issue of the "Magazine Digest". The author, Sir A. G. Carow, points out—that of the four Gospels, two make no mention of the miraculous birth of Jesus.—Mark by common consent is considered the most primitive, and the absence in it of the episode, suggests a later invention. Even in Matthew and Luke, which contain the story, there is clear evidence that it is an interpolation.

Genealogies purporting to establish the descent of Jesus from the Jewish King David, appear in both the Gospels of Matthew and Luke—Yet if Jesus was not the son of Joseph, from whom the descent of David was traced, the genealogies lose their *raison d'être*.—The Apostle Paul expressly describes Jesus as "born of the seed of David according to the flesh", words which certainly imply human paternity.—Descent could not have been traced through Mary, as she belonged to another race.

### Comparative Study

The above arguments, unfortunately, have been used by some, who have thereby accomplished nothing but the implantation of doubt and skepticism in the minds of men.—Granted that the episode was a later addition—there must have been some reason for the interpolation. It is not the object of Theosophical students to destroy a religious doctrine; rather, they endeavour to reveal its true significance.

Through the study of comparative Religion, the Virgin Birth story is found to be woven about practically every great Teacher. Lord Buddha, Visvámitra, Raja Rasalu, Gugu-Pir, Lao-tze and Fo-Hi were credited with an Immaculate Conception. Budanstur in the Turkish legend and the Greek Perseus were thus conceived; so also were Han Ki, and Condom in Siam. On the American continent, the Sioux Indian Hero was Virgin born, as was the Ancestor worshipped by the African Hotentots.—This small portion of the list is

sufficient to prove that the Gospel Story is anything but unique.

### A Metaphysical Concept

The idea of the Virgin Mother was originally a universal one—and a purely metaphysical concept. The Ancients recognized in Space, before its periodical cosmic activity, the Mother of all manifestation. Fertility and productiveness inhered in the Immaculate Virgin, the ever-youthful Nature, who generated and brought forth her son—The Universe. The drama was also enacted on other planes. Our Earth was thought of, too, as the Virgin, her son—Humanity as a totality, past, present and future. Above—the son was the Whole Universe; below—he was Mankind. Likewise each successive Personality, the Ancients thought, is son of Virgin Mother; the latter, the Immaculate, Primordial Root of being.

In conclusion the words of H. P. Blavatsky are quoted, "How much more grandiose, philosophical and poetical—for whoever is able to understand and appreciate it—is the real distinction made between the Immaculate Virgin of the ancient pagans and the modern Papal conception. With the former, the ever-youthful Mother Nature, the antitype of her prototypes, the Sun and Moon, *generates and brings forth* her "mind-born" Son, the Universe. . . . With the Christians, the "First-born" (*primogenitus*) is indeed generated, i.e. begotten (*genitus, non factus*) and positively *conceived and brought forth*; '*Virgo pariet*,' explains the Latin Church. Thus does that Church drag down the noble spiritual ideal of the Virgin Mary to the earth, and making her 'of the earth earthy' degrades the ideal she portrays to the lowest of the anthropomorphic Goddesses of the rabble." S.D., I., page 429.

R. S.

♦ ♦ ♦

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?



## AN AUTHENTIC "MEMORY"

The following case of a remembered past life is taken from a letter to the Toronto Star Weekly from its correspondent in England, Mr. M. H. Halton, who writes, . . . . . "We were spending the night in the Old Hall of Monkton Priory Church, Pembrokeshire, South Wales. The Vicar of Monkton, Rev. Tudor Evans told me the story of a Viking who lived again after 1,000 years.

"It is a historical fact," he began, "that many of the people in this part of Wales are of Viking blood, descended from the Norse adventurers who raided and settled these coasts two or three centuries before the Norman Conquest.

"One day not long ago I was visited here by a young man who gave his name as Nordin. He was a Swedish medical student from Stockholm, and he said he was descended from Vikings who, according to unimpeachable records, had come to Monkton twelve centuries ago.

"He was conscious of Monkton before he ever read of it," continued the vicar. "When he was just a child he found the word recurring in his mind, with other names and events and scenes which he couldn't account for.

"When he was a young man, he went to Berlin, and in a library there discovered that Monkton was an ancient village in South Wales. He then came here as soon as he could.

"He told me that he recognized the surroundings the moment he came to Pembroke—though, of course, he had never been here before. He came direct from the station to the Priory without asking anyone the way. 'I know for a fact,' he said, 'that I lived here in a previous incarnation more than 1,000 years ago.'

"I took him up the church tower and we surveyed the surrounding country. He pointed at one place and said, 'When I was here before there were walls over there.' I didn't know anything about it, but on investigating I found that there had

been walls there in the past, just as he said. I took him through the Old Hall, and he showed me just where it had been altered. In every detail he was accurate."

This story, coming from some sources, might easily be scoffed at. But Mr. Evans, as I said at first, is a most scrupulous scholar and clergyman. "How do you account for it?" I demanded. "I don't account for it," he replied. "I merely tell you what happened."

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypæ Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament: from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

## THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The  
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 6.

HAMILTON, AUGUST 15th, 1935

Price 10 Cents

---

## GEORGE WILLIAM RUSSELL—Æ.

April 10, 1867—July 17, 1935.

Wisdom is justified of her children, and if there be no more than one sole begotten in this war-dreary age of ours, George William Russell has justified the Theosophical Movement, and borne the banner aloft that Helena Petrovna Blavatsky handed on to him.

Out of the Dublin Group of which he was the chief light, and without disparagement of his friends Charles Johnston or Daniel Nicol Dunlop or others of that little band who contributed out of their own measure to the establishment of new ideals and new principles and new methods of life in our time, it is to his credit that he led the way in many paths of action, and as a literary man, a poet, a journalist, an artist, and finally as an economist and a statesman, he built up the model of a national life in which the national spirit could embody itself without debasement, bringing all its varied resources into play, giving liberty to those who lived under it to evolve their own soul-structure, and attain outwardly the spiritual stature of their own inner Selves; enabling all to live in that concordant harmony which so enriches social life; encouraging those less mature mentally, yet allowing them an independ-

ence of development which is the basis of true manhood.

In many respects the Irish people would have more warrant to sing they "never, never shall be slaves," than their compatriots across the Irish Sea. The English have never quite understood this, and continue to pray Britannia to rule the waves while Irishmen would be content to rule their own land. A certain deference to authority, if not servility, makes government in Britain easy. In Ireland there is much civility, but no servility, and as it has been said only a Kelt can understand a Kelt, so George Russell had an advantage in understanding his own people that made it less difficult for him to approach them as a reformer. His innovations were in the tradition of the ancient life of Ireland under pre-Christian forms, and they appealed as they would appeal anywhere, to the natural instincts of the people, yet in no way hindering the highest and noblest emotions of religion, charity, and sacrifice.

It has been a taunt flung against Theosophists that their views were not practical, meaning that they did not provide for the life that men must live in physical bodies. George Russell removed that taunt

or the occasion for it, and showed that Theosophy, when properly understood can be applied to all kinds of life socially and politically, promoting a nobler sense of right living, while recognizing that the life of the flesh is but a transient experience. It has been the deep marasmus that entered Adyar and still obtains there that they chose to follow a Leadbeater rather than a Russell, and worshipped mirages which inflated the importance of personality instead of devoting themselves to the common life of humanity for which Madame Blavatsky laboured, and to which Russell gave his service.

Nor was his an ordinary service, but one which entailed the cultivation and happy surrender of the highest gifts and talents which a man may command. Russell toiled unremittingly, with body, mind and spirit, to carry on his self appointed task, and if ever a god laboured with men and for their benefit, Russell's body was the cross on which it was lifted up. Yet he was the humblest, the most modest of men. He looked for no leadership, no elevation, no homage. He did his work and has gone to his peace. He has evoked the passionate love of all who know and understood him. He is a monument to Theosophy, and his name should be honoured in the annals of the Movement while it continues to inspire the world.

We have gathered together in such time and space as was available some tributes from those who knew him, men and women who met him intimately, and also from the press, anonymously, from those who only knew him by reading his books, seeing his pictures, hearing his lectures, or even by the report of his doings that came to them through others. It may be evidence, to those who know little of him otherwise, of what influence he possessed, what mountains he moved, what light he spread abroad in a world of darkness. And beyond all, what a power of love of his fellow man flooded his great heart, a heart loyal only to Eternal Law.

A. E. S. S.

## "Æ": THEOSOPHIST

By P. G. Bowen

"Dr. George W. Russell, the distinguished Irish poet and Economist died at the Bournemouth nursing home where he had been undergoing treatment, at midnight on Wednesday, July 17th."

(Daily Papers).

George William Russell, whom the world knew better by his pen name, "Æ" has passed from this objective plane. For his friends, and more especially for those who knew the real man, and his real work his going leaves a blank not easy to fill. He had many friends (he had NO enemies) made during the course of his worldly activities, who can speak of him appreciatively as a writer, economist, or statesman; but he had few, and these for the most part inarticulate, who knew the real man, understood his aims, and were recognized by him not as acquaintances of the day, or the single life, but as souls linked with his in the immortal life. Of these few, I who write, am the last whom he contacted and recognized in this present life. We met but little over two years ago, and "Ah, a very old friend, I think", were the words with which he greeted me. That these were no unconsidered words he gave me speedy proof, for he pointed to links existing in what to me had hitherto been the worlds of dream and imagination, but which to him were realms far more real than this world of sense.

Before all else, Æ was a Theosophist. With the crystal sincerity, and childlike simplicity which at all times distinguished him, he revealed to me that his aim in life overriding all else was to bring knowledge of the World of Spirit "where all hearts and minds are one" into the clouded sphere of human thought. He sought to bring it to Ireland, his own country, first and foremost, not because he ever forgot the equal needs of the rest of the world, but because he held, and held rightly, as every true Theosophist will agree, that we should cultivate the field which lies nearest to hand with the tool which stands most con-

venient. His literary pursuits were not followed as a way leading to gain and fame, things to which he was supremely indifferent, but because they furnished a ready channel created by "the instrument built up by many lives" (his personal selfhood), through which might flow "something of the rhythms of the ONE Life", and with their touch "restore to some sort of tune the jangled strings of human consciousness". It is a dull spirit that can read his poems without feeling that they do just this.

So also with his purely worldly work. To him it was an instrument which he used to demonstrate in practical form that individual gain comes not through each man working for self, but through each working for all. Before I met him, the following anecdote concerning Æ's work for the farmers' Co-operative Movement was related to me by a country priest. One of Æ's innumerable addresses on co-operation to the peasant farmers happened to coincide with one of the lesser known Church festivals, and the result was that a large number "missed Mass". When chidden by the Curate for their lack of devotion, one of them replied in all seriousness, "Shure, an' wasn't we doin' just as good as to be at Mass, listenin' as we was to Jarre's sermon down to Ballymascullan?"

"And, in the name of God, I think they were", my informant commented. In preaching practical co-operation, Æ always spoke out of his own certain consciousness of the unity of all things in spirit.

Æ belonged to none of the great Theosophical societies. In his early youth he had been a member of the Dublin lodge of H.P.B.'s T. S. At the time of the "Judge split", he, and the whole lodge, followed Judge, but after the death of the latter he resigned, feeling that under the new *regime* the spiritual light so evident in earlier times in the society had become somewhat clouded. It is not so generally known, perhaps, that from 1898 down to 1933 when he left Ireland, Æ kept alive in Ireland a nucleus of genuine students

under the name of the *Hermetic Society*. As he himself put it to me, he held it a sacred duty, as one who had become conscious of the truth of the Message brought by H.P.B., to keep, as she herself had adjured her followers, "*the link unbroken*".

The Hermetic Society was founded by Charles Johnston in 1886, and is therefore the oldest Theosophical body in Ireland. Æ joined it on resigning from the Point Loma Universal Brotherhood in 1898, and



Æ

led it from that time until he finally handed over his charge to myself in 1933. The society had no formulated objects, and was in character rather a free and easy club than an organized society. In an early letter to me concerning it Æ says:—

"Sometimes it (The Hermetic Society) had a big membership, sometimes a small. It waxed and waned, and waxed again, people coming and going here and there; and I felt inwardly satisfied that they all more, or less passed through a *bath* of Theosophical ideas.

"I had no private doctrine: nothing but



H.P.B. eked out, for beginners by W.Q.J.; the Bhagavad Gita; Upanishads; Patanjali; and one or two other classics. I did what I could to keep always in line with the Message of H.P.B., and to preserve it from admixture with the ideas of imitators who I found could give me nothing.

"My own writing is trivial, and whatever merit is to be found in it is due to its having been written in a spiritual atmosphere generated by study of H.P.B. and the sacred books of the East. If it has given some temporary light to those that read it, I am happy....."

There speaks the real Theosophist which is equivalent to saying the real man. No words which another could speak concerning *He* could reveal his quality half so surely as those brief unconsidered remarks of his own. They show like a lightning flash the great, simple, selfless spirit of the man which lives on, though the shape through which it manifested to our dull senses goes back to the dust that it was.

## GEORGE WILLIAM RUSSELL, POET OF THE INNER LIFE

By James Morgan Pryse

Announcement of the death of Russell, one of the dearest of my companions in the good old days of the T.S., came to me over the radio. By request of the editor of *The Canadian Theosophist*, I now write of my personal acquaintance with that greatest of modern mystical poets. Saddened by the loss of my friend, I cannot write a glowing eulogy setting forth his genius and his unselfish devotion to the cause of humanity, and so I shall only record a few reminiscences.

I first became acquainted with Russell during his frequent visits to the London Headquarters of the T.S. At one time, when on a walking tour in Wales, while examining Druidic ruins on the Isle of Anglesea, I noticed a small steamer, the *Shamrock*, that was about to cross over to Dublin. I took passage on it and spent

the rest of my vacation with Russell and the other members of the Dublin Lodge. In 1895 by advice of Mr. Judge and Dr. Keightley, I shipped the original H.P.B. Press, which belonged to Dr. Keightley, to Dublin, joined the Lodge there, and for over a year helped Russell and the others to get out the *Irish Theosophist*. I would have remained there for a longer period, but Mr. Judge, owing to his illness, insisted that he needed me in New York.

When Russell began the study of Theosophy he wrote several fine little poems; but when I rejoined him in Dublin I found him much depressed because his Muse had apparently deserted him. His every attempt to write verse resulted in failure; sorrowfully he said, "My boggy is dead." Perceiving where his difficulty lay, I explained to him that when new to Theosophy he put into verse his own ideas, spontaneously; but that his study of the philosophy had filled his mind with new ideas, which he had not yet assimilated and could not, therefore, express naturally. When he had made these ideas his own, I assured him, he would write better than ever, having widened his mental scope. To start him up, I proposed that we write poems alternately for the magazine, an offer which he eagerly accepted. I had quit writing verse while still in my 'teens, and my only object in penning poems for the magazine was to get Russell going again. His "boggy" rose from the dead, and thereafter for many years literature was enriched by his many mystical poems. I put forward a favourite theory of mine that great poets, painters, etc., always are found in groups, as were the Greek dramatists, and those of Shakespeare's time, as also the great Italian painters and the Cremona violin-makers; they sustain one another like electric cells "coupled for intensity." Thus ten cells, each of ten volts, when thus coupled have a current of a hundred volts. So we formed a little group of promising young Irish writers, who met weekly to discuss their work. I had to drop out when Mr. Judge recalled me to New York, but Russell

carried on the work for years to a splendid consummation, so that a number of brilliant writers brought about the remarkable Irish literary renaissance.

Russell had the faculty of clearly visualizing things psychically. Often when we were together in the evening (as we were almost every evening) I would say, "George, I saw something while meditating the other day"—without giving him any clue to what it was, but visualizing it mentally. Closing his eyes, he would see exactly what I had seen, and then with coloured crayons he would reproduce it on paper. I have had mesmeric subjects do the same; but with Russell, owing to his natural lucidity, mesmerism was never resorted to. Mrs. Lloyd, of the Blavatsky Lodge, had the same faculty to an even more marked degree. Both were artists. As Russell once wrote me: "Painting is the only thing I have any real delight in doing. Nature intended me to be a painter. I was never taught. I went into an office, and wrote poetry. Then because I wrote good poetry I was taken from the office and sent out over the country to organize farmers. When I wrote one or two articles about farmers and their lives I was taken from organizing and put to editing an agricultural paper. When I had learned to do this I was dragged into politics, and now I edit a weekly review dealing with politics, literature and economics." This refers to his work with Sir Horace Plunket, and the editing of the *Irish Homestead*, which was later incorporated in the *Irish Statesman*. These activities interfered sadly, with his painting and poetry, but were of great benefit to Ireland. A Theosophist to the last, though he quit the T.S. when it became unendurably cantankerous, he held firmly to the Blavatsky tradition.

For years I kept in contact with Russell by correspondence. He sent me autographed a copy of each book he produced, and I sent him mine. Happily we met again when he was on a lecturing tour in the U.S. Certain educators and wealthy citizens who were apprehensive of revolu-

tionary disturbances in this country had him deliver lectures on economics and his experience in organizing the agricultural population of Ireland. In a letter dated February 12, 1925, telling me that James Stephens was then in America, he wrote, "Perhaps sometime I may find my way over the Atlantic, but I see no chance of it now." But on January 27, 1928, he wrote me from New York, "My dear James, I have already come to your country—landed two days ago—and one of the attractions which brought me to America was the hope that I might visit the Pacific Coast and look you in the face again." But it was not until 1930 that we met. On the 1st of November of that year he wrote me from Missoula, Montana: "I expect to be in Los Angeles on the 17th of this month. I have two lectures to deliver, one in the morning and the other in the afternoon. I shall seek you out that evening about 8 o'clock, and I hope to see you again, dear James, after so many years." He was in Los Angeles three days, and each evening I rejoiced in his company from 8 o'clock till near midnight.

Shortly after his first volume of verse, "Homeward: Songs by the Way," was published Russell told me how he came to take the pen-name *X*. I used that information in the dedication to him of my work on *Prometheus Bound*. When I submitted the dedication for his consent and approval, before publication, he wrote me: "I am greatly moved, dear James, that you should remember our old friendship and honour me by dedicating to me your translation of Prometheus. I accept it with pleasure." I reproduce the dedication here as a feeble tribute to my dear comrade whom I shall meet no more on earth in this incarnation. After quoting a line from Euripides, "We hold traditions of our forefathers which are as old as time," it reads:

Recall with me the days, old friend,  
When we in Eire pondered o'er  
The old traditions, and you penned  
Your earliest poems, but forbore

To write your name, and sought to sign  
The name of Man when yet divine.

And from the ether of your heart,  
Where yet the fire Prometheus  
brought

Inspires the ardent poet's art,  
In meditation rapt you caught  
A murmur, "Æon," naming thus  
Mankind, God-born and glorious.

### A LETTER FROM Æ

Dear Smythe, It was most kind of you to send me what you had written about "Vale". You are very generous in your appreciation. No, it was not Lionel Johnson or W. Q. J. I referred to. The handsome youth was Edmund King, one of the Ely Place group whom I never met after the household broke up. The grey visitor was James M. Pryse who first instructed me in magic, conjuring up pictures in the astral light, and holding them before my inner eyes so that I could see initiation scenes, the evolution of the astral from the physical, the movement of cells and forces in the body. A good deal of what he wrote in the Interpretation of the Apocalypse he showed me in the "glass". He was one of the few members of the T. S. who knew things for himself and had a good deal of occult power. He was really rather a mysterious person whose talk and writing had personal knowledge behind it. He, Judge, H.P.B., Subba Row, Damodar and Jasper Niemand were the only members of T. S. who had their own sources of knowledge, as far as I can know. Most of the others wrote either out of intuition or retold what they had read: though Pryse said Archibald Keightley, who rarely wrote, knew a good deal. I am writing a second volume of Candle of Vision. It will be quite different, not dealing so much with dreams or visions as with ideas—the psychology of incarnation. I find it difficult to write as I have no predecessors in the line I am taking. After that is done I will try to complete a mystical tale, "The Avatars".

which I began seven years ago, but my journalism did not leave me energy to continue it. If I can keep the remainder as good as the seven chapters I wrote I think it should be readable. Everything in this island is quiet. On the whole we are better off than the English or Germans or Americans in the matter of unemployment. But the decadence of British industrialism is going to hit us hard and we shall have a bad time of it if our statesmen can't formulate and apply a new policy, and it is difficult to know exactly what they could do. I am dubious about Tariffs and become more socialistic in my dreams of the future. But I know no mechanism is going to solve the world's problems. Nothing will, except the spiritual life. With kind regards to any of my friends you may meet, Magee, DeLury, Yours sincerely Æ.

17 Rathgar Avenue, Dublin,  
20 Sept., '31.

### TO "Æ"

Now you are gone you seem a visitor,  
Something that haunted for a little time  
The splendour of the evening, or astir  
With bees in blooms of lime;

Or, at the hour when mothers tell old tales  
To children, something passing through  
the gleams  
Of cottage windows; or, on western gales  
Riding, a king of dreams;

Or about hawthorns lingering to greet  
The earliest may among the blazing  
green.  
Or through the heather travelling to meet  
Spirits we have not seen:

A lovely radiance of a passing star  
Upon a sudden journey through the  
gloaming,  
Lighting low Irish hills, and then afar  
To its own regions homing.

—Lord Dunsany, in the London Times.

## DEAN DeLURY PAYS TRIBUTE

Dean Alfred T. DeLury, LL.D., one of his few intimates in Toronto, felt that in the death of *Æ* the literary world would mourn the passing of one of its greatest personalities. They had known each other for many years.

"George W. Russell became known throughout the literary world in the middle 90's through publication of two remarkable little volumes of poems, *Earthbreath* and *Homeward: Songs by the Way*". Dean DeLury recalled. "At once, they were republished in America and students of poetry felt a new poet had come.

"In a reasonably long and very busy life, he did remain true to his gift of poetry, and each succeeding year would see several little poems of outstanding merit in the journals devoted to literature.

"A contemporary and very close friend of W. B. Yeats and later of John Synge, he was regarded everywhere as an outstanding figure in the very significant movement known as the Irish literary revival".

*Æ* was also distinguished as an artist, being looked upon as one who brought something distinctive to the world of art, he said.

## Authority on Agriculture

Proof of his versatility in an outstanding sense was the fact that Sir Horace Plunkett had called on him to be his chief aide when he was considering plans for the vital work of improving Irish agriculture.

"For many years, he edited and wrote the leading articles in the *Irish Homestead*, a journal quite new in that type of periodical. Later, the *Homestead* being discontinued, he undertook the editing of the *Irish Statesman*. Through a long period of years this was one of the brightest of literary periodicals, which in addition to its literary side concerned itself with current political and social questions".

Early in the 20's, *Æ* was induced to come to America on a lecture tour, on which he was received with warmth and

acclaim in the leading United States and Canadian cities. On that tour, he lectured in Toronto on the personalities in the Irish literary renaissance.

"On that occasion here, he made an impression unequalled, perhaps by any other man making public appearances", said the dean. "I have never seen an audience so completely spellbound". As a result, he was invited to visit again three years later, during which he again appeared in Toronto.

"About that time, the American Government, feeling more attention should be given to the development of interest in country life, invited him to speak on the co-operative movement in Ireland, and to make practical suggestions on which they might, in time, be able to act".

So universally was he appreciated and such was the spell which he cast over those who met him that his house in Dublin became a centre for celebrities from all parts of the world, said Dean DeLury. One evening each week he set aside, when famed personages would come to commune with him, almost to worship him.

Dr. DeLury also writes: "I am very glad to know that you are devoting a number of your journal to the life and work (and their meaning) of *Æ*. As you say, 'he should have died hereafter', but the Fates would not have it so. In him all the active nobilities met, and every one who met him caught a new impulse from his thinking and doing".

## "Æ" PASSES

In the death this week of George William Russell, "*Æ*," as he was known in the literary world, Ireland has lost a great national mind and the world has lost one of its most prolific pens.

George William Russell was the son of a middle-class Irish family, of County Armagh, and received only a public school education. His qualities as a writer were the inherent imagination of his race, the unplumbed depths of the mystic, the un-



bounded mind of the dreamer and an intense national pride. Something of the power of those qualities when combined as "Æ" combined them can be seen from the long life that has attended his works. His first book of poems, "Homeward: Songs by the Way," published in 1894, has never really disappeared from circulation.

It was Ireland more than the Irish that Russell really loved. It was Ireland he painted—another highly developed natural talent, which he used as a "recreation" when words grew heavy and tedious to work with. And it was Ireland he sought to unify in a great national scheme of co-operative societies. For many years, between two careers as an editor, "Æ" buried his hatred for travel and toured Ireland, educating the farmers and the county folk along the lines of cooperative effort, forming in various communities cooperative grocery stores, cooperative dairies and markets, and similar enterprises.

Among his outstanding literary adventures there were terms of office as editor of the Irish Homestead, an agricultural journal; the Theosophist, which he wrote to a great extent all by himself under various pen-names. Frequently, when money was scarce, he would use pseudonyms to engage himself in a vigorous argument for the benefit and enlightenment of unknowing readers. His last editorial chair was with the Irish Statesman after its merger with the Irish Homestead, and for seven years, until 1930, he managed to keep it alive despite an intensely high intellectual outlook.

As was the case with many of his characteristics, his wit was typically Irish, and he possessed a stinging tongue through which he invariably voiced his criticism of his friends, without, it can be said, losing any of them. A classical example still much quoted was his comment to George Moore, the Irish novelist, during a tea-hour discussion of a new Moore novel. "You," "Æ" told Moore, "are like a porcupine rubbing yourself against the bare

legs of a child, unconscious of what you do."

For "Æ", in spite of the fact that he knew of the musical qualities of his deep voice, and was intensely proud of it, one of the greatest ordeals was to read his own poetry. He disliked America because of having to read his poetry when he got there, more than because he had to travel to reach it. But it was through reading his poems that a great mass of his followers came to know him and to appreciate more fully what "Æ" meant them to appreciate in all his praises of his one great love, his Ireland. — *The Toronto Globe*, July 19, 1935.

### "Æ"

Its edges foamed with amethyst and rose,  
Withers once more the old blue flower of day.

There where the ether like a diamond glows  
Its petals fade away.

These four lines, among the most beautiful in English literature, are typical of the serenity with which so much of the work of George Russell, who wrote under the name "Æ", was infused. His death removes from that galaxy of great Irish writers the most unusual, if not the most eminent, figure.

George Russell was closely identified with the revival of native Irish literature which accompanied the growth of political nationalism and which centred for many years around the Abbey Theatre in Dublin. Yeats, Synge, Lady Gregory, Sean O'Casey, Russell and others worked consciously toward a Gaelic Renaissance. Unlike the brilliant Irish writers of an immediately previous generation, Shaw and Wilde, they looked to the soil of Ireland and within the hearts of their own people for the material of their writings. — *Hamilton Herald*, July 18, 1935.

## GEOGE RUSSELL

George William Russell was a typical Hibernian, a man with a mind perfectly attuned to the poetic, the mystical, the beautiful; but a man, too, with an eminently practical side to his nature. Such rare beings make an invaluable contribution to the spiritual and material progress of the race, for while their minds are in the clouds, their feet are planted firmly upon the solid earth. They make a universal appeal in their writings. "Man does not live by bread alone;" though the thoughts of society seem to be almost exclusively preoccupied with the needs of the body, the dreamer and the seer is sure of an audience if he has an authentic message to deliver. And *Æ* had an authentic message. His was the voice of the inspired monitor, warning a world which was wantonly over-emphasizing the pursuit of luxury and sinking into the idolatry of mammonism.

His love of the countryside, his real sympathy with the husbandman, labouring at his ordained task, the cultivation of the soil, earning his living "by the sweat of his face"—his determination that greater justice should be done to the peasant and that he should not be sacrificed to the insatiable demands of the cities—in these earnest efforts the poet became the reformer, which true poets always are. For poetry is not merely a sweet acquiescence in things as they are, but a prophetic determination to make them better.

"The decay of civilization comes from the neglect of agriculture," he said; "there is need to create, consciously, a rural civilization." His was not the ordinary "back-to-the-land" mentality, which condemned civilization and all its works; but he would bring the benefits of urban life to the country; his land workers would be instructed, cultured people in a completely congenial environment, with no urge to forsake the farm for the city. It is an ideal which is not impossible of fulfilment.

The results of planning and legislating for the development of cities, instead of for

the welfare of the farms, are only too painfully manifest in these our modern times. Unless something effective is done to promote the ideals voiced by this great Irish poet, to whom, like the poets of classical times, agriculture was of such vital import, it is to be feared that the "decay of civilization," which he so greatly deplored, will be progressive. — A. J. H., in *Hamilton Spectator*, July 19, 1935.

## FROM DR. SALEM BLAND

It is only a slender right that I have to pay a tribute to the variously gifted Irish poet and public man who passed away a few days ago. I had merely heard him lecture on his two visits to Toronto, and many years ago came under the spell of the little volume of mystical poems he published in 1894, but the impulse to express my obligations was too strong to be resisted. . . . I have for many years been interested in all the things in which my sub-conscious mind reveals itself as very much nimbler and more accurate than I am, that is, in my conscious mind. It was however to express my gratitude for the delight given me long ago by his mystic poems, "Homeward: Songs by the Way", that I was chiefly moved to pay my personal tribute to Mr. Russell. I came under this spell some forty years ago and was fond of turning to them, particularly on Sunday evenings when the day's work was done. I was brought up in a mystical atmosphere and was for the first half of my life fascinated by the inward and mystical aspects of religion. Then the social aspects of religion began to interest me more and more absorbingly, and "Homeward: Songs by the Way", and much other mystical literature rather faded out of my life. I have not, I would fancy, opened the book for thirty years or more, nevertheless. I did not forget its beauty and the regretted passing of the poet aroused in me the desire to read it and perhaps introduce some readers of *The Star* to something unusual and worth knowing.—*Toronto Star*, July 27.

## IN MEMORIAM

The following lines appeared in The Toronto Daily Star of July 19 from the pen of Mr. Reade, one of our most distinguished Canadian Rhodes Scholars:—

Earth's wisdom is diminished,  
Candle's vision is extinguished.  
But oh, I count it gain  
That I once saw Æ plain,  
Saw his genial smile, and heard  
The deep music of his word  
Tumbling, like waters mountain reared,  
From the forest of his beard.  
Lover of beauty, wisdom, truth,  
Sage who was always guide to youth,  
Sweetest of Celtic singers, you  
Lived years that were alas too few,  
But henceforth, in Song's Heaven, your  
star  
Flames as your country's avatar.

R. C. Reade.

## THE PRESS REPORTS

Bournemouth, England, July 18.—(C P)—One of the foremost among the group of distinguished modern Irish literary men, George William Russell, died yesterday in a Bournemouth nursing home, aged 68.

A big, thick-set man with a patriarchal beard, Russell was better known by his curious pen-name of Æ. He was first and foremost a poet, but he was also an essayist, an editor, a painter and a prime mover in the revival of Irish agriculture.

## Love of Country

He was born in the little town of Lurgan, County Armagh, April 10, 1867. All his life he retained his love of the country. For years he went through the countryside forming cooperative societies and explaining to farmers the importance of cooperative creameries and cooperative credit groceries.

His first volume of poems, *Homeward: Songs by the Way*, was published in 1894. From then on there was a seldom-interrupted flow of works from his facile pen. Most recent was *The Avatars*, in 1933.

Later he became active in the Irish Agricultural Organization society and in 1905 returned to the editor's chair to direct *The Irish Homestead*. In 1923 this was merged with *The Irish Statesman*, which Æ continued to edit until 1930. Its high intellectual level, however, proved its own undoing, and it collapsed in the latter years.

## Gave Warning

New York, July 18.—(AP)—George W. Russell, "Æ", considered cities "an actual danger to life itself," and United States cities as sharing in that danger.

On several visits to the United States, he warned that city life received too much emphasis and that American civilization was threatened by its lack of "a satisfying village life."

Russell was not only poet, painter and author, but for 25 years he was associated with the Irish Agricultural Organization Society, and it was chiefly on matters of this sort that he spoke when in the United States.

The deep-voiced, bearded Russell—the "sage of Ireland"—spent two months here early this year. He studied the "new deal" with special reference to agriculture, and conferred with President Roosevelt and Secretary of Agriculture Henry Wallace, an old friend.

"The decay of civilization comes from the neglect of agriculture," he said last March 1, as he sailed for home. "There is need to create, consciously, a rural civilization."

"You simply cannot aid the farmers in an economic way and neglect the cultural and educational part of country life, or else the children will continue to leave for the cities."

## Had Many Interests

Although primarily noted as a poet, he was an energetic jack of many trades—a painter, business man, organizer, editor, and co-founder of the famous Abbey Theatre in Dublin.

He made a lecture tour in Canada about eight years ago.

Already ailing when he returned from the United States a few months ago, he suffered a setback in London during the first heat wave of summer. At that time he told a friend: "I feel cramped in London. I need the sea and mountains and wide views of the sky."

#### Published Early

Russell was in his late twenties when, in 1894, he published his first book of poems, "Homeward: Songs by the Way." The Years "Celtic Twilight" cult had just achieved world prominence, and Russell, with his spiritual mysticism, was immediately taken to the hearts of poetry lovers.

His last book, "House of the Titans, and Other Poems," appeared in 1934.

Born at Lurgan, County Armagh, Ireland, in 1867, Russell was educated at Rathfriland School, Dublin. He entered an accountant's office, but soon grew interested in agricultural cooperative associations, and in 1897 joined the Irish Agricultural Organization Society.

Thenceforward, journalism, literature, painting and agricultural organization divided his attention. He edited the Irish Homestead, farm journal, from 1904 to 1923, becoming editor of the Irish Statesman in that year. Critics have called the review the most skilfully edited in all Ireland.

Among Russell's published works were: "The Divine Vision, 1904; The Mask of Apollo, 1904; New Poems, 1904; By Still Waters, 1906; The Candle of Vision, 1919; The Interpreters, 1922; Midsummer Eve, 1928; Vale and Other Poems, 1931; Song and Its Fountains, 1932; and The Avatars, 1933, most of them volumes of poems or philosophic musings.

In addition he published several volumes of essays and a three-act play, "Deirdre," besides pamphlets concerning cooperative farming.

#### Word Picture

Halifax, July 18.—(CP)—Here is a word portrait of George William Russell, Irish writer and painter who died in

Bournemouth, England, last night, as he appeared on his last visit to Canada and United States:

"*'E's'* eyes are like well-springs in a wildwood of hair and beard. There is a brooklike hypnotism in his voice. It runs on easily without beginning or ending. Like the others of that modern triumvirate of the spirit, Tagore and Einstein, this Irish giant is mossy, mossgrown if you will, but his smile refreshes because like those other two he is acquainted with sorrow yet celebrates beauty."

It came from the pen of Kenneth Leslie, Nova Scotian poet who spent a few hours with "*'E'*" on a liner in Halifax harbour last Christmas and found him "as ready to talk of fat cattle and creamery butter as of Keats and Lady Gregory."

#### AN ANTE MORTEM STATEMENT

Lord Castlerosse in the Sunday Express of July 21 quoted Senator Gogarty who had come over from Ireland.

"I was very fortunate," said the Senator, "in finding that Russell had a moment's consciousness a few hours before his death. He recognized me and said, 'How delightful of you to come.' I asked him if he were in pain, and if he were breathing easily. He said, 'Yes, I am not in pain.' I brought him messages of affection from friends in Ireland. He said very calmly and slowly, 'I have realized most of my ambitions. I have had an outstanding interest in life. I have got friends. What more does a man want?' Then his eyes darkened suddenly and it seemed as if he was falling asleep. Senator Gogarty paused here, and continued:—

"An English poet said of Mr. Russell, 'He stood apart and stammered golden things.' But he did not stand apart. His personality was rich enough to suffer no mirage nor aloofness. He was the most amiable and magnanimous soul that Ireland has ever had. His love of Ireland consisted of more than the antithesis of a hatred of England, and therefore it may



be some time before he comes into his own?"

James Stephens contributed an obituary notice filling a column of the *Observer*, London, July 21. Among other things he said that Æ had told him that he was not originally robust physically or intellectually, nor of a fundamentally decided character, nor of an especially psychic nature. That he made himself over from very little by a gradual increasing interest in and application of the thought and methods of the Vedanta. He held that to meditate on the ideas of the Bhagavad Gita and to practise the psychological discipline systematized by Patanjali must astonishingly energize any person, and that these ideas and this discipline had transformed him from a shy, self-doubting youth to the cheerful, courageous personage he certainly became.

Pamela Hinkson in the same journal contributed half a column of reminiscence, saying that the first thought was that one could not imagine Ireland without Æ. She recalled her mother's long intimacy with him, remarking that she was a devout Catholic, and he professed at one time to worship pagan deities. Yet they met on a common mysticism, and she regarded him as a saint.

The Manchester Guardian had a sympathetic article on July 18.

Robert Lynd, in the London News-Chronicle described Russell as the practical mystic of his nation, always a passionate believer that the future would make up for the miserable present. "Magnanimity is the rarest of the virtues, and Æ contrived to distribute it to every one of the many controversies in which he took part. He was a champion of freedom, of freedom of mind no less than of political freedom, and a champion of the poor and defenceless at all times.

#### FROM ERNEST A. BOYD

Those who wish to consult the more permanent memorials embodied in printed volumes may be referred to Darrell Figgis's volume in the "Irishmen of Today"

series entitled "Æ". This is less a biography than a biographical study and deals especially with the economic work of which Russell was the exponent in Ireland.

Ernest A. Boyd, in his *Appreciations and Depreciations*, writes a most appreciative criticism of his poetry, giving him due credit for his influence as a Theosophist, as he does more particularly in his larger book on the Irish Literary Renaissance, where he devotes a chapter to the Dublin Theosophical group.

It is one of the curious things about our modern journalism that in none of the official newspaper obituaries is there a word about his Theosophy, though he himself attributed to Madame Blavatsky all he was and all he did.

Lloyd R. Morris in "The Celtic Dawn" regards Russell as most closely related among all the English poets, to Wordsworth. But Wordsworth could never discern such an individualism of life in Nature as Russell did. Russell was more devoted to the sea than Wordsworth. One remembers in 1912, taking a journey with some Tyrone friends to Port-na-blagh, in the north of County Donegal, where he had and has been in the habit for the past twenty years or more of spending his summers. Here he painted, composed, and meditated, communing with that Nature which was vital and alive in all its aspects, as man is alive and vital in all his members. Transportation was not so easy as motors and buses have made it since, and we had only an hour to spend with him, but it was the longest interview we had had with him since 1898, and it was refreshing to meet and sense and know once more the largeness of his mind and outlook, sweeping like the sea breezes across the world, and continuing pure and lofty above all its experiences.

"Æ", says Mr. Boyd, "came forward primarily as an exponent of mysticism, though in such an early pamphlet as *Priest or Hero?* one can discern the later polemicist on behalf of intellectual freedom. With 'John Eglinton' (W. K. Magee), Charles

Johnston, W. B. Yeats and Charles Weekes, he was one of a group of young men who met together in Dublin, some 20 to 25 years ago (1917), for the discussion and reading of the Vedas and Upanishads. These young enthusiasts created in time a regular centre of intellectual activity, which was translated in part into some of the most interesting literature of the Irish Revival. Their journals, *The Irish Theosophist*, *The Internationalist*, and *The International Theosophist*, contained a great deal of matter which has since taken a high place in modern Anglo-Irish literature. It was in the pages of those reviews that the first poems of 'Æ' were published, and to them we owe a great number of essays afterwards collected by John Eglington under the title, *Pebbles from a Brook*. Of all who contributed to that intellectual awakening few remain in the Hermetic Society, as it is now called. But 'Æ' is still the mystic teacher, the ardent seer, whose visions and eloquence continue to influence those about him. One no longer enjoys the spectacle, described by Standish O'Grady, of the youthful 'Æ', his hair flying in the wind, perched on the hillside preaching pantheism to the idle crowd. His friends Johnston and Weekes are elsewhere, the heroic days of intellectual and spiritual revolt have passed; but 'Æ' may yet be seen, in less romantic surroundings, constantly preaching the gospel of freedom and idealism".

From that Dublin group which included W. B. Yeats, John Todhunter, T. W. Rolleston, as well as those already mentioned, and also Fred J. Dick and his wife, "the slender-lovely candle of the Lord" of his poem, "How?", his own wife, Violet North, who died in 1932, Daniel N. Dunlop, Kenneth Morris, Arthur O'Dwyer, Paul Grogan, and subsequently J. M. Synge and Lady Gregory in their literary capacity, there came what is known as the Irish literary revival.

In 1898 I was in Dublin and had the opportunity on many occasions of meeting most of these, both at the headquarters,

just then transferred to Eustace Street from Ely Place, and had also the sad experience of seeing the last of those lovely and unique creations of Russell's artistic genius and occult knowledge which decorated the walls of the Ely Place rooms, which were being dismantled and in the hands of masons and plasterers who were busy destroying these priceless tokens of a new age. It was usual for some of this group of a Sunday to go up into the Dublin hills south of the city, and on one of these, Kilnashee, the Church of the Fairies, we would gather and commune with a Nature that was purer than it could be found in any structure of stone and mortar. Alaya, the Master-Soul, was the only leader recognized there, consequently there was no room for envy, jealousy, malice nor any of the uncharity that disturbs the councils of those who insist on following some earthly leader and despot.

What transpired from those talks and communings on Kilnashee is largely enshrined in *The Irish Theosophist*, but the atmosphere and the memory of those days is a hallowed memory for all who entered into their peace. Little wonder then, that after his American tour early this year, on returning to London, when the first heat wave of this summer fell upon the great city, he told a friend: "I feel cramped after a time in London. I need sea, mountains, and wide views of sky". Kilnashee and Port-na-blagh no doubt were in his mind, the Ireland he was not to see again.

#### WHAT GEORGE MOORE SAYS

In George Moore's three volumes, *Hail and Farewell*, there are vivid pictures of Russell, and an affectionate portrayal of him as no doubt Moore knew him in his heart. He describes Russell's boyhood as he heard it from his friends.

"Yeats had told me how a child, while walking along a country road near Armagh, had suddenly begun to think, and in a few minutes the child had thought out the whole problem of the injustice of a creed which tells that God will punish him

for doing things which he never promised not to do. The day was a beautiful summer's day, the larks were singing in the sky, and in a moment of extraordinary joy Æ realized that he had a mind capable of thinking out everything that was necessary for him to think out for himself, realizing in a moment that he had been flung into the world without his consent, and had never promised not to do one thing or do another. It was hardly five minutes since he had left his aunt's house, yet in this short space his imagination had shot up into heaven and defied the Deity who had condemned him to the plight of the damned because—he repeated the phrase to himself—he had done something which he had never promised not to do. It mattered nothing what that thing was—the point was that he had made no promise; and his mind embracing the whole universe in one moment, he understood that there is but one life: the dog at his heels and the stars he would soon see (for the dusk was gathering) were not different things, but one thing. “‘There is but one life,’ he had said to himself, ‘divided endlessly, differing in degree, but not in kind’; and at once he had begun to preach the new gospel.”

Moore says he does not include a personal description of Russell, for “All I remember are the long grey pantheistic eyes that have looked so often into my soul and with such a kindly gaze. ‘Those are the eyes,’ I said, ‘that have seen the old Keltic Gods.’” Moore's second volume in this series, *Salve*, is largely filled with George Russell. He tells how Russell found him a house to live in, and again and again how he consulted him on this subject and on that and always with the successful result of cheerful helpfulness and modest disclaimers. One could quote pages of this record but the reader must get the book himself. “Everybody in Dublin thinks he is like Æ as everybody in the worlds thinks he is like Hamlet”.

“You love the Druids,” I said, looking into his calm and earnest face. “When you were earning fifty pounds a year in

Pim's shop you used to go to Bray Head and address a wondering crowd! Standing on a bit of broken wall, all your hair flowing in the wind, you cried out to them to return to the kind compassionate gods that never ordered burnings in the marketplace, and I don't see why, Æ, we should not go forth together and preach the Danaan divinities, north, south, east, and west. You shall be Paul, Barnabas quarrelled with Paul. I'll be Luke and take down your words!” “It would be your own thoughts, my dear Moore, that you would be reporting, not mine;” is the reply Moore puts in his mouth.

Moore reports another saying. “The fault I find with Christianity is that it is no more than a code of morals, whereas three things are required for a religion—a cosmogony, a psychology and a moral code”.

In another place he remarks: “Everybody should cultivate a kindly patience, imitating Æ, who, while going his way, can watch others going theirs, without seeming invidious or disdainful. But Æ was born with a beautiful mind, and can pass a criticism on a copy of bad verses, and send the poet home unwounded in his self-respect”.

On the last page but two of this volume he observes: “I was writing for an hour, and went out in search of Æ: it is essential to consult Æ on every matter of importance, and the matter on which I was about to consult him seemed to me of the very highest”. In the third volume, *Valc*, he returns to this point. “Æ forgets what he gives, but it is difficult for me to believe that Stephens did not benefit enormously, as much as I did myself. How much that was I cannot tell, for Æ was always helping me directly and indirectly.” and he tells of an incident in case. “As well as anything I can think of this anecdote shows how we run to Æ in time of need, and never run in vain;” yet he relates how Russell found fault with him for representing him as blameless as the hero of a young girl's novel.

In spite of the anger of over-quotation we must give one more paragraph, Moore's tribute to Russell's wife. "Æ's life is in his ideas as much as Christ's, and I will avouch that his wife has never tried to come between him and his ideas. As much cannot be said for Mary, whom Christ had to reprove for trying to dissuade him from his mission, which he did on many occasions; and if Christ had not chosen to remain a bachelor it is open to us to believe that he would have chosen a Violet Russell rather than a Jane Carlyle."

#### FROM KATHERINE TYNAN HINKSON

Mrs. Hinkson has written four volumes of delightful reminiscences and there are references in each of them to Æ, but our space will not permit more than one extract from these intimate recollections. She knew Mr. Russell from early days and her opinion of him never changed. Consequently this early impression carries with it the authority of a familiar friend, and the admiration of a skilled writer and judge of character. In the first of these autobiographical volumes, *Twenty-five Years*, the following passage occurs:

"But to return to the Johnstons and Theosophy. Their most considerable recruit—apart from W. B. Yeats, who, I think, was so passionately absorbed in literature as to have only a transient and hardly sincere interest in other matters—was George Russell, whom we know now as Æ, our George then, the world's now. I find this entry in my diary for a day in December, 1887: 'W. Y. brought a boy, George Russell, with him. Fond of mysticism, and extraordinarily interesting. Another William Blake!' George Russell was very boyish when I first saw him—shy, gentle, incapable of the lightest form of insincerity, a most lovable creature, as he is today. He is of the world, unworldly—the world's stain has never touched him; without religion, yet profoundly religious; the peace of God which passeth understanding lies all about him now as it did then. He was brought up in the nar-

rowest tenets of Irish Evangelism. I remember when his family was sorely distressed by his association with Willie Yeats. Leaving behind him the narrow and ugly creed to which he was born, he has adopted no other form of Christian religion: he finds gods in the earth and the air—rather I would say, he finds God; and his life unconsciously has cast incense on the altars of the Unknown God.

"I have known in my time some few undoubted geniuses, three certainly in literature—W. B. Yeats, Francis Thompson, and George Russell. To which I believe I have a fourth in James Stephens. In none of these have I found the beauty of genius as I find it in George Russell. His flame has always burnt upward clearly. There is no room in him for any of the small meannesses of humanity. There is something strangely benign about him. He keeps his image of God undistorted, undefaced, as few of us have kept it. When I am struck cold, remembering that such and such a one, something uniquely previous of God's making, is no longer of this world, I turn to think upon George Russell, that untroublesome genius. I am glad that in all probability he will survive me, for of him more than anyone else I have ever known I would say: 'We shall never look on his like again'.

"He was a shy awkward boy, with the benignity and the genius shining from him. He adored Willie Yeats and Charles Johnston. He extended his friendship to me. He joined those Sunday parties at Whitehall, and we met elsewhere. He was then an accountant at Pim's, the big draper's in George's Street, Dublin. During the day he wrestled with the prices of blankets and carpets, or perhaps he did not wrestle, for he has a preposterous gift for business of a sort or says he has—afterwards he made poems and stories, and he painted, painted, putting the most lively things on canvas, quite oblivious of how he cast them down and where; not caring greatly what became of them when they were done—feeling, perhaps, that the spilt oblation on



the altar of the Unknown God is more precious than the hoarded one. He painted the walls and ceilings of the Theosophical Society's rooms with his wonderful angels and fairies, his mystical dreams and fancies; for he is a mystic to the lips and further, as much akin to the Eastern as to the Christian mystic, although the teachings of his youth, arid and bitter, have closed the door for him on these last. If you go to see him today at Plunkett House, Merriam Square, where his business life, which is never without its golden and purple patches, is lived, you will find yourself surrounded by his angels. He told me the other day that he destroyed all his pictures which did not satisfy him; just as he sells them for a wholly inadequate price because he would keep them within reach of the poor man who was minded to give himself a luxury while he would think it dishonest to charge the rich man more".

#### FROM "CO-OPERATION AND NATIONALITY" (1912)

The list of AE's works includes, *The Candle of Vision, Collected Poems, The Interpreters, The National Being, Inauguration and Reveries, Voices of the Stones, Vale and Other Poems, Song and Its Fountains, The Avatars*, all of these having been published by the Macmillans. His little pamphlet, *Co-operation and Nationality*, published by Maunsell of Dublin, is now out of print, and a few selections from its pages may indicate to the reader what the drift of his mind was in dealing with such urgent and practical matters. These paragraphs are taken almost at random:—

Civilization in historical times has been a flare-up on a few square miles of brick and mortar.

In the New England States there are at the present time about 26,000 derelict farms once held by free-holders. They had everything and more than everything we are trying to give our Irish farmers, and where are they now? The cities nodded

and beckoned to the children of the farm and they went, as they are going, and will go, in spite of small holdings, land acts, labourers' plots, and the rest, if the miracle is not wrought and the countryside made a place where a man can enjoy the fullest and freest development of his spiritual, intellectual and social powers. Can this miracle be wrought? It is this question I will try to answer.

The organized industries, the organized communities, are always wresting any surplus from the unorganized.

In congested Ireland every job which can be filled by the kith and kin of the gombeen kings and queens is filled accordingly, and you get every kind of inefficiency and jobbery. They are all publicans, and their friends are all strong drinkers. They beget people of their own character and appoint them lieutenants and non-commissioned officers in their service. All the local appointments are in their gift, and hence you get drunken doctors, drunken rate-collectors, drunken J. P.'s, drunken inspectors—in fact round the gombeen system reels the whole drunken congested world, and underneath this revelry and jobbery the unfortunate peasant labours and gets no return for his labours.

No country can marry any particular solution of its problems and live happily ever afterwards. Life is an endless struggle, and every nation will have perpetually to adjust itself to new conditions.

A man is not human in the true sense of the word unless he fits into humanity. A disorganized society is like a heap of bricks. Bricks may be made, but there is no reason for their existence unless they are to form part of a building. . . . The worst thing that can happen to a social community is to have no social order at all, where every man is for himself, and the devil may take the hindmost. Generally in such a community he takes the front

rank as well as the stragglers. The phrase, "Every man for himself", is one of the maxims in the gospel according to Beelzebub. The devil's game with men is to divide and conquer them. Isolate your man from obligations to a social order and in most cases his soul drops into the pit like a rotten apple from the Tree of Life.

About 100,000 Irish country people are already members of co-operative societies and their trade turn-over this year will be close on three million pounds. The total trade turn-over of the movement from its inception till the present, is over twenty-five million pounds. . . . . The opposition to this work of agricultural organization had its origin in the little country towns which, for the most part, produce nothing, and are mere social parasites.

The Irish country towns only develop mental bogs about them. We have grown so accustomed to these arid patches of humanity that we accept them in a hopeless kind of way, whereas we should rage and prophesy over them as the prophets of ancient Israel did over Tyre and Sidon. And, indeed, a lordly magnificence of wickedness is not so hopeless a thing to contemplate as a dead level of petty iniquity, the soul's death in life, without ideas or aspirations. The Chaldeans—they who built up the Tower of Heaven in defiance of Heaven—had so much greatness of soul that the next thing they might do would be to turn it into a house of prayer; but lives filled with everlasting littleness fill one with deep despair and madness of heart.

Sometimes one feels as if there were some higher mind in humanity which could not act through individuals, but only through brotherhoods and groups of men. Anyhow, the civilization which is based on individualism is mean, and the civilization based upon great guilds, fraternities, communes and associations is of a higher order.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 138.)

We have said that discipline awakens the dormant knowledge of the soul; and Plato considered this as particularly effected by the mathematical disciplines. Hence he asserts of theoretic arithmetic, that it imparts no small aid to our ascent to real being, and that it liberates us from the wandering and ignorance about a sensible nature. Geometry too is considered by him as most instrumental to the knowledge of the good, when it is not pursued for the sake of practical purposes, but as the means of ascent to an intelligible essence. Astronomy also is useful for the purpose of investigating the fabricator of all things, and contemplating as in most splendid images the ideal world, and its ineffable cause. And lastly music, when properly studied, is subservient to our ascent, viz. when from sensible we betake ourselves to the contemplation of ideal and divine harmony. Unless, however, we thus employ the mathematical disciplines, the study of them is justly considered by Plato as imperfect and useless, and of no worth. For as the true end of man according to his philosophy is an assimilation to divinity, in the greatest perfection of which human nature is capable, whatever contributes to this, is to be ardently pursued; but whatever has a different tendency, however necessary it may be to the wants and conveniences of the mere animal life, is comparatively little and vile. Hence it is necessary to pass rapidly from things visible and audible, to those which are alone seen by the eye of intellect. For the mathematical sciences, when properly studied, move the inherent knowledge of the soul; awaken its intelligence; purify its dianoëtic power; call forth its essential forms from their dormant retreats; remove that oblivion and ignorance which are con-

genial with our birth; and dissolve the bonds arising from our union with an irrational nature. It is therefore beautifully said by Plato, in the 7th book of his Republic, "that the soul through these disciplines has an organ purified and enlightened, which is blinded and buried by studies of a different kind, an organ better worth saving than ten thousand eyes, since truth becomes visible through this alone."

Dialectic, however, or the vertex of the mathematical sciences, as it is called by Plato in his Republic, is that master discipline which particularly leads us up to an intelligible essence. Of this first of sciences, which is essentially different from vulgar logic, and is the same with what Aristotle calls the first philosophy and wisdom, I have largely spoken in the introduction and notes to the Parmenides. Suffice it therefore to observe in this place, that dialectic differs from mathematical science in this, that the latter flows from, and the former is void of hypothesis. That dialectic has a power of knowing universals; that it ascends to good and the supreme cause of all; and that it considers good as the end of its elevation; but that the mathematical science, which previously fabricates for itself definite principles, from which it evinces things consequent to such principles, does not tend to the principle, but to the conclusion. Hence Plato does not expel mathematical knowledge from the number of the sciences, but asserts it to be the next in rank to that one science which is the summit of all; nor does he accuse it as ignorant of its own principles, but considers it as receiving these from the master science dialectic, and that possessing them without any demonstration, it demonstrates from these its consequent propositions.

Hence Socrates, in the Republic, speaking of the power of dialectic, says, that it surrounds all disciplines like a defensive enclosure, and elevates those that use it, to the good itself, and the first unities; that it purifies the eye of the soul; establishes itself in true beings, and the one principle

of all things, and ends at last in that which is no longer hypothetical. The power of dialectic, therefore, being thus great, and the end of this path so mighty, it must by no means be confounded with arguments which are alone conversant with opinion: for the former is the guardian of sciences, and the passage to it is through these, but the latter is perfectly destitute of disciplinative science. To which we may add, that the method of reasoning, which is founded in opinion, regards only that which is apparent; but the dialectic method endeavours to arrive at *the one* itself, always employing for this purpose steps of ascent, and at last beautifully ends in the nature of *the good*. Very different, therefore, is it from the merely logical method, which presides over the demonstrative phantasy, is of a secondary nature, and is alone pleased with contentions discussions. For the dialectic of Plato for the most part employs divisions and analyses as primary sciences, and as imitating the progression of beings from *the one*, and their conversion to it again. It likewise sometimes uses definitions and demonstrations, and prior to these the definitive method, and the divisive prior to this. On the contrary, the merely logical method, which is solely conversant with opinion, is deprived of the incontrovertible reasonings of demonstration.

The following is a specimen of the analytical method of Plato's dialectic. Of analysis there are three species. For one is an ascent from sensibles to the first intelligibles; a second is an ascent through things demonstrated and subdemonstrated, to undemonstrated and immediate propositions; and a third proceeds from hypothesis to unhypothetical principles. Of the first of these species, Plato has given a most admirable specimen in the speech of Diotima in the Banquet. For there he ascends from the beauty about bodies to the beauty in souls; from this to the beauty in right disciplines; from this again to the beauty in laws; from the beauty in laws to the ample sea of beauty (*to polu pelagos*

*tou kalou*); and thus proceeding, he at length arrives at the beautiful itself.

The second species of analysis is as follows: It is necessary to make the thing investigated, the subject of hypothesis; to survey such things as are prior to it; and to demonstrate these from things posterior, ascending to such as are prior, till we arrive at the first thing, and to which we give our assent. But beginning from this, we descend synthetically to the thing investigated. Of this species, the following is an example, from the *Phædrus* of Plato. It is inquired if the soul is immortal; and this being hypothetically admitted, it is inquired in the next place if it is always moved. This being demonstrated, the next inquiry is, if that which is always moved, is self-moved; and this again being demonstrated, it is considered whether that which is self-moved, is the principle of motion; and afterwards if the principle is unbegotten. This then being admitted as a thing acknowledged, and likewise that what is begotten is incorruptible, the demonstration of the thing proposed is thus collected. If there is a principle, it is unbegotten and incorruptible. That which is self-moved is the principle of motion. Soul is self-moved. Soul therefore (*i.e.* the rational soul) is incorruptible, unbegotten, and immortal.

Of the third species of analysis, which proceeds from the hypothetical to that which is unhypothetical, Plato has given a most beautiful specimen in the first hypothesis of his *Parmenides*. For here, taking for his hypothesis that *the one is*, he proceeds through an orderly series of negations, which are not privative of their subjects, but generative of things which are as it were their opposites, till he at length takes away the hypothesis, that *the one is*. For he denies of it all discourse and every appellation. And thus evidently denies of it not only that it *is*, but even negation. For all things are posterior to *the one*; viz. things known, knowledge, and the instruments of knowledge. And thus,

beginning from the hypothetical, he ends in that which is unhypothetical, and truly ineffable.

(*To Be Continued.*)

## "NOTES ON THE BHAGAVAD GITA"

This invaluable book by Subba Row which has been a treasure to all who wish to understand the spiritual virility of the Gospel of India, has been re-printed by The Theosophical University Press, Point Loma, in a pleasing form with excellent type and paper and neatly bound, and should prove to be the standard edition. It contains 127 pages and an additional 42 pages of a Glossary-Index, a most useful appendix to such a book. We observe, too, that Dr. de Purucker has not insisted in his unusual spelling of Karma in the text. Editorially, the book is more complete than the first Indian edition, which had several omissions; corrections by the learned author which appeared in volume viii of *The Theosophist* have been incorporated in the third lecture.

Subba Row's advice is always practical. He says: "Do not rely on a host of commentaries which will only confuse you, but try to interpret the text for yourselves as far as your intelligence will allow; and if you think this is really a correct theory, try to follow it up and think out the whole philosophy for yourselves. I have found that a good deal more is to be gained by concentration of thought and meditation, than by reading any number of books or hearing any number of lectures. Lectures are utterly useless, unless you think out for yourself what they treat of. The Society cannot provide you with philosophical food already digested, as though you were in the ideal state of passivity aimed at by the advocates of the Sankhyan philosophy; but every one of you is expected to read and study the subject for himself. Read and gain knowledge, and then use what you have gained for the benefit of your own countrymen."



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Felix A. Belcher, 260 N. Ligar St., Toronto.  
 Maud E. Crafter, 846 Church Street, Toronto.  
 William A. Griffiths, 37 Hayner Street, Westmont, P.Q.  
 Nath. W. J. Haydon, 504 Paine Avenue, Toronto.  
 Frederick B. Hauser, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. H. Wilks, 825 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

Will members who have not paid their dues please note that under Post Office regulations this will be the last issue of the magazine they will receive until they have paid their dues for the current year. Those who cannot remit the full amount at once, may send One Dollar on account. Those who put away Five Cents a week have no difficulty in remitting the \$2.50 on July 1st, yearly.

\* \* \*

We had intended presenting Dr. G. de Purucker's White Lotus Day Address as a suitable homily this month in connection with the Fraternization Convention, but unexpected pressure on our space due to the death of George Russell has unfortunately made this impossible.

\* \* \*

In the article in the department of "Theosophy and the Modern World" entitled "An International Language" there is mention of Esperanto. The Secretary

of the Toronto Esperanto Society is Mr. David R. Pook, C.A., 277 Salem Avenue. There is an Esperanto Lodge in the T. S. and also a T. S. Magazine published in this language.

\* \* \*

The interest in the last instalment of Thomas Taylor's Introduction to the Philosophy and Works of Plato seemed to warrant its separate issue, and this has been done with the portrait of Taylor in a small pamphlet which may be had for Five Cents or Ten for 25 Cents. It is entitled "The Vast Empire of Deity".

\* \* \*

A joint picnic held at Hidden Valley, a few miles east of Hamilton, by the Toronto, Kitchener and Hamilton Lodges, with members from St. Catharines, Welland, Fonthill, was attended by some 125, and was so successful that next year the Kitchener members wish to repeat it in their city. They hope to interest the London Lodge in the project.

\* \* \*

The recently chartered Lodge at Kitchener has elected its officers as follows: President, Alexander Watt; Vice-President, Daniel Shantz; Secretary, Harvey L. Burkholder; Treasurer, Carl Speaker; Librarian, William Schroder; Chairman of Women's Auxiliary, Mrs. Mary Watt. After the summer suspension, work will be resumed in September, when earnest work will be inaugurated.

\* \* \*

On learning of the death of George W. Russell, the General Secretary cabled Capt. Bowen and wrote to Mr. James M. Pryso by air mail asking for articles from them for the Magazine. They very kindly complied and both contributions arrived on July 29. We are greatly indebted to these friends for contributions which add greatly to the interest of the record which we have endeavoured to make of one of the greatest lives of our time, and their prompt and generous compliance is gratefully acknowledged.

The Orpheus Lodge with great regret has to report the death on Feb. 13th of one of its charter members, Mrs. Allan Taylor. For twenty-one years Mrs. Taylor had been an active member of the Orpheus Lodge and had endeared herself to all its members, not only as the result of her naturally friendly and very lovable nature but by the consistent allegiance she has always given to Theosophy and to the Great Theosophical values.

✻ ✻ ✻

Programmes of the Blavatsky Lodge, Hollywood, California, may lend suggestions to other Lodges looking for subjects to interest their audiences. Some of the subjects during May and June were Mme. Alexandra David-Neel; A Reincarnated Tibetan; Science and the Divine Mind; The Atlantis Mysteries among the Ancient Britons; Secret India and Her Modern Yogis; Chinese Philosophy and the Influence of Confucius; Ancient Egypt and Her Mystery Cults; Same Occultism.

✻ ✻ ✻

Toronto Lodge reports that the Sunday evening lectures during July were given by Mr. A. E. S. Smythe who spoke on "The German Creed"; Mr. Leslie Floyd on the second Sunday spoke on "the Esoteric Character of the Gospels"; on the third Sunday Mr. G. I. Kinnaman lectured on the "Powers latent in Man"; and on the last Sunday Lt.-Col. E. L. Thomson spoke on "The Oracle of Delphi". One new member was admitted during the month, Mrs. C. E. Sword of Toronto. The local committee are busy making final arrangements for the Theosophical Convention to be held here August 23rd to 25th, and inquiries are being received from intending visitors.

✻ ✻ ✻

The International Psychic Gazette for June, in reviewing Mrs. C. N. Williamson's book "The Inky Way", quotes from her Spiritualistic adventures the following: "At another sitting the sister of Al-

gernon Blackwood, the famous writer of ghost stories, was present. She was evidently very bitter against her brother for not playing his part as a soldier, in helping his country against its enemies. The table spelt out that 'Lillie' had something to tell Miss Blackwood. At first she could not think who 'Lillie' was. Later it proved to be the Duchess of Manchester who was related to Miss Blackwood. The Duchess reproached her for not having faith in her brother. She said that Algernon was not in a position to defend himself, as he was obliged to keep silent, being in the Secret Service. After the war it was made clear that this was the truth." Algernon Blackwood is a Charter member of the Toronto Theosophical Society. His mother was a former Duchess of Manchester, widow of the sixth Duke.

✻ ✻ ✻

Among all the honours distributed in this Jubilee Year of the British monarch the omission of the name of Rudyard Kipling can be regarded only as adding a more shining lustre to his fame. Theosophists and mystics generally owe him much, and perhaps this is one of the reasons that the powers that be pass him by. The unrivalled variety of Kipling's writings perhaps divides the allegiance of his readers, but the cultural mind excludes nothing that is excellent, and Kipling is rarely unworthy. The loveliness of "The Brushwood Boy," the picturesque humanity of "An Habitation Enforced," the undying pathos of "They," the marvels of the "Jungle Books", the humour of "Soldiers Three" and their companions, the stout-hearted history of "Puck of Pook's Hill" and its sequel, the mystical wisdom of "Kim," and the splendid chronicle of the Irish Guards in whose ranks his son fell in France, mark some of the many roads in which the judicious reader is glad to follow him. His poetry, too, has a measure of the Ancient Wisdom which runs like a golden thread through nearly all his work.

## MR. BELCHER'S WESTERN TOUR

Two days were spent in Vulcan where Mr. Guy Denbigh did all that could be done to secure a hearing for the Secret Doctrine. We had a nice group on the second night and much interest was evinced, the meeting lasting till midnight.

Four days were devoted to Calgary. On Sunday morning there was a joint Secret Doctrine class held by the Calgary and Krishna Lodges. A lecture in the evening was an Outline of Theosophy. Monday, July 1, being a holiday, was devoted to a picnic and motor drive which included a visit to the most remarkable public garden that I have seen, remarkable for its size, its site, the landscape effects achieved and for the bewildering variety of flowers and shrubs in bloom. There were lectures in the Public library on two evenings that were well attended and elicited many questions. Mr. and Mrs. Glover were my hosts and were very kind and helpful.

The short stay at Banff was really a vacation, and a delightful one, for there are none besides our good friends Mr. Paris and Dr. Ashton who are interested. Moreover it was their busy season, and can well be excused for not neglecting it.

My visit to Salmon Arm was a busy and enjoyable one. Mr. and Mrs. Gardner were as keen as ever, and managed to get two well attended meetings. Here, as in Calgary, political interest is at fever heat. Communism, C. C. F., Douglas' Social Credit, etc., all get ardent following, but their rivalries are intense. They will not unite so as to pool their undoubted strength.

Vancouver was under the spell of the holiday season but some Theosophical work was done. Many old friendships were renewed and new ones made. Miss Hesson, my kind hostess, was very helpful. Mrs. Buchanan had a breakdown through over-

work and is taking a trip to Scotland to recuperate. We may well send her our wishes for complete recovery, for, Theosophically, she will be sorely missed. My greatest thrill in Vancouver was a half-hour interview with Tom MacInnes, author of many poems and—notably for me—"The Teachings of the Old Boy". He is, physically, very ill, due in the first case to the death of his wife, and to his too strenuous political activity.

I am glad to record that our good friend Kartar Singh who has had a very difficult time, is now in much happier case, the tide having turned for him. Nothing seems able to quench his geniality, his cheery smile, his readiness to be helpful. I expect to have some interesting news concerning Vancouver in my next letter as Mr. A. J. Harrison, General Secretary of the Canadian Federation Lodges, and President of Hermes Lodge has invited me to pay a return visit as his guest. One joint meeting of the three Lodges is being arranged for, and doubtless there will be other activities.

My stay in Victoria is drawing to a close. Here, too, the holiday season interfered with proposed activities but I was able—thanks to Mr. Sidney Carr's generosity—to visit Mr. and Mrs. W. B. Pease in their summer home and talk over the idea of having a joint Secret Doctrine class where all the different brands of Theosophy could find common meeting grounds. There is to be a small group meeting to-night at the home of Mrs. Griffiths; and to-morrow Geo. Hobart will take me up to his home in Cedar, near Nanaimo. I am glad to be able to report that his affairs are progressing well. He expects to establish his home in Victoria and hopes the Secret Doctrine class will become a fact.

Felix A. Belcher.

33 Government St., Victoria, B.C.,  
July 24, 1935.



## OUR JUBILEE FRATERNIZATION CONVENTION

As nearly as possible everything has been completed for the International Inter-Theosophical Jubilee Fraternization Convention in Toronto, August 23-25, and all that remains to be done is to receive all the visitors that care to come. We trust that no one will stay away through any misapprehension that they may not be welcome. All who desire to know Theosophy or to have others know it are of the fit and proper order to attend. They may have nothing to contribute but their presence, but that is much, for it carries influence and encouragement, and we need all these things.

Theosophy is the aim of the Theosophical Society, which was established in 1875 with the object of establishing a nucleus of Universal Brotherhood, and of spreading the teachings of the Masters who inspired its foundation. Madame Blavatsky, who was its Corresponding Secretary, never made any secret of her object and what she regarded the chief duty of the Society. She wrote many books expounding Theosophy - - - the only "straight Theosophy" the world is aware of, and it should be the aim of this Convention to illustrate such Theosophy in its addresses and discussions, always keeping in mind that its study is only possible to those who possess "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give, and receive instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, a constant eye to the ideal of human progression and perfection which the Sacred Science depicts" - - or at least the desire to possess these characteristics, and certainly these are the best credentials for any visitor to a Theosophical Convention.

### Broad Tolerance

The broad tolerance involved in such qualities must be inherent in the student

of Theosophy, for many minds take many varying views of the same teaching. Consequently a rare impartiality and a generous attitude towards those who may differ with us are necessary to successful investigation.

The Scientific Congresses are notable for their divisions of opinion, yet they meet together and discuss the most adverse theories in a charming spirit of detachment and anxiety to discover the Truth. Theosophists cannot do less in their deliberations.

It has unfortunately come to pass that Theosophists have been divided into bodies with different conceptions and in some respects opposing theories of interpretation and action. Of course there can be only one Truth, and earnest students seek that goal in spite of any deterrents and every barrier. It has been said that it is impossible for such students to meet together, and that even if they did meet the result would be nugatory. It is for this Convention as in the previous two, to show that this is an erroneous conclusion.

It is believed that three important bodies will be represented by visitors and delegates. The Adyar Society takes precedence in point of seniority, The Point Loma Society came later, and the United Lodges of Theosophy are third among the more important groups. But members of all societies who pursue the study of the Secret Doctrine are cordially welcome.

### Features for Visitors

Arrangements have been made for the comfort and convenience of visitors, and the subjoined programme will indicate the general outline of the meetings. Committees have been organized to look after Reception, Rooming and Lodging, both in hotels and in private premises; a City Tour for Sunday morning for those so inclined; and literature will be on sale in the Hall. The Theosophical hall, 52 Isabella Street, is fairly central and within range of all important points. Those

who desire to visit the Canadian National Exhibition may do so in the mornings of the Convention, or they may continue their visit into the following week.

The Exhibition has many attractions, but the special one this year is an extensive exhibition of pictures by the finest modern artists from Great Britain. These will include the originals of many pictures known all over the world, and the occasion presents an exceptional opportunity. Another local attraction is the Royal Ontario Museum, one of the finest in the world. Its collection of Chinese archaeological treasures, including a great tomb, occupying a whole wing of the vast building, renders the collection almost unrivalled. The same may be said of the Egyptian and the Mexican antiquities, both collections being of special interest to Theosophical students.

#### Railway Fares, Etc.

The Canadian railways have arranged that visitors to the Canadian National Exhibition can travel on a fare basis of current one-way ordinary first class fare-and-one-quarter for the round trip. This covers all stations in Eastern Lines territory, but not west of Grant, Jellicoe or White River. Going dates are from Thursday, August 22nd, till Saturday Sept. 7. Visitors to the Convention may take advantage of these rates as they will in most cases attend the Exhibition. For United States passengers application must be made to the U. S. Railway authorities for rates, as it has not been possible to ascertain them here. Bus rates are held to be cheaper for all distances up to 400 or 500 miles. Those with motor cars will find it cheaper to drive, especially over moderate distances.

#### Hotel Rates, Etc.

Hotel rates vary from \$1. a night up to \$4 at the Royal York. Almost any purse can be accommodated. In private lodgings, of which there are a variety near the Hall on Isabella Street, the rates are usually from 75c a night upwards. Rates with breakfast are also available. The

Committee will be able to furnish information to visitors about this matter.

#### Official Luncheon

On Saturday at one o'clock a luncheon will be served at Cole's Galleries, 28 College Street, opposite Eaton's new store. His Worship the Mayor of Toronto has accepted an invitation to be present and greet the visitors. Mr. Allan Wilson, the well-known radio tenor, will sing. Tickets, 60 cents, should be applied for at once. The toasts will include, The King and the President; Brotherhood responded to by The Mayor; Religion, Philosophy and Science, Mr. Bingham; The Secret Doctrine, Dr. Kuhn; Our Neighbours, Miss Mayme-Lee Ogden.

The Luncheon menu provides: Pine-apple Juice Cocktail; Olives, Almonds; Chicken Salad, Sliced Tomatoes, Lettuce, Mayonnaise; Buttered Rolls; Fresh Peach Ice Cream; Cookies; Square Fudge Cakes; Tea, Coffee. Also a Vegetable plate Salad will be prepared for those who are not zoophagists.

## THE PROGRAMME

### FRIDAY—

10 a. m. till 1 p. m. Registration of visitors, signing roll, getting badges, locating lodgings, etc.

2 p. m. Calling to order of Convention by Mr. J. Emory Clapp, Boston, Temporary Chairman.

Election of Permanent Chairman and Vice-Chairman.

Chairman's Address.

Election of Committees.

Addresses and Papers - - -

"Some Facts in Botany Viewed Theosophically": Mrs. Gertrude Knapp, B.A., Fonthill.

"Theosophy and Health": Emilie P. Arnold, Toledo, O.

"The Circle and the Point": Olive Harcourt, Vice-pres., Bristol Lodge, England.

Scientific Paper: Mr. W. F. Sutherland.

"Theosophy and Mental Hygiene": Dr. Evelyn G. Mitchell, Boston.

Discussion. Collection.

5-6 p. m. Informal Reception.

8 p. m. Address "Theosophy and Economics": Mr. F. B. Housser.

Questions. Collection.

#### SATURDAY—

1 p. m. Official Luncheon. Tickets 60c.  
Programme as given above.

8 p. m. Addresses - - -

"Enemies of Fraternization": Mr. Cecil Williams, Hamilton.

"Bogey and Brotherhood Among Theosophists": Mr. Iverson L. Harris, National Vice-president, Point Loma.  
"As Buddhist and Theosophist": Mrs. Salanave, San Francisco.

Discussion. Collection.

8 p. m. Address: "Philosophy: the World's Need": Mr. Alvin B. Kuhn, Ph.D., Columbia College, New York.

Questions. Collection.

#### SUNDAY—

A. M. Tour of the City.

2 p. m. Addresses - - -

"The Purpose of the Theosophical Movement": Mr. Robert Hughes, Hamilton.

"Ahimsa": Mr. R. C. Bingham, Ceylon.

Discussion. Collection.

4 p. m. Reports of Committees: On Resolutions: Selection of Next Meeting Place. Close of Official Business.

5-7 p. m. Reception of Visiting Delegates and Members.

7.15 p. m. Song: Mr. Allan Wilson.

Address: - - -

"Theosophy and the Study of Comparative Religion": Mr. G. Rupert Lesch, Buffalo, N. Y.

Questions. Collection.

Other paper and addresses that have been spoken of but have not come to hand as we go to press, will be placed on the programme wherever time permits.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

CHAPTER IV.

THE MEANING OF PAIN

### I

Look into the deep heart of life, whence pain comes to darken men's lives. She is always on the threshold, and behind her stands despair.

What are these two gaunt figures, and why are they permitted to be our constant followers?

It is we who permit them, we who order them, as we permit and order the action of our bodies; and we do so as unconsciously. But by scientific experiment and investigation we have learned much about our physical life, and it would seem as if we can obtain at least as much result with regard to our inner life by adopting similar methods.

Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?

Medicine is used by the physician, the knife by the surgeon; but the weapon of destruction is used by the enemy, the hater.

Is it, then, that we do not only use means, or desire to use means, for the benefit of our souls, but that also we wage warfare within ourselves, and do battle in the inner sanctuary? It would seem so; for it is certain that if man's will relaxed with regard to it he would no longer retain life in that state in which pain exists. Why does he desire his own hurt?

The answer may at first sight seem to be that he primarily desires pleasure, and so is willing to continue on that battlefield

where it wages war with pain for the possession of him, hoping always that pleasure will win the victory and take him home to herself. This is but the external aspect of the man's state. In himself he knows well that pain is co-ruler with pleasure, and that though the war wages always it never will be won. The superficial observer concludes that man submits to the inevitable. But that is a fallacy not worthy of discussion. A little serious thought shows us that man does not exist at all except by exercise of his positive qualities; it is but logical to suppose that he chooses the state he will live in by the exercise of those same qualities.

Granted, then, for the sake of our argument, that he desires pain, why is it that he desires anything so annoying to himself?

## II.

If we carefully consider the constitution of man and its tendencies, it would seem as if there were two definite directions in which he grows. He is like a tree which strikes its roots into the ground while it throws up young branches towards the heavens. These two lines which go outward from the central personal point are to him clear, definite, and intelligible. He calls one good and the other evil. But man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose to call it, meant merely following one straight road or another, as the religionists pretend it does. The whole question, the mighty problem, would be very easily solved then. But it is not so easy to go to hell as preachers declare it to be. It is as hard a task as to find one's way to the Golden Gate. A man may wreck himself utterly in sense-pleasure,—may debase his whole nature, as it seems,—yet he fails of becoming the perfect devil, for there is still the spark of divine light within him. He tries to choose the broad road which leads to destruction, and enters bravely on

his headlong career. But very soon he is checked and startled by some unthought-of tendency in himself,—some of the many other radiations which go forth from his centre of self. He suffers as the body suffers when it develops monstrosities which impede its healthy action. He has created pain, and encountered his own creation. It may seem as if this argument is difficult of application with regard to physical pain. Not so, if man is regarded from a loftier standpoint than that we generally occupy. If he is looked upon as a powerful consciousness which forms its external manifestations according to its desires, then it is evident that physical pain results from deformity in those desires. No doubt it will appear to many minds that this conception of man is too gratuitous, and involves too large a mental leap into unknown places where proof is unobtainable. But if the mind is accustomed to look upon life from this standpoint, then very soon none other is acceptable; the threads of existence, which to the purely materialistic observer appear hopelessly entangled, become separated and straightened, so that a new intelligibleness illumines the universe. The arbitrary and cruel Creator who inflicts pain and pleasure at will then disappears from the stage; and it is well, for he is indeed an unnecessary character, and, worse still, is a mere creature of straw, who cannot even strut upon the boards without being upheld on all sides by dogmatists. Man comes into this world, surely, on the same principle that he lives in one city of the earth or another: at all events, if it is too much to say that this is so, one may safely ask, why is it not so? There is neither for nor against which will appeal to the materialist, or which would weigh in a court of justice; but I aver this in favour of the argument,—that no man having once seriously considered it can go back to the formal theories of the skeptics. It is like putting on swaddling-clothes again.

Granting, then, for the sake of this argument, that man is a powerful consciousness



who is his own creator, his own judge, and within whom lies all life in potentiality, even the ultimate goal, then let us consider why he causes himself to suffer.

If pain is the result of uneven development, of monstrous growths, of defective advance at different points, why does man not learn the lesson which this should teach him, and take pains to develop equally?

It would seem to me as if the answer to this question is that this is the very lesson which the human race is engaged in learning. Perhaps this may seem too bold a statement to make in the face of ordinary thinking, which either regards man as a creature of chance dwelling in chaos, or as a soul bound to the inexorable wheel of a tyrant's chariot and hurried on either to heaven or to hell. But such a mode of thought is after all but the same as that of the child who regards his parents as the final arbiters of his destinies, and in fact the gods or demons of his universe. As he grows he casts aside this idea, finding that it is simply a question of coming of age, and that he is himself the king of life like any other man.

So it is with the human race. It is king of its world, arbiter of its own destiny, and there is none to say it nay. Who talk of Providence and chance have not paused to think.

Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained. We know so little of our own constitution, we are so ignorant of our divine functions, that it is impossible for us yet to know how much or how little we are actually fate itself. But this at all events we know,—that so far as any provable perception goes, no clew to the existence of an ordainer has yet been discovered; whereas if we give but a very little attention to the life about us in order to observe the action of the man upon his own future, we soon perceive this power as an actual force in

operation. It is visible, although our range of vision is so very limited.

The man of the world, pure and simple, is by far the best practical observer and philosopher with regard to life, because he is not blinded by any prejudices. He will be found always to believe that as a man sows so shall he reap. And this is so evidently true when it is considered, that if one takes the larger view, including all human life, it makes intelligible the awful Nemesis which seems consciously to pursue the human race,—that inexorable appearance of pain in the midst of pleasure. The great Greek poets saw this apparition so plainly that their recorded observation has given to us younger and blinder observers the idea of it. It is unlikely that so materialistic a race as that which has grown up all over the West would have discovered for itself the existence of this terrible factor in human life without the assistance of the older poets,—the poets of the past. And in this we may notice, by the way, one distinct value of the study of the classics,—that the great ideas and facts about human life which the superb ancients put into their poetry shall not be absolutely lost as are their arts. No doubt the world will flower again, and greater thoughts and more profound discoveries than those of the past will be the glory of the men of the future efflorescence; but until that far-off day comes we cannot prize too dearly the treasures left us.

There is one aspect of the question which seems at first sight positively to negative this mode of thought; and that is the suffering in the apparently purely physical body of the dumb beings,—young children, idiots, animals,—and their desperate need of the power which comes of any sort of knowledge to help them through their sufferings.

The difficulty which will arise in the mind with regard to this comes from the untenable idea of the separation of the soul from the body. It is supposed by all those who look only at material life (and especially by the physicians of the flesh) that

the body and the brain are a pair of partners who live together hand in hand and react one upon another. Beyond that they recognize no cause and therefore allow of none. They forget that the brain and the body are as evidently mere mechanism as the hand or the foot. There is the inner man—the soul—behind, using all these mechanisms; and this is as evidently the truth with regard to all the existences we know of as with regard to man himself. We cannot find any point in the scale of being at which soul-causation ceases or can cease. The dull oyster must have that in him which makes him choose the inactive life he leads; none else can choose it for him but the soul behind, which makes him be. How else can he be where he is, or be at all? Only by the intervention of an impossible creator called by some name or other.

It is because man is so idle, so indisposed to assume or accept responsibility, that he falls back upon this temporary makeshift of a creator. It is temporary indeed, for it can only last during the activity of the particular brain power which finds its place among us. When the man drops this mental life behind him, he of necessity leaves with it its magic lantern and the pleasant illusions he has conjured up by its aid. That must be a very uncomfortable moment, and must produce a sense of nakedness not to be approached by any other sensation. It would seem as well to save one's self this disagreeable experience by refusing to accept unreal phantasms as things of flesh and blood and power. Upon the shoulders of the Creator man likes to thrust the responsibility not only of his capacity for sinning and the possibility of his salvation, but of his very life itself, his very consciousness. It is a poor Creator that he thus contents himself with,—one who is pleased with a universe of puppets, and amused by pulling their strings. If he is capable of such enjoyment, he must yet be in his infancy. Perhaps that is so, after all; the God within us is in his infancy, and refuses to recognize his high estate.

If indeed the soul of man is subject to the laws of growth, of decay, and of re-birth as to its body, then there is no wonder at its blindness. But this is evidently not so; for the soul of man is of that order of life which causes shape and form, and is unaffected itself by these things,—of that order of life which like the pure, the abstract flame burns wherever it is lit. This cannot be changed or affected by time, and is of its very nature superior to growth and decay. It stands in that primeval place which is the only throne of God,—that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man. It is by the equal development of that,—first by the recognition of it, and then by its equal development upon the many radiating lines of experience,—that man is at last enabled to reach the Golden Gate and lift the latch. The process is the gradual recognition of the god in himself; the goal is reached when that godhood is consciously restored to its right glory.

*(To Be Continued.)*

## CORRESPONDENCE

### HIGHER SPIRITUALITY IN JUNG

Editor, *The Canadian Theosophist*:—In your number of May 15th, 1935, there is an article called "The Psychology of The New Age," signed W. F. S., and in it a passing mention of Jung's psychology. It seems to me that the author cannot have studied Jung's latest works, or he would never have concluded his paragraph with such a depreciatory statement. Not only has the existence of "higher spiritual and mental realms" occurred to Jung, but his psychology actually leads to parallels with the highest Chinese Yoga, as shown in his commentary on "The Secret of The Golden Flower." His concept of the "unconscious" seems to me parallel with the "*anima mundi*," spoken of by H.P.B. in *The S. D.* as follows:—

She says, (S.D. II., 511), "Akasa—the astral light,—can be defined in a few words; it is the universal Soul, the Matrix of the universe, the *Mysterium Magnum*, from which all that exists is born by separation or *differentiation*... as the finite, in the Infinite, as regards manifestation, this light must have its shadowy side... which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral Light becomes with regard to Mankind, simply the effects of the causes produced by men... that determines the unavoidable action and reaction of the great magic agent. It is mankind which has become the 'Serpent of Genesis' and thus causes daily and hourly the Fall and sin of the 'Celestial Virgin'—which thus becomes the Mother of gods and devils at one and the same time: for she is the ever-loving beneficent deity to all those who stir her *Soul and heart*, instead of attracting to themselves her shadowy manifested essence... which kills and destroys.... The Astral Light may be God and Devil at once—"Demon est Deus inversus".... the 'Holy Ghost' and 'Satan' at one and the same time... The manifested effects of the two who are one, guided and attracted by ourselves is the *Karma* of humanity".

"The Astral Light stands in the same relation to Akasa and *Anima Mundi* as Satan stands to the Deity—they are one and the same thing seen from two aspects"—(S.D., I., 197).

She says again:—Alaya is literally the "Soul of the World" or *Anima Mundi*, the "Over Soul" of Emerson... not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation), is able to merge his soul with it." (S.D., I., 48).

On page 59 she speaks of "the prototypes impressed in the Astral Light—the lowest plane and world of *Anima Mundi*" which is dual and bisexual (I., 196).

The Logoi of all countries and religions

are correlative... with the female Soul of the World, or the "Great Deep"; the deity, from which these *two in one* have their being, is ever concealed and called the "Hidden One"... it can act only through the Dual Force emanating from the Eternal Essence (S.D., I., 353).

Svabhavat is the mystic essence, the plastic root of physical Nature—"Numbers" when manifested; the Number, in its unity of Substance, on the highest plane. The name is of Buddhist use and a synonym for the four-fold *Anima Mundi*, the Kabalistic "Archetypal world" (S.D., I., 98).

Now the above is what Jung means by his concept of the "unconscious".

In "Psychological types," p. 271, he says: "The great problems of life... are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality.... Every great experience in life, every profound conflict, evokes the treasured wealth of these images and brings them to inner perception; as such, they become accessible to consciousness only in the presence of that degree of self-awareness and power of understanding which enables a man also to think what he experiences instead of just living it blindly. In the latter case he actually lives the myth and the symbol without knowing it."

With regard to mythological associations Jung says (on page 616)... "Those motives and images... can spring anew in every age and clime, without historical tradition or migration. I term these contents the collective unconscious, just as conscious contents are engaged in a definite activity, the unconscious contents—so experience teaches us—are similarly active. (p. 264). I am myself so profoundly convinced of this homogeneity of the human psyche that I have actually embraced it in the concept of the collective unconscious as a universal and homogeneous substratum whose homogeneity extends



even into a world-wide identity or similarity of myths and fairy tales, so that a negro of the southern states of America dreams in the motives of Grecian mythology, and a Swiss grocer's apprentice repeats in his psychosis the vision of an Egyptian Gnostic."

Speaking of popular myth and legend, H.P.B. says in the Secret Doctrine (II., 293): "The imagination of the masses... could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness."

Jung's concept of the collective unconscious is bound up with the problem of the pairs of opposites. In "Two Essays" (page 115) he says: "Through tension between the opposites, the collective unconscious brings forth images which as symbols make possible an irrational union of the opposites", (meaning that it cannot be done by brain reasoning). Our immediate life is only a world of images. All conscious imagination and action have grown out of these unconscious prototypes, and remain bound up with them.

In "Psychological Types", p. 577, Jung says:—Active phantasy, which brings the symbol to birth, "belongs to the highest form of psychic activity. For here, in a converging stream, flow the conscious and unconscious personality of the subject into a common and reconciling product. A phantasy thus framed may be the supreme expression of the unity of an individual; it may even create the individual by the consummate expression of its unity." (p. 144). Under normal conditions... energy must be artificially added to the unconscious symbol, in order to... bring it to consciousness—this occurs... through a differentiation of the Self from the opposites "this points to the separability of an individual nucleus". This detachment

causes the energy to sink into the unconscious where it automatically takes possession of the waiting phantasy material, which it activates and urges towards consciousness." The expression for the symbol "living form" is happily chosen, "because the phantasy material thus animated contains images of the psychological development of the individual in its successive states, thus providing a sort of model or representative of the further way between the opposites... this function of mediation between the opposites I have termed the *transcendent function*. (p. 149). The positive something which results is the "*symbolic determinant of the Will*"....

"The primordial image to which I refer is revealed in that growth of oriental thought which centres around the Brahman-Atman teaching in India, and in China found its philosophical representative in Lao Tze. (p. 151)... Tao is... a middle road between the opposites, freed from them and yet uniting them in itself. The purpose of life is to travel this middle path and never to deviate towards the opposites." Such a wisdom presents what is the highest attainable to spiritual superiority (p. 153). "For its achievement the highest moral effort, the greatest self-denial and sacrifice, the most intense religious earnestness and saintliness, are needed."—(p. 244).

"The East has for thousands of years been familiar with this process, and has founded thereon a psychological doctrine of salvation which brings the way of deliverance within the compass of human intention—thus both the Indian and the Chinese religions, as also Buddhism which combines the spheres of both, possess the idea of a redeeming middle path of magical efficacy which is attainable through a conscious attitude."

Jung quotes the Kaushitaki Upanishad, 1-4, "like one who faring fast in a chariot looketh down upon the chariot wheels, so upon day and night, upon good and evil deeds and upon all the opposites doth he look down; but he, freed from good and

evil deeds, as knower of Brahman, entereth into Brahman."

On p. 266 Jung says of Tao:—"Tao is an irrational union of the opposites, therefore a symbol which is and is not"... "The spirit of the valley is immortal; it is called the deep feminine. The gateway of the deep feminine is called root of heaven and earth"...—"To withdraw oneself is the celestial way"... (quoting Lao Tze): "Therefore is he (the complete one) inaccessible to intimacy, inaccessible to estrangement, inaccessible to profit, inaccessible to injury, inaccessible to honour, inaccessible to disgrace." Being one with Tao resembles the spiritual condition of a child. This is the psychological attitude which is an essential condition of the inheritance of the Christian Kingdom of Heaven.... The basic image and symbol whence proceeds the redeeming effect. (p. 267): "Hence as a microcosm, uniting in himself the world-opposites, man corresponds with the irrational symbol which reconciles psychological antithesis—. This root-image of man—accords with the symbol 'living form'." The opposites are two mutually contending tendencies both striving to drag man into extreme attitudes and entangle him in the world.

Wu Wei, another Chinese concept, means "not-doing and not doing nothing."

In this connection Jung quotes a Japanese philosopher, Nakae Toju—"Ri is the world soul, Ki the world matter, which are two aspects of the same thing. The individual also embraces the opposites." There is a universal Self and an individual Self which is a divine essence which Toju calls Ryochi. It is the universal Self in us (as Jung also says elsewhere: "The individual Self is a . . . representative of something universally present in all living creatures"). Ryochi is the True Self—not the false self which is an "acquired personality arising from perverted beliefs." Ryochi is called "alone being," or "alone knowing." It is the self regulating function, the mediator of the pairs of opposites Ri and Ki; it is the "ancient Wise One

who dwelleth in thy heart" — "in every heart there dwelleth a Sage; only man will not steadfastly believe it; therefore hath the whole remained buried."

In the "Secret of the Golden Flower" (p. 83), Jung says, "My professional experiences have shown me that in my technique I had been unconsciously led along the secret way which for centuries has been the preoccupation of the best minds of the East." The Chinese text shows striking parallels with the course of psychic development in European people. With them it is also a question of the way in which one may become what the Hindu terms *Nirvanda*, free of the opposites—but the way is narrow as a knife edge. He says: "This detachment is the therapeutic effect par excellence for which I labour with my students and patients." But he points out that this technique is only appropriate at a certain stage of development, and in the second half of life it must not be entered upon too soon. The instruction is only intended for him whose "light of consciousness is capable of freeing him from the powers of life, in order to enter into the ultimate undivided unity, into the 'centre of emptiness' where 'dwells the god of utmost emptiness and life,' as the Chinese text says. This 'centre' reminds one of what was said by a Master: "Desire only in your efforts to reach nearest the centre of life (which is the same in the universe and in yourself). It is your divinity, it is the divinity we all share, which has within it, in its heart, a supreme and awful power."

Jung says: "This something, though strange to us, is yet so near, it is altogether ourselves and yet unrecognizable, a virtual middle point. I have called this middle point the Self." In another place he says: "The psyche may be regarded as a mathematical point and at the same time as a universe of fixed stars."

He says: "Obviously the veil of Maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and wearisome preparation consist-

ing in the right payment of all debts to life...till then, there are real, and relatively, real figures of the unconscious."

Of Westerners Jung says: "We would like to climb the heights of a philosophical religion, but are, in fact, incapable of it. The best we can do is to grow up to it."

I think that the parallels given above prove that the "existence of higher spiritual and mental realms" has occurred to Jung!

Yours faithfully,

Maude Bernard.

76 Lancaster Gate, London, W.2.

### THEOSOPHY AND POLITICS

Editor, The Canadian Theosophist:—In your July issue a letter signed by E. K. Middleton assumes that Theosophy as such is inconsistent with patriotism and loyalty to the throne, or to whatever the form of government of one's country may be, and calls attention to social and economic questions as the business of Theosophists; all of which is diametrically opposed to the deeper issues of Theosophical tenets.

Existing conditions and wide-spread discontent and suffering no doubt show the need for change, but whatever outer remedies may be advocated it remains a fact that the Theosophical Messenger of our period taught that the only effective change must take place in the heart of man—a slow process, but one to which the whole Theosophical Movement was directed by Those who are devoted to the welfare of Humanity.

H. P. Blavatsky wrote:

"To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself....."

Again, as against Socialism making of

Theosophy a peg upon which to hang its political creed, we have H.P.B.'s unequivocal statement regarding the duty of the Theosophist in affairs governing physical man and his problems, given in "The Theosophist" for Sept., 1879, in an article entitled "What are the Theosophists?"\*:

"Unconcerned about politics; hostile to the insane dreams of Socialism and Communism, which it abhors.....the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic concerns only the man of matter."

In an article in "Lucifer", November and December, 1887, entitled "Let Every Man Prove His Own Work"\* H.P.B. answers some specific charges laid against the Society of *not* tackling the so-called practical problems of the age, and of failing to strive to alleviate the terrible sufferings of physical man. All Theosophists who earnestly desire to be of service to their fellow men should study this article very carefully. H.P.B. points out clearly that the doing of good works is a truly dangerous path, only to be trodden by those who have purified their lower natures and have thus acquired clear vision, freed of all prejudice, pre-conceived ideas, and *self*. In her own words:—

"...it takes a very wise man to do good works without danger of doing incalculable harm.....Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain or despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these

others who seem more miserable than ourselves."

The "Canadian Theosophist" for June, page 106, prints a letter from a Master (which, by the way, was *not* addressed, as stated, to W.Q.J.) which sums up the whole question in saying: "Lean I pray you in thought and feeling away from these external problems....." and then proceeds to show THE WAY.

Edith Fielding.

235 Irving Rd., Victoria, B.C.,

July 22nd, 1935.

\* These two articles have been reprinted in the U.L.T. Pamphlet Series, and are Nos. 22 and 31.

## REVIEWS

### "TEMPLE OF THE STARS"

A book that will set many people wondering whether they know the ground they walk on has been published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, for Five Shillings. It is called "A Guide to Glastonbury's Temple of the Stars: Its Giant Effigies described from Air Views, Maps, and from The High History of the Holy Graal." There are fifteen maps showing the ten-mile breadth of country in County Somerset where this wonder is to be seen. It gives the Glastonbury legend a new force and sets its history away back prior to the Christian era. The Zodiac is portrayed on the face of the country, and aviators in recent days have photographed the ancient earthworks, some of them after the manner of the Serpent Mound in Ohio, so that the delineation of the ancient Signs is brought out quite clearly.

This part of Somerset, known as the Isle of Avalon or Avilion, had a hallowed reputation long before the time when St. Joseph is said to have visited it and left there the Holy Graal. In fact, say the present writers, it was this hallowed reputation that brought St. Joseph from Palestine. Blake's idea of Jerusalem being established in "England's green and pleasant land," had, therefore been anticipated

by some four or five thousand years. Only an examination of these survey maps, six inches to the mile, will enable anyone to make up his mind there is something in it, but possibly a visit with an airplane will be required to convince the average skeptic. Sixteen gigantic figures are presented as having been outlined on the earth's surface to establish for ever the knowledge of the Signs of the Zodiac, that Bible of the Heavens that was familiar even to Job.

Besides the maps there are 116 large quarto pages in this book and it is impossible to summarize the evidence. The book itself is a summary, and leads to unknown corroborations. King Arthur and his Knights are used to personify the effigy constellations called by other names. Sir Lancelot of the Lake represents Leo with one of the Twins—Gemini—the other having been slain, and the star, Pollux, falls in the mouth of the Lion and Castor by his nose. All these features are found on the ordnance maps and are identifiable in the large plates given. At first it may require a little attention to do this, especially with the main outlines, but they are astonishingly convincing once recognized. The Bull is particularly plain. The Effigy Phoenix flying towards the sunrise and turning its head to drink of the Blood Spring in plate 8 is much more difficult.

In plate 10 the base of the triangle indicates the Equinox B.C. 2700, which may be a clue to the date of the laying out of these vast designs in Somerset. Yet we are told that there was no civilization in Britain before the Romans. "The High History of the Holy Graal" may be had in Dent's Everyman series.

### "DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?"

This question has been answered in a complete and final fashion in a series of articles originally appearing in *The Theosophist*, now reprinted in book form and furnishing an indispensable piece of evidence for those who wish to meet the criticisms of the unwise and the inexperienced.



The book is astonishingly irrefutable with its pages and pages of *fac simile* letters from six different Masters and letters also from those who have been accused of forging them by the Christian missionaries who could conceive of no other solution to their problem. Letters from H.P.B., Col. Olcott and Damodar Mavalankar, the only persons who could possibly be accused of such a conspiracy are given and show the absurdity of the charge. The accusations made by Richard Hodgson, the young man of 22 who trumped them up, instead of seeing Madame Blavatsky herself and others capable of explaining the circumstances to him, are demolished by Mr. Jinarajadasa, and the vacillations of Netherelift, the handwriting expert, who swore that the Parnell forgeries of Pigott were genuine, are shown to be unreliable and influenced by considerations extraneous and biased. The book is a real addition to our literature, and Mr. Jinarajadasa is to be congratulated on such an important addition to our historical literature.

### GIVES YOU A LIFT, BUT THAT'S NOT ALL

It is true that tobacco "gives you a lift"—but so do diphtheria, typhoid and asphyxiation; and the temporary "lift" which nicotine produces in the human system ameliorates the undesirable effects of tobacco not a whit more than a precisely similar "lift" helps you to enjoy serious diseases which produce it.

Such is one of the conclusions put forward in a thesis by W. J. McCormick, Toronto doctor, which appears in the current issue of the American Journal of Hygiene.

Dr. McCormick spikes the popular theory that creation of blood sugar by smoking is beneficial, with his contention that the increase of this sugar in the blood is nothing more than nature's machinery working to combat the nicotine poison.

The temporary relief from "that tired

feeling" and the equally effective relief from hunger produced by a cigarette are both admitted. In fact, Dr. McCormick agrees that smoking a cigarette and eating are both followed by an increase in blood sugar.

#### Robs Body of Glycogen

The difference, he says, lies in the fact that the cigarette is robbing the body of its glycogen store expelled into the system to detoxicate the blood while food creates sugar in the alimentary processes and sends it through the blood streams to be stored in the liver and muscles.

Eight of nine Flemish hares have fallen victims to Dr. McCormick's experiments to explode the theory that smoking was beneficial. Basing his research on the earlier discovery that nicotine increased the secretion of adrenalin in the body and produced temporary increase in the blood sugar, the doctor began feeding his rabbits gradually increasing doses of nicotine sulphate.

As the minimum lethal dose was reached in each case the little animals were seized with convulsions and died within 15 minutes. The one remaining rabbit was given an injection of adrenalin before each lethal dose of nicotine. He showed marked effects of the poison but recovered from the doses, which were gradually increased to a point where they would have been enough to kill a dozen men.

Dr. McCormick, a product of Northern Ireland and graduate of the University of Toronto, has practised in Toronto for nearly 30 years. He is responsible for the development of the High Park mineral baths and as a sideline has organized swimming clubs and carnivals in the west end of the city. Since 1925 he has subordinated his practice to the operation of the baths and can be seen any day at the pools. Smoking is not prohibited at the baths, though he does complain that bathers are continually stepping on live cigarettes. On the other hand, no tobacco is sold in the shop which is run in connection with the pool.—*Toronto Mail & Empire*, July 27, 1935

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## AN INTERNATIONAL LANGUAGE

In the second half of the Third Root Race, when the "Sweat-born" gave birth to the "Egg-born"; and when these, instead of continuing as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind as reproduction is now carried on, then only was speech developed. But even then it was still no better than a tentative effort. The whole human race at that time was of "one language and one lip". So says the Secret Doctrine (II., p. 208), H. P. Blavatsky going on to outline the development of monosyllabic, agglutinative and, finally, inflectional speech.

"One language and one lip"—this has been for centuries the ideal of men here and there, who felt that by the application of intelligence, there might be evolved a common medium of speech and writing to facilitate communication between the various sections of the polyglot old planet. Many have been the attempts. Sir Thomas Urquhart (1653) produced a language called "Logopandekteison"; Leibnitz pondered over the idea in the seventeenth, and Bishop Schevler made an almost successful attempt with his "Volapük"—to mention three only out of many hundreds.

In the year 1859, one Louis J. Zamenhof was born in Bielostok, Poland, where the population contained four different elements—Russians, Poles, Germans and Jews, each speaking its own language and each on very bad terms with the other three. Doctor Zamenhof—he was an oculist by profession—was an idealist; he had been taught that all men were brothers, but everything around him made him feel that *men* did not exist; there existed only Russians, Poles, Germans and Jews. This set him thinking and he finally became convinced that one of the great, if not the

greatest, obstacle to friendship between these different sections, was the lack of ability to understand one another. Once this was realized, Zamenhof's life was dedicated to the problem of an international language. He soon gave up the idea of a *universal* language to be used as "one language and one lip" in every-day speech throughout the world, in favour of an *international, auxiliary* language—a key language, which those who had need of international communication could use in addition to their mother tongue.

### A New Language?

The problem, as it first presented itself was this: is the international language to be (a) one of the dead languages, (b) one of the existing national languages, or, (c) a newly created artificial language?

At first, the dead languages seemed very attractive, as they had the necessary quality of being neutral; but it was soon obvious to Zamenhof (himself a clever linguist) that the difficulty involved in learning such languages shuts out this proposal as a possible solution. True, Latin was used as an international language in the middle ages by well-educated men, but the possibility of attempting to revive Latin for modern use was investigated some years ago by a special committee appointed by the British Association for the Advancement of Science, which reported;

"The acquirement of Latin is relatively difficult to the average man. Its general use as an international, auxiliary language has been abandoned; its revival would entail the coining of a very large number of new words. There would be great difficulty in securing the adoption of a uniform pronunciation. The Committee is unanimous in its conclusion that the advantages of Latin as an international, auxiliary language are outweighed by its disadvantages."

One still hears the suggestion that one of the existing languages, such as French, a language which has prestige in diplomatic and other limited spheres; Spanish, which is the language of twenty-two countries; or better still, for you and me, English, might be adopted for the purpose. But it is questionable whether any nation would be conceded the commercial and political advantages that would follow the acceptance of its own language as the official international language, even supposing that the average person had the time, patience and ability properly to master the intricacies of a foreign tongue.

#### A Problem at Geneva

After attending a polyglot conference at Geneva, a well-known English educationalist said: "With the best will in the world, from a social point of view, Geneva remained appallingly national. Very largely we consorted with those who spoke our own tongue. We could not choose to make friends where we were attracted to do so. Halting gestures of friendship died painfully on lips striving to mumble a few incoherent phrases in German and French."

In spite of its wonderful system of ear-phones and a staff of very clever interpreters, the sessions of the League of Nations supply ample evidence of the necessity of an international, auxiliary language of some sort.

#### Esperanto

To review even briefly the many schemes for establishing an artificial language would be beyond the compass of this article; so we will confine ourselves to a very brief statement of some of the qualities of Doctor Zamenhof's language, Esperanto.

In 1887 Zamenhof produced his first Esperanto grammar, which was so thoroughly prepared that very few alterations and these only of minor importance, were found necessary. The following are some of the characteristics of Esperanto:

(1) There are no exceptions to the grammatical rules.

(2) The pronunciation is simple, and follows the spelling.

(3) The tonic accent is always on the penultimate syllable of a word.

(4) The five vowels have theoretically one sound each; no ambiguity, therefore, occurs when in fluent and natural speech, these become lengthened or shortened according to the position.

(5) There are separate endings for nouns, adjectives, verbs and derived adverbs so that the parts of speech can be recognized at sight.

(6) All verbs are conjugated alike, and in the simplest possible manner.

(7) Words in a sentence can be placed in any convenient order which expresses the meaning in view.

(8) The number of ordinary root-words is comparatively small, other words being derived from these by combining roots or adding prefixes or suffixes.

Esperanto has made and is making rapid progress. There is an extensive and growing literature consisting of both original works and translations. Each year hundreds of periodicals are published and hundreds of radio broadcasts are made in this language. It is taught in schools throughout the world and the University of Toronto has recently added it to its Extension Department curriculum. Twenty-six International Conventions have been held and the twenty-seventh is to be held this year in Rome.

#### A Common Language Coming?

To all Theosophists, an international language must be of interest as it would remove one of the obstacles to the growth of the idea of Universal Brotherhood.

It has been suggested by many Theosophical students that the human race in its progress through the 5th, 6th and 7th Races will pass through conditions corresponding to but on a higher scale than those prevailing in the 3rd, 2nd and 1st Races respectively. If this is so, then humanity, in the middle and latter part of the 5th Race should evolve a language common to the whole world, corresponding to the "one



language and one lip" of the middle 3d Race.

Anglujo.

## ECONOMICS AND ETHICS

"There are basic ethical conditions which must be met first, or, no matter what else we do, we never can have prosperity. The foundations of a fortunate economy are laid deep in the moral attitudes of men."

The above are the introductory words of Harry E. Fosdick in an article called "The Ethical Foundation of Prosperity," which appears in the July copy of *Current Thought*, abridged from *Riverside Sermons*.

The article may be termed a sermon, yet it reveals a shrewd knowledge of existing conditions, and is particularly Theosophic in its estimate of the situation. The author proceeds to discuss what he considers the chief economic problem of mankind, namely, Maldistribution. Under capitalism, a productive system has been created capable of supplying anything that man may need, but there are not enough consumers able to buy what can be produced, so Maldistribution rises up to confound us.

Consequently we are starting on roads which should have been thought of before: a juster distribution of income, unemployment and old age insurance, and other methods to achieve security for all the people. Even though the travelling is hard, every civilized nation will have to travel such roads, one way or another. To quote—"The righteousness of the kingdom of God first, or not enough to eat or drink or wherewithal to be clothed."

### The Ethical Test

According to the author, the ethical test of every economic process is whether it is primarily devoted to making for a few, or to enriching the life of all. He describes one type of ingenious financial sleight-of-hand where the process is deflected from social welfare to private gain. It, he claims, is but one of sixteen major types

being used to-day.

Full government control is not advocated—in fact the less government intervention in art, music, religion, and scientific research the better. He believes also that we should have freedom to say what we think; freedom of assembly and of protest even against the government and that we should retain the right to own homes and property.

In his opinion, the one way ultimately of keeping the government out of any area of business enterprise, is to prove that by some other means we can achieve the dedication of the economic processes, not to private gain, but to public welfare.

If capitalism is to live, it must adjust itself to present circumstances, to the welfare of all the people—even to the least of them. "If not", concludes Harry E. Fosdick, "there is nothing on earth that can save it, and nothing in heaven that will." This, he is certain, is the ethical estimate of the situation.

From a Theosophical viewpoint, no system can endure, unless it is based upon the concept of Brotherhood. The true concept, however, is much more involved than "a financial security for all the people", yet at the moment it would seem an "important part" that should not be neglected if we are to help on the evolution of humanity.

If "security" will improve the social conditions of the people, making it more possible for their bodies and spirits to be developed, then it is a Theosophical duty to do something about it. With reference to the subject H. P. Blavatsky, in the *Key to Theosophy* p. 194, says,—"As this development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction." Each member, however, must discern for himself the direction in which the "true efforts" lie.

Reverting to the introduction of Harry S. Fosdick's article—"There are basic ethical conditions which must be met first, or, no matter what else we do, we never

can have prosperity." To find how this allies itself with the Theosophical idea we turn to p. 194 in the *Key*—"To seek to achieve political reforms before we have effected a reform in *human nature is like putting new wine into old bottles.*"

R. S.

## CHANGING ATTITUDES IN BIOLOGY

An amazingly comprehensive article entitled "From Units to Systems" appearing in the June copy of the *Medical Review of Reviews* by Edward J. v. K. Meuge, Ph.D., Sc.D., deals with the change in outlook in the various sciences—Physics, Chemistry, Psychology, Physiology, Medicine, Zoology, Mathematics—affected during the past generation, from about 1890 onward.

The keynote of the essay is the change in Biology from the Cell-Theory of Development to what is called the Organismal Theory, as a source of explanation of living organism—the cell-unit—as the source of explanation for vital phenomena". It was thought that if the attributes of the individual cells could be learned, the nature of the organisms composed of these cells would be understood.

You can see what little room there could be in the cell-theory, which is purely mechanistic, for that "something always left over after all that is physical and all that is chemical has been analyzed". As H. P. B. says (S.D. I., p. 685), "It is an abuse of the reader's intelligence to write of blind indifferent cells, as does Haeckel, arranging themselves into organisms".

But, and a very big but, it was found on continuing this line of experiment, that a cell did not always react in the same manner when forming a part of an organism. The simile is given of the difference in the behaviour of a wolf hunting alone or with the pack, in the behaviour of a human being alone, or under the influence of mob psychology.

The cell-theory thus proved inadequate to explain the nature of the organism,

whose behaviour could not be explained by a study of the cells of which it was composed.

We now come close, at least in Biology, to that prophecy of H. P. Blavatsky, given in 1888, that between "now and 1897 there will be a large rent made in the Veil of Nature and Materialistic Science will receive a deathblow". (S.D. I., p. 677).

### Organisms Are Individuals

From 1890 on the Cell-Theory began to give way to the "Organismal Theory" and in 1906 it was definitely stated by F. R. Lillie that "the cells are subordinate to the organisms, which produces them and makes them large or small, of a slow or rapid rate of division, causing them to divide, now in this direction, now in that, and in all respects so disposes them that *the latent being comes to full expression.*" The organism is primary, not secondary; it is an individual, not by virtue of the co-operation of countless lesser individualities, but an *individual that produces these lesser individualities on which its full expression depends.*

Now the present problem in Biology appears to be—what is it that motivates the organism? Seeing that all organisms are but protoplasmic substances, why is it that some are different from others? How, and according to what rules have these changes occurred?

The writer of the article from which I have been quoting admits that "We are at this moment in Biology standing at a point where it is time for a complete overthrow of everything now taught, with the hope that both a declaration of independence and a new constitution, so to speak, for biological workers, must be brought about". But although the theories are numerous—mechanistic, emergent evolution, and so forth—all carefully avoid what is termed as "that metaphysical concept which is always creeping into any systematized body of knowledge".

### Occult Clues

This seems a great pity as Occult Science, as taught in the Secret Doctrine,

has given many clues as to the direction in which the solution of Biology's knotty problems lies. It says (I., p. 660), "There is a Vital Principle without which no molecular combinations could ever have resulted in a living organism". And again, (II., p. 685), "The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a *subconscious intelligence pervading matter*, ultimately traceable to a reflection of the Divine and Dhyani-Chohanian Wisdom".

However as students of Theosophy we should realize that dogmatism is a losing game and we can only absorb and impart so much of the truth as we are capable of assimilating, and at that only a blurred reflection of truth. The theory of cycles may not be a tenet of Prof. Eddington's philosophy, but with him we agree that—"In each revolution of scientific thought new words are set to old music, and that which has gone before is not destroyed but refocussed. Amid all our faulty attempts at expression the kernel of scientific truth steadily grows; and of this truth it may be said—The more it changes, the more it remains the same thing".

M. J. B.

### GEOLOGICAL CYCLES

A few years ago scientists were of the opinion that the earth was formerly a molten mass of rock, which, over 2,000 millions of years or thereabouts, gradually cooled down solidified and assumed its present form. It was recognized of course that certain of the records of the rocks indicated various interruptions and rhythmic pauses in this cooling down process. But these were explained on the basis of an ever-shrinking earth. For as it cooled, it grew smaller; the rigid crust being thus put into a condition of severe stress, which periodically was released by geological catclysms in which new oceans were formed, new mountain ranges built up. It was also believed that the earth was solid

to its centre. This older theory on the part of science, was in violent contrast to Theosophical notions concerning the course of natural history and in particular it left no possibility of the existence of such early continents as that of Lemuria and Atlantis. Theosophy obtained its geo-physical theories largely from India, and it was there held that the course of the earth's history was a rhythmic one. Continents rose and fell. Warm ages came and went, cold ones likewise. The geo-physicist, unwillingly, was forced to accept Ice ages since he found evidences of their occurrence as far back as the earliest geological era.

Of late, however, the scientist has come to a much more satisfactory and more Theosophical notion of the history of the earth due largely to the efforts of one man, the late Prof. John Jolev, of Trinity College, Dublin. The results of his researches are contained in two books; one, *The Thermal History of the Earth*, written by himself, the other—*Science for a New World*, compiled by Sir J. Arthur Thomson. This latter book, contains a section by Jolev entitled, *The Vicissitudes of a Habitable World*. Both books are well worth reading.

#### Radio-Activity

Jolev says the discovery of radio-activity has completely changed previous conceptions of the Earth's history. For the earth is not only not growing colder, but is actually growing warmer at the present time. All rocks are radio-active and those composing the continents contain just about enough radio-active substances, to a depth of about 35 to 40 miles, to supply all the heat being thrown off into space, at their surface.

The rocky matter composing the continents in general belongs to the granite series and is supposed to be underlain at this depth of 35 to 40 miles by a different and denser rock known as basalt. At various periods in the earth's history immense floods of basalt have poured out over the continents, to the extent of thousands of square miles and thousands of feet in depth.

This basalt is likewise radio-active and where blanketed by the continents and to a lesser extent by the oceans, grows hotter with each passing year. It finally melts and, as it does so, it expands and grows lighter. The earth's surface stretches, grows larger, and great rift valleys are formed, such as those of the Nile River, and the Red Sea. Whole masses of land slip down between the fault planes. The continents themselves, like ships leaving the ocean and entering fresh-water areas, likewise sink, not much but enough to submerge vast areas, and in some cases, all their surface. They are also loosed from their moorings and slip easily around on the liquid core underneath. They take up new positions on the surface of the globe and, conceivably, polar lands might find themselves at the equator and *vice versa*.

During this time of intense geological activity, the basaltic ocean underlying both seas and continents cools down and eventually solidifies again. As it does so it grows denser: it weighs more. The continents now float higher and rise from the ocean depths. The earth grows smaller, new mountain ranges are formed and a new era is ushered in. The cyclic nature of the whole process is determined, one might almost say in an accidental way, by a peculiar property possessed by basalt. It solidifies at a temperature 100 degrees, or thereabouts, lower than that at which it melts. It apparently takes a good many millions of years for the radio-active substances in the rocks to make up this 100 degrees difference and during the interval a relatively stable condition exists.

#### Atlantis

If now, some geo-physicist were to show that this process might be subject to minor rhythms of one kind or another, then the submergence of individual continents would be explicable and the sole remaining objection to the Atlantean-Lemnrian hypotheses would be removed. It is significant that, as Joley points out, the bed of the Atlantic is not similar to that of other oceans,

since it is underlain at the present time by rock of the nature found in continents, not ordinarily in ocean beds.

W. F. S.

---

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

---

## Books by Wm. Kingsland

The Mystic Quest.  
The Esoteric Basis of Christianity.  
Scientific Idealism.  
The Physics of the Secret Doctrine.  
Our Infinite Life.  
Rational Mysticism.  
An Anthology of Mysticism.  
The Real H. P. Blavatsky.  
Christos: The Religion of the Future.  
The Art of Life.  
The Great Pyramid.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. C. 2, England.

---

## THE REPRINT OF H. P. B.'s WORKS

Volume Three is announced as "ready shortly"; uniform with previous volumes. Postpaid \$4.50

The "AFFIRMATIONS" Library consists, to date, of 34 titles. Cr. 8vo., each 35c or 3 for \$1.00

The Series includes:—

Energy, Human and Divine, Rt. Rev. Dr. David; The Ascent of Man, A. A. Milne; Truth and Tradition, Chas. E. Raven; The Sin Obsession, P. Dearmer; The Place of Sex in Life, T. W. Pym; Faith and Reason, R. G. Collingwood; The Religion We Need, Prof. Radhakrishnan; The Problem of Pain, R. W. MacKenna; A Reasonable Faith, Dr. V. Bartlett; The Problem of Evil, A. E. Taylor; Fear and Religion, Rev. G. H. Woolley, V.C., M.C.; Reality of Spiritual World, Sir O. Lodge.

---

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)



# THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XVI, No. 7.

HAMILTON, SEPTEMBER 15th, 1935

Price 10 Cents

## THE FLY IN THE OINTMENT

Behold! how good and pleasant a thing it is for brethren to dwell together in unity!"

This must have been a shining thought in the minds of most of those who came to the meetings of the Fraternization Convention in Toronto on August 23, 24 and 25.

To many who have stayed away from this and the two earlier Conventions it has appeared that such gatherings were only due to a perhaps amiable, but nevertheless quite fond and vain wish to mix the oil of compassion with the water of bitterness and deceit, while those who took part were deceiving themselves and the truth was not in them. It is no matter for silly boasting, and the only test to which this work can be put is the old test of the Great Law: By their fruits ye shall know them.

It may yet be seen that the simple desire to draw together all those who have taken the high resolve to know and to follow the lofty teachings of the Founder of the Theosophical Society and of those who inspired her work, is a test in itself, and that those who have held themselves aloof have chosen a way of death. The time has come when,

without any Pharisaic vaunt of betterness, people must choose to say: Stand thou on that side: I will stand on this!

It is almost beyond belief that in the same month, 500 miles away, a Theosophical Convention could have listened without protest to a renewal, in the name of a dark and noisome science, of the diabolical teachings that have already driven thousands out of the Theosophical Society, this being done in an effort to bolster the repute of the shattered Idol whose worship was intended to supplant the pure gold of the Secret Doctrine with the foul precepts of Belial.

There is no need to repeat the details of this matter. They are all on record for those who might care to examine the degrading story of twenty-seven years ago when 15,000 members left the Theosophical Society rather than risk its contamination. Why does Adyar cling to it?

Two black pigments can never be mixed to create the whiteness of purity, and if the President of the Theosophical Society at Adyar is weak enough to permit the perpetuation of this tradition of shame; he must be aware that the handwriting is ablaze on the wall: MENE MENE TEKEL UPHARSIN.

A. E. S. S.

# THE TORONTO CONVENTION

The meetings of the Third International Inter-Theosophical Fraternization and Jubilee Convention were a great success and the attendance, which at Niagara in 1933 registered 125, and was somewhat less at Rochester last year, mounted to 197, but this only included those who registered and not those who attended the public meetings as visitors. There was a fine spirit of enthusiasm and of friendly discourse at the several reception meetings at which tea and other refreshments were served and which the local Women's Auxiliary Committee made a complete success. The arrangements for convenient lodgings appear to have been highly satisfactory and altogether every visitor from a distance was well provided for. The Toronto Head-quarters proved equal to the demands made upon it, and the audiences were well accommodated. The collections taken up at the meetings were intended to cover the expenses, but fell short somewhat.

As on other occasions representatives of the three main Theosophical Societies were present. The New York Society under Mr. E. T. Hargrove was not in evidence, it being a policy of that Society not to recognize any Theosophists outside its own ranks. The American Theosophical Society takes much the same position, and declined to recognize the Convention, the official reason given being that the Point Loma Society used such occasions to proselytize the members of other bodies. As it happened, the Liberal Catholic Church, which is sponsored by the American Society, and to which President Arundale belongs, was the only body that attempted any proselyting, copies of a Church magazine being distributed at the door to visitors. The Chairman called attention to this activity and disclaimed any connection with it on the part of the Toronto Society. There were no representatives as far as we are aware from the Temple of Haleyon.

## The Luncheon

The Luncheon at Cole's Restaurant was a pleasant function, though considerably delayed by the non-arrival of His Worship Mayor Simpson, who had been involved in other official duties in connection with the opening of the great Canadian National Exhibition which began on the same day as the Theosophical Convention and was attended during the two weeks of its duration by over a million and a half people. Many of the Convention visitors seized the opportunity to see this wonderful display and were highly interested. One of the features was the Ceylon Tea Planters' fine panorama of a section of the Ceylon mountains covered with tea plantations, with all the activities of the tea gardens in operation, workers passing to and fro, elephants, railway trains and other means of transport in operation, and with the great hills and the ocean in fine perspective. Mr. R. C. Bingham, a member of the Toronto Lodge, designed this scene and was in charge of the work. He had two huge figures of a seated Buddha placed at the entrance to this scene, exciting much comment and enquiry.

Mayor Simpson spoke sympathetically of the work of the Society and emphasized the interest of the city of Toronto in education, giving some details of the school system and its results. Nearly eighty attended the luncheon. The photograph taken after the luncheon was an excellent one though it was impossible to get a full attendance of the visitors. There are 73 in the picture which can be had for One Dollar on application to Mr. Fellows or Miss Crafter at 52 Isabella Street, Toronto. One of the attractions of the luncheon was the singing of Mr. Allan Wilson, whose splendid tenor voice has been a recent feature on radio programmes. Mr. Wilson also sang at the meeting on Sunday evening. On Friday evening Mr. Rex Le

Lacheur sang delightfully the baritone solo, "I Love Life!"

#### He Knew H. P. B.

Among the visitors were Mr. and Mrs. Alfred R. Haemmerle, now residing in Toronto. Mr. Haemmerle as a child remembers Madame Blavatsky very well as his parents often entertained her at their home.

The three evening addresses were among the finest we have heard in Toronto. It was the general view that Dr. Kuhn and Mr. Lesch had both surpassed themselves and given the best talks they had delivered to a Toronto audience. Mr. Housser's address on Economics was a masterly application of Theosophical principles to the problems of modern finance.

Undoubtedly the cost of travel prevented a larger attendance. Montreal, for example, 330 miles off, was represented alone by Mr. D. B. Thomas, who was gladly welcomed, and Boston by Mr. Clapp, while New York and Chicago and other cities even nearer were unable to send delegates. Had the Convention been held in any of these cities the result would have been to prevent attendance from Toronto.

Nothing was settled as to the location of the next Convention. It was resolved to create a permanent Convention Committee to promote the cause of Fraternization, consisting of Mr. Cecil Williams, Mr. J. Emory Clapp and Mr. E. L. T. Schaub, and it was left to this committee to arrange for a place of meeting in the United States.

#### Convention Opened

The Convention was opened at two o'clock on Friday, August 23, by Mr. J. Emory Clapp, of Boston, Chairman of the previous Convention at Rochester, and President of the American Section of the Point Loma Society, who asked the audience to observe a one minute silence. He then called for proposals for the permanent Chairman. Mr. Smythe, General Secretary of the T. S. in Canada, was proposed by Mr. Ronald V. Garratt of Welland, seconded by Mr. Harold Anderson, Toronto. There being no other proposals, Mr. Smythe was de-

clared elected. Taking the Chair, he called on Mr. Harold Anderson to read Madame Blavatsky's Fourth Message to the Boston Convention of 1891, as striking a keynote for the present gathering. Following this, which is the greatest justification of the Fraternization Movement to be found, with its warning about quarrels over trifles, the Chairman spoke briefly on the things that divide us, questions of Leadership, rival Esoteric Sections, varying interpretations, shibboleths, psychic tendencies, censorships and claims of orthodoxy, as contrasted with the more important matters on which the various Societies were agreed, their common origin, their dependence on the Secret Doctrine, their autonomous ideals, their common literature previous to 1891, the fact of Brotherhood and the Unity of Life, the general Theosophical Society's platform, the terms and spirit of the Boston proclamation, and the more profound and eternal claims of the supreme Yoga or Divine Love. Organic union was not sought but brotherly intercourse and co-operation was the least that genuine Theosophists could expect to offer the world. "United," wrote Madame Blavatsky, "there is no force on earth able to destroy our Brotherhood."

#### Greetings From Afar

Mr. Clapp was then requested to read the numerous greetings by mail and telegraph. Among these was a letter from Philip S. Wellby addressed to Dr. de Purucker as of the Convention committee. Writing from The London Forum, 33 Paternoster Row, he said: "I wish to send you my best wishes as initiator of the Fraternization Convention, and greatly regret that I cannot be present on August 23. I hope that the attendance will be worthy of the occasion and the conception underlying it, which is truly Theosophical. You may possibly recollect my name, as I had the pleasure of receiving your book for review some time ago in the London Forum. Sincerely and fraternally yours, Philip S. Wellby."

Mr. and Mrs. Benedict, Boston Lodge



(Point Loma), wired: "greetings from two members of long standing to comrades old and new who are meeting to show the world that Theosophy means Brotherhood without ifs or frills." Isidor H. Lewis wired for the New York (Point Loma) members "heartfelt greetings. Deep is the world's need of the teachings of the Elder Brothers of humanity and sacred the work of the Theosophical Movement whose mission it is to promulgate those teachings and thus serve and bless mankind. Out of the fraternal efforts of which this Convention is an earnest expression there is bound to emerge a more deeply vital perception of the reality and the power and glory of that greater love and more compassionate understanding which are the very flowers and fruit of the Theosophical Life and teachings."

V. F. Estcourt, president San Francisco Lodge No. 11 (Point Loma), addressed a cordial greeting to the General Secretary of Canada of which the following paragraph may be quoted: "Admitting the possible opportunity for constructive results to be gained as a result of temporary differentiation into separate organizations, we must not, however, lose sight of the fact that our several societies are the offspring of that one Theosophical Society which H. P. Blavatsky founded to serve as a united body in the spreading of the great Message which she brought to this age. Surely all those who are aware of this one simple fact in our Theosophical ancestry must ultimately become conscious of the unbreakable tie that binds together all those who earnestly desire to carry on the work of our great Founder."

#### A Message From Germany

Dr. Luisa Krüger wrote from Berlin, Germany, to Mr. Clapp: "Dear Companion, now, a short time before the beginning of the Convention I must tell you that it hardly will be possible for me to be present there. I am of Lettish nationality and have great difficulties to get my money from Latvia. But I shall come at any rate, only some time later, but in spite of this I

hope that I shall have occasion to see you then. Meanwhile I would be glad, if Mr. Smythe of the Canadian T. S. would give me an address of an F. T. S. in Montreal, where I'll stay a short time; maybe that I shall have occasion to speak there also. I would be very obliged to you if you would be so kind as to do me this favour. Many thanks in advance. With my best wishes and Theosophical greetings I remain yours very truly Dr. Luisa Krüger." (p. Adr. Frau F. Blumberg, Luisenauer 35 Berlin S. 42).

Mr. E. Norman Pearson, who had been invited to come, wrote the General Secretary of his many engagements, and added: "Also I should be quite frank to say that I am doubtful of the wisdom of holding joint conventions. Yet, although it is not *my* way, I sincerely hope that you will have a successful and a fruitful gathering."

Thomas H. Barlow, president Lodge No. 28 (Point Loma), Ann Arbor, Michigan, in the course of a cordial greeting, said: "That Theosophists who profess *no distinction* between race, creed, caste or colour, in our relations with humanity in general, can resent differences in opinion or allegiance among units within the Movement of which we all are parts, seems almost unbelievable. It saddens us that such resentment does seem evident and hope your deliberations and influence in this Convention may be a great step towards universal Theosophical understanding, sympathy and brotherly love."

Mr. E. L. T. Schaub, detained in Los Angeles owing to the illness of his sister, sent his greetings, and among other things, wrote: "I believe the fraternal spirit, which prevails at these conventions, will spread, and eventually result in all Theosophists, interested in advancing the cause of Universal Brotherhood regardless of race, creed or colour—again moving forward under one common banner, as in H. P. B.'s time."

A resolution adopted unanimously by Victoria Lodge, No. 1 (Canada), of the Point Loma T. S., was forwarded by presi-

dent G. F. Jeanneret, and stated: "Comrades F. C. Berridge, Wm. T. Stewart and myself have very pleasurable memories of your visit to Victoria some years ago (1899), and we desire personally to send you our very kind regards and our Lodge collectively its fraternal greetings both to yourself and to the members of your Lodge." The resolution sent cordial fraternal greetings to the Convention and expressed "full sympathy with the Fraternization Movement, and its best wishes for the success of the Convention."

#### A Million Dollar Gift

Dr. Kuhn was called upon and spoke of his recent visit to the Convention of The American Theosophical Society at Wheaton and the announcement there of the donation of a million dollars by Mrs. Shillard Smith of Philadelphia to the Wheaton Society for the purpose of acquiring further land area fronting on the highway, and erecting an Art Institution at the cost of half a million, with an auditorium for general use, the balance of the donation to serve for maintenance. This new building will relieve the present Wheaton building of much interior pressure and thus extend its accommodation. Dr. Kuhn stated that he had greetings and good wishes for the Fraternization Movement from many members in the United States and believed that the rank and file would generally approve of it if the Leaders agreed.

Mrs. Gertrude Knapp of Fonthill was then called on for her paper on "Some Facts of Botany viewed Theosophically." We hope to print this paper later. In subsequent discussion Dr. Kuhn spoke of Botany as most suitable for instruction in Lotus Circles and of the importance of the lessons botany contains Theosophically.

A paper by Dr. Evelyn G. Mitchell, Boston, on "Theosophy and Mental Health" was read by Mr. Harry D. Potter of Hamilton. This has generally been regarded as the outstanding paper of the Convention among those sent in from outside. We hope to present it next month. A paper by Mr. E. L. T. Schaub on "How

to Reach a Wider Public," was read by Mr. Harold Anderson, and this was followed by a paper by Miss O. Harcourt, vice-president, Bristol Lodge, T. S. in England, on "The Circle and the Point," which was read by Mr. Potter. These papers appear elsewhere.

A Committee on Resolutions was then nominated by the Chair and adopted on resolution, consisting of J. Emory Clapp, convener; Dr. Kuhn, Cecil Williams, Ronald V. Garratt, George I. Kinman, Robert Marks, Miss Mayme-Lee Ogden, A. C. Fellows, Secretary, and the Chairman. The Chairman announced that Mr. Fellows, who was secretary for Toronto Lodge had consented to act as secretary for the Convention, and Miss Crafter, who was acting treasurer of the General Executive of the T. S. in Canada, would act as treasurer of the Convention.

The Friday evening meeting was well attended and Mr. Housser's address on Theosophy and Economics excited close attention. A number of questions were asked and answered by Mr. Housser. We hope to have this paper either *in extenso* or a summary of it from the speaker.

#### The Toast List

On Saturday a luncheon was given at Cole's Restaurant at which the Mayor attended and spoke to the toast of his health coupled with the sentiment of Brotherhood, and other toasts were spoken to by Mrs. Knapp—Religion, Philosophy and Science; Dr. Kuhn—The Secret Doctrine; Mr. Clapp—The Theosophical Movement; Miss Mayme-Lee Ogden—Our Neighbours; Mr. Cecil Williams—Fraternization. The members then adjourned to the Theosophical Hall where a photograph was taken.

Various delays caused by the luncheon and the photograph resulted in a late opening of the Saturday afternoon session, scheduled for three o'clock but opened fully an hour later. This led to the omission of Mr. Iverson Harris's paper on "Bogeys and Brotherhood Among Theosophists," and the programme was so full that on

Sunday no time could be found for it. It had already appeared, however, in the Point Loma Forum, and is therefore available for students. Mr. Cecil Williams read his paper covering much the same ground, on "Enemies of Fraternization," which appears elsewhere. In the discussion that followed Mr. Garratt spoke of the definite service rendered by Theosophists, the recognition of which he considered would greatly assist Fraternization. Dr. Kuhn mentioned a circular he had received from Mr. Ljungstrom of Sweden, dealing with an issue of a past generation, as an example of things that can never be proved and had better be forgotten. Miss Arnold of Toledo read a paper on "Theosophy and Health."

On Saturday evening at 8 the paper which appears elsewhere by Miss Salanave of San Francisco was read by Mr. George I. Kinnan and warmly received. Dr. Kuhn followed with an hour's address on "Philosophy—the Need of the World," a masterly summary, and received with prolonged applause. This was regarded as the finest address he had delivered in Toronto.

#### The Last Great Day

On Sunday morning the Committee on Resolutions met, those present being Messrs. Clapp, Garratt, Smythe, Marks, Kuhn, Williams and Fellows. Their report was presented at the afternoon session and unanimously adopted and appears below. In the afternoon at two o'clock Mr. J. Emory Clapp gave his address on "What is the Theosophical Conception of Brotherhood." We hope to present this in a later issue. Mr. R. C. Bingham spoke on "Ahimsa," the Buddhist principle of harmlessness or not injuring others, the basis of peace and opposition to war. Mr. Bingham's eloquent and impressive appeal was both timely and effective, and might well be committed to writing. He gave as a motto—"I have no sword. I make the subconscious my sword." Mr. Robert A. Hughes followed with a splendid paper on "The Purpose of the Theosophical Movement," which was one of the outstanding

thoughtful and impressive papers of the Convention. We hope to print it later. Miss Mayme-Lee Ogden spoke on "The Importance of Lotus Circles," and gave an illuminating account of her work in this field. Mrs. Hazel Boyer Braun's paper, "Theosophy Here and Now" was omitted for lack of time, and the reader not being present, and Mr. Potter read the paper contributed by Mrs. Jolie Neville Shore—"A Religion for Modern Youth." This paper appears elsewhere in the Magazine.

From this point till seven o'clock the members were entertained by the ladies of the Toronto Lodge and an animated exchange filled a pleasant two hours. The only flaw was the departure of the Rochester party who had to leave at five o'clock by motor in order to be at work in the morning. They cheerfully undertook the long drive from Rochester and back to show their real appreciation of the principle of fraternization, and expressed their extreme pleasure in having been able to attend the Convention.

The hospitality of the Toronto members included a drive around the city on a most comprehensive tour including all the points of general interest, and the guests were loud in their praise of its beauties and advantages. In this and other ways the social aspect of the Convention was well provided for, and there is no doubt that the effect of *vis-a-vis* acquaintance does more than anything to establish friendly relations.

At seven o'clock Mr. G. Rupert Lesch gave a most enthralling address on "Theosophy and the Study of Comparative Religion." His treatment of the subject was profound and yet popular to those in any degree familiar with the study of religion on its theological side. His ingenious quotation of New Testament passages in illustration of the points he makes is most illuminating to Bible readers and is a brilliant study in comparative religion in itself. His summation of "the Oneness, the Allness and the Onlyness" of the Divine Life was a vision never to be forgotten.

The Chairman closed the meeting with the hope that the Convention would bear fruit and that those present would carry its messages wherever they went, in support of the great message of Brotherhood that had been brought to the world by Madame Blavatsky. The meeting was closed with the repetition of the Gayatri.

So ended the Third Fraternization Convention, the largest and most successful so far held. The attendance was a record. The proceedings, which were, with the exception of the evening addresses, entirely voluntary, resulted in a fine series of papers, almost too numerous in fact for the time at the disposal of the Convention, so that discussion was limited in order to include all the papers to be read. This suggests that special time for discussion be scheduled in the programmes of later Conventions.

#### Resolutions Submitted to the Convention

The following are the Resolutions adopted at the Sunday afternoon session of the Convention:—

That the thanks of the Convention be conveyed to Mr. and Mrs. Rex Le Lacheur, Mr. Allan Wilson and Mr. Mullens for their assistance in carrying out the musical portion of the programme.

That the thanks of the Convention be conveyed to the Publicity Committee, and all other Officials, who were responsible for the organizing and work of the Convention.

That the thanks of the Convention be conveyed to all those members who gave addresses or contributed papers, thus materially assisting in the success of the Convention and particularly to Dr. Alvin B. Kuhn, Mr. G. Rupert Lesch and Mr. F. B. Housser.

That the thanks of the Convention be accorded to the Toronto Lodge for kindly giving the use of their Head Quarters for the holding of this Convention.

That the Convention tender their very cordial and sincere thanks to the Women's Auxiliary for their self-sacrificing efforts and their assistance in entertaining and

carrying on other organization work in connection with this Convention.

That a Committee representing the several Theosophical bodies be appointed to promote the Fraternization Movement throughout the year, and that Mr. C. Williams, Mr. J. Emory Clapp and Mr. E. L. T. Schaub form the nucleus of this Committee with power to add to their number.

That the question of the place of meeting for next year's Convention be left with the Fraternization Committee, it being understood that it will be held in the United States.

That we re-affirm the Resolution adopted last year, as follows: "That in view of the obvious want of vision and wisdom in the counsels of leadership in the world today, and the feebleness of the efforts to achieve human brotherhood in spite of the spiritual professions of the dominant religious bodies; in view of the fact that the present economic and social management reflect by evident inadequacy and failure, lack of knowledge of the basic principles of human life and evolution, on which alone a more humane, and less ruthless order of society can be established; and whereas the very fundamentals of a righteous social order have been laid down for the guidance of humanity in the ancient days in the Laws of Manu, the philosophy of Plato, the writings of Hermes, and in the revered Scriptures of the past, and a knowledge of them revived in the modern age by our great leader H. P. Blavatsky, and in the Theosophical Movement; and in view of the sore need at this hour of these same principles in world leadership to relieve the suffering caused by the collapse of economic structures,—be it resolved by the Theosophists assembled in the second International Inter-Theosophical Convention at Rochester, N. Y., that we deplore the indifference in the general mind of the day to our efforts to restore to the world its birthright of the ancient or ageless Wisdom, by the application of which alone human life can be guided to a happier status; and be it further resolved, that we

declare it our firm conviction that war, poverty, crime, disease and other appalling abnormalities of modern society are ultimately due to the world's ignorance of the basic principles of practical Wisdom, which is the function of Theosophy to advance in the modern age."

That this Convention commends the joint action of the Adyar and Point Loma Societies in arranging for the publication of the complete works of H. P. Blavatsky of which volume three has now been issued and suggest to students the advisability of possessing a complete set of this work.

That owing to the large place taken up by propaganda in the Theosophical Movement a period should be set aside at all Conventions, for the discussion of this most important phase of Theosophical activity.

That this Convention convey to the Heads or Leaders of the Several Theosophical Societies in the world, its fraternal greetings and testimonial of loyalty to the cause of Theosophy.

And be it further resolved, That this Convention respectfully desires to urge upon these several Heads and Leaders of Theosophic Bodies the eminent desirability of their taking cognizance of the existence within their various organizations of a large volume of sentiment favourable to some acceptable programme of harmonization of the elements of the Theosophic Movement; that in view of the existence of this sentiment, as manifested and exemplified in the three Conventions already held it be suggested to the responsible Theosophic Leadership that the time is ripe for positive effort on its part in the direction of such re-approachment as will enable the Theosophic Movement to present to the world it seeks to interest in its vital message of spiritual brotherhood a living exemplification of that same unity and human fellowship in its own organic work.

#### Those Who Registered

Those who signed the register were only a part of those who attended the Convention meetings. The total registered were 197 which consisted largely of those attend-

ing the day meetings. The Hall, which seats 500, was well filled each evening. The names of those registered follow:—

From the United States:—14:—Wm. A. Banks, Youngstown, O.; Dr. Alvin B. Kuhn, Elizabeth, N.J.; Mrs. Henry Huebner, Toledo, O.; J. Emory Clapp, Boston, Mass.; Mrs. Julius H. Jacobson, Toledo, O.; Miss Emilie P. Arnold, Toledo, O.; Mayme-Lee Ogden, Rochester, N.Y.; Bessie W. Stanford, Rochester, N.Y.; Claire C. Groot, Rochester, N.Y.; Florence G. Cowles, Rochester, N.Y.; Mavor W. Artlip, Rochester, N.Y.; Walter Vey, Hebron, Conn.; G. Rupert Lesch, Buffalo, N.Y.; W. T. Hawkins, Allison Park, Pa.

From Toronto:—150:—A. C. Fellows, Mr. and Mrs. G. I. Kinman, Maud E. Crafter, Mrs. H. Illingworth, Agnes Wood, N. W. J. Haydon, Alfred R. Haemmerle, Mrs. C. E. Sword, John E. Taylor, Mr. and Mrs. Allan Wilson, Meta Thornton, Ivy Barr, L. Hoeren, S. Constantnoff, J. R. Fraser, H. Anderson, Olga M. Cable, Day MacKay, Eva M. Budd, Mrs. Minnie Lawlor, Maude I. Tristram, Mary Stuart, P. M. Sennett, Evelyn Slaght, L. Hartley (England), W. B. Yate, May Mullain, H. Dobson, Mary E. Allen, H. Pape, E. J. Norman, Margaret Boddy, M. Hindsley, Lolita B. Perkins, B. T. Fenner, Louis Anderton, Doris H. Anderton, O. S. James, A. Lerman, D. W. Barr, Mrs. C. E. Coyne, Estelle Morrish, Sarah Pedler, Edward Norman, Edward Widder, R. H. Thomas, Molly Brannen, Clara Powell Buckley, Freda H. Bass, Janet Cornwell, F. B. Housser, Patric Tanner, R. T. Tanner, Lilith C. Haines, Rev A. T. B. Haines, E. M. A. Minter, S. Murray, M. Catterall, E. Medlicott, A. P. Harrop, M. C. Herriman, E. B. Dustan, J. G. Chester, Mr. and Mrs. J. B. Chamberlain, Hattie Munther, M. E. Butchart, Lydia Neal, Marjorie Le Lacheur, Rex Le Lacheur, Ruby Welbourne, Olive Olive, B. T. Ames, Elson Mackay, W. C. Chalk, Nellie Hopkins, Robt Marks, R. Thornton, William King, E. L. Thomson, M. C. Hubel, Mrs. E. B. Hubel, Miss Sarah E. Powers, B.

Chase, M. Chase, R. E. Logier, Mrs. Sarah Tristram, Evelyn R. Webley, Anne Bothwell, Frances Treleaven, Charles M. Hale, Jessie M. Hale, Mrs. Waterfield, Margaret Warner, Mrs. M. C. Boulton, E. R. Boulton, Elizabeth Murdoch, M. Stagg, J. P. Crann, Florence Catterall, Hope E. Clark, Annabelle Murdoch, Mrs. W. B. Stevens, M. E. Christie, Estelle L. Bright, R. Spracklin, Sadie Defoe, W. Hamilton, C. Kirch, R. C. Bingham, Mary A. Hermon, M. Lennox, — Booth, Mrs. Olsen, Mrs. Lovina Tallman, Mrs. A. M. Wright, Ethel Allan, A. McLundie, B. Ferguson, M. Winterbottom, Mrs. A. Haemmerle, Mrs. F. Monk, M. Buchanan, Ann Ferguson, Florence J. Richardson, Anna Glover, E. Moore, Alex. Mackie, Muriel Norman, John Van Eden, Caroline Cunningham, J. A. Secord, Mrs. Elizabeth Keleher, P. E. Watkins, J. Ewings, D. H. Burns, Guy C. Robertson, C. Gladston Bell, H. J. Munther, E. Horwood, Gyneth Horwood, Winifred Jones, H. Tweedie, Mrs. D. G. Cole, Mrs. R. Aitken, Lydia Neal, Mrs. L. J. Vadden, Edward W. Hermon.

From Hamilton:—16:—Albert E. S. Smythe and Mrs. Janie Smythe, Robert A. Hughes, Mr. and Mrs. Cecil Williams, Harry Dryden Potter, Mabel Carr, Amy E. V. Putnam, Anne M. Anderson, Amelia G. Mills, Mr. and Mrs. W. R. Hick, Mr. and Mrs. C. Dumbray, Ann Robinson, E. Avonde.

From Kitchener, Ont.:—5:—Alexander Watt, Mary Watt, Dan Shantz, Lawrence Baer, J. W. Schroeder.

From Montreal:—D. B. Thomas.

From Agincourt, Ont.:—Mrs. S. Long, C. Long.

From Niagara Falls, Ont.:—Dr. and Mrs. A. Leon Hatzan.

From Niagara-on-the-Lake, Ont.:—Mrs. Bertram A. Taylor.

From Welland, Ont.:—Ronald V. Garratt.

From St. Catharines, Ont.:—Mrs. L. D. Cunningham, Jocelyn Cunningham.

From Fonthill, Ont.:—Gertrude Knapp.

From St. Thomas, Ont.:—Miss E. Brierley.

From Sudbury, Ont.:—Rita Butler.

## HAS THEOSOPHY A FUTURE?

By Dr. H. N. Stokes

Mr. Smythe has suggested to me that I should write something about "The Future of Theosophy". First of all, has Theosophy a future? That, I take it, depends largely upon the believers in Theosophy themselves. Are Theosophical principles to spread so as to influence the entire race, or are they to die out as so many philosophies and religions have done?

We are told that a special effort is made once in each century to awaken humanity to the principles for which Theosophy is supposed to stand. That may be so, but it should be perfectly obvious that this is a two-sided arrangement. No efforts of the Masters can be effective unless they meet with response and co-operation. And that co-operation can be given by everyone interested, and the moment to begin this is today, not some forty years hence. Have we not already enough to live by?

Please remember this. We Theosophists are a very small body as compared with the whole of humanity, even with that portion which belongs to what we call our civilization. Just think: the membership of the largest Theosophical society is about 30,000; possibly we may add another 10,000 for the other societies and the unattached Theosophists, say 40,000 in all. That represents but a few thousandths of one percent of the world's population. If this almost vanishing fraction is to bring about any future whatever for Theosophy it must stand together. It cannot afford to work as a collection of separate units ignoring or opposing each other, each maintaining that its views, being wholly right, all the others must be wrong and hence not quite fit to speak to on Theosophical matters.

What would you think of an army which declined to fight as a unit because of some

differences of opinion as to uniforms or weapons? What would you think of an army which should insist that their political differences made it impossible to stand together in the same trenches? There is a common cause, and all minor differences have to be forgotten in the fighting, no matter how much the individual soldiers may differ on politics or on the best sort of boots. And what would the supreme command—in our case the Masters—think of such people?

But that is precisely the condition we have in the Theosophical Movement today. This pitifully small army is divided into several clans or societies, each claiming to have the same object, but each so anxious over differences on minor points that they not only will not co-operate, but often antagonize each other. The situation may well be called scandalous.

Elsewhere I have had occasion to refer frequently to what appears to be an increasing tendency in some societies to represent to their members and the world at large that they alone constitute THE Theosophical Society, THE Theosophical Movement. In some cases this has gone to the extent not only of ignoring or denying the existence of a Theosophical Movement without their own limits, but even so far as issuing printed warnings and charging officials of other societies with being a sort of transcendental robber trying to get into the sheepfold by climbing in instead of entering by the door. I am not giving names; their own words speak for them. From what one reads in official documents it would seem that some societies are almost in a state of panic over spies and propagandists from other Theosophical societies. All of you may not be aware of this, but it is an actual fact. It is most pitiful. I understand that the executives of each society have a certain responsibility, occupy a position where they are expected, and should, devote most of their efforts to the particular instrument for which they are responsible. But that affords no reason for acting as if they are afraid that they

may lose some present or prospective members by acting in a friendly manner towards others. If members of other societies are less enlightened than their own they should welcome the opportunity of giving them more light. If, on the contrary, they are more enlightened, they should be glad to have their own members learn from them.

I look on this series of fraternization conventions, at present hardly beyond the embryo stage, as far more important than any of the other Theosophical conventions being held this year or at any other time. It is by far the most important because it is the nucleus of a movement to secure co-operation in essentials, leaving it to those who choose to do so to argue over minor differences. Do not forget the words of the Master K. H. (*Mahatma Letters*, page 231), speaking of the Jesuits:

"*They work for the greater power and glory (!) of their Order; we—for the power and final glory of individuals, of isolated units, of humanity in general, and we are content, nay forced—to leave our order and its chiefs entirely in the shade.*"

As regards the proceedings of such a convention, while I have no comment to make on the reading of general Theosophical papers, which is perhaps essential, it must be remembered that such papers can be presented in any lodge or society at any time. The first and foremost object is to bring together associates of different societies and to give them the chance to get acquainted. "Oh, but that is turning the convention into a social affair, a sort of picnic," somebody may say. I reply that it is and should be first of all a social affair, because it gives the members of each society attending the opportunity to discover, as I have had to discover, that those of other organizations than their own are just as intelligent, just as well-meaning as themselves, and that the essence of their Theosophy is just as good as their own, even if they may differ on matters of policy, theories of successorship, or certain other doctrinal points.



Consequently I look on this convention and other fraternization conventions as primarily a means of getting the several Theosophical sects to understand each other and to work together for a common cause, not as a time or place for general Theosophical discussions. It is quite possible that the attendance may be small, perhaps even smaller than last year. That is no reason for thinking that another convention will not be worth the trouble. There is nothing worth while which is not worth the trouble, and another convention should be held, even if no more than fifty attend.

There is much being spoken and written on the subject of Brotherhood, in elaborating reasons why, even though all admit the theory of Universal Brotherhood, that is something quite different from fraternization, that while we may concede that members of other societies are theoretically our brothers, practically we don't need to speak to them, or work with them, or recognize them in any way, and that the idea of fraternization is a useless dream, an impracticable ideal. I must say that all of these discussions, when really sincere and not intended to make an excuse for neglecting our duty, remind me of nothing so much as a squid trying to hide itself by ejecting a volley of ink. All such discussions are unpractical and an evasion of the real issue. There are people a-plenty who always see the reasons why something cannot be done and who are as proud as peacocks over their ability to find such reasons. Far fewer are those who believe it can be done, even though it may require some experimenting and failure at first. It is on these latter that the future of Theosophy depends.

I believe that Theosophical societies can co-operate and I have yet to hear any one sound reason why they cannot. Of course there must be some common ground. *The Secret Doctrine* of H. P. B. has been suggested. If it cannot be that, then let it be her *Key to Theosophy*; if not that, then *The Voice of the Silence*, or *Light on the*

*Path*, or the *Bhagavad Gita*. The first step is getting acquainted. This series of conventions offers that opportunity to the few who can attend. But it can be done everywhere, in every town where two or more societies have lodges. Efforts to hold joint meetings at times should be encouraged, but even where this is rejected by one or the other society occasional visits to the meetings of other societies, not for purposes of propaganda, but for good fellowship, are sure to lead to closer relations in the long run. Many, to be sure, have a mortal dread of being rebuffed. It might happen at times, has happened, but it is a poor sort of martyr for his cause who would hold back at such a triviality.

May I add that it is absolutely essential that no fraternization convention should permit the use of methods, forms or ceremonies peculiar to one particular society. It is necessary to avoid everything which might give the impression that the convention is controlled by one particular organization. The sounding of gongs, prayers or invocations, meditations, quotations from the special literature of any one society should be avoided. This precaution has not always been observed in the past and has given rise to suspicions—probably unfounded—that the convention was being run by a particular society in its own interests. This, of course, is not saying that when conventions are held in cities where one society has a preponderance of members and a better hall, such society may perforce have to do the greater part of the details, but in any event committees should be as representative of the leading societies as possible, names and associations being given.

So finally, I earnestly hope that those who have the decision as to a future fraternization convention will not be discouraged, that they will remember that great movements may have small beginnings and be long in growing, and that it is absolutely necessary to keep the lamp of Brotherhood burning, no matter how low the flame may sink at times, if Theosophy is to have a future.

## ENEMIES OF FRATERNIZATION.

By Cecil Williams

The attitude of some to fraternization is like that of the toppers in the story to the ghost—they do not believe in it but they are scared! Others approach fraternization in the spirit of the gourmand who complained he could not eat as much as he wanted—they would like to take everybody into their own society but they can't.

Fear and vanity are great enemies not only of fraternization but of all human progress. Often we find them, in the Movement, wearing the mask of loyalty. Loyalty to a society or to a teacher is to be admired; but loyalty to Besant or Arundale, to Tingley or de Purncker, to Judge or Blavatsky, or even to the Masters is not enough. We must be loyal to Truth and to all humanity, else we are not Theosophists. The school spirit is suited to school boys; for grown men and women there is the world spirit. When we consciously or unconsciously put our society or teacher before Theosophy we betray the cause of the Masters, for, to adapt the wise words of Annie Besant, Theosophy does not belong to any Theosophical society; all true Theosophical societies belong to Theosophy.

Shortly after the first fraternization convention at Niagara Falls I spent a few days with my family in the quiet village of Cherry Valley near the Bay of Quinte. They are religious folk down there. They invited us to Sunday school. We went, because that also was a form of fraternization! Our visit gave me a glimpse of the state of our rural Sunday schools, but I was particularly struck with one thing. A young man sang a solo, the words of whose refrain went something like this:

"You go to your church and I'll go to mine.

But we'll walk along together."

In the Sunday schools, I thought, they have put fraternization into a song, and I asked myself this question, "Is the Theosophical society, which was designed to lead, doomed now to lag behind the churches?" In these days of new ideas,

even in mathematics, are we to hang on to old formulas and say, Theosophical societies should work on parallel lines and never meet?

We can understand, though we cannot exculpate, the fear one society may have that another will absorb it or lead its members astray, but let us also understand that this fear is a hangover from churchianity. In *The Key to Theosophy* H. P. Blavatsky pointed out that shortcomings of members were often errors they had brought in with them from the sects in which they had grown up. The fear that some members of Adyar have of Point Loma is akin to the fear Presbyterians have of Methodists. Timidity is not a Theosophical trait and judging by most Theosophists I have met in this case it is utterly groundless; their loyalty to their society is too fierce. And if a society should lose a few members, they will not be lost among the many new ones it would gain because it practised what it preached. In the Blavatsky lodge of Hamilton we do not hesitate to tell newcomers where and when the Hamilton society meets and tell them of its library. If inquirers prefer the Hamilton society to our lodge, why should we worry? The important thing is not that people should join the Blavatsky lodge but that they should become Theosophists. The serpent on the Theosophical symbol, biting its tail, does not mean that a member of the movement, having professed universal brotherhood, should proceed to swallow himself.

Then the idea of one big society which is harboured, or is thought to be harboured, by some Point Loma members—I admit this idea once docked in my mind; I, too, was brought up in a sect; educated in a denominational school—is it not also a hangover from churchianity? It smacks very much of Catholicism. But it is as dream as vain as the unconscious vanity that inspires it. Adyar and the U. L. T. are as loyal to their traditions as Point Loma is to its leader. And it is fortunate that it is so. The need is not for stereotyped unity but for diversified activity

and thought within Theosophical bounds and for fraternal good-will between all Theosophists in every land and society. We cannot win the war upon ignorance and selfishness by turning all sailors and airmen into soldiers; we need all three arms,—but they must co-operate.

The complaint is made that Theosophical magazines ignore entirely the activities of other societies. My friends, this is not a sin of leading church magazines. They are not above reporting or commenting favourably upon outstanding events in other denominations. Are we who proclaim tolerance from the house tops to sink in the practice of tolerance below the Christian sects? Shame, eternal shame upon us, if it shall be so! It is reported that in some quarters of the Adyar society great emphasis is being laid upon the definite article "the" in the title. This society is "the" Theosophical society. Does this mean that, instead of universal brotherhood, the first article of Theosophy is to become the definite article?

I feel free to criticize all three societies, because I am a member of all three. I honour and esteem them all. I want them all to grow in strength and influence, and I believe there are those in all three societies who, while they may differ from me in some points,—which is only evidence they are exercising their intelligence,—appreciate my sincerity. I want to see the societies overcome those incorporeal enemies of truth and progress—fear and vanity; I want to see them enter more fully upon their heritage; and, above all, I want to see them do more effective work for the salvation of humanity.

From his watch tower in Washington, Dr. Stokes discerns a lessening of fraternal activity. My friends, this must not be! We must not allow fraternization to die. The woes of the world are too poignant. Humanity depends upon us! It is my hope that this convention, meeting in the building where the international fraternization convention idea was first proposed and discussed, will adopt the suggestion of my

friend, Mr. Emory Clapp, and appoint a committee to work for fraternization the year round.

If fraternization is slow let us not say with the pessimist the glass is half empty, but with the optimist that it is half full. Let us not think of turning down an empty glass but of filling it to the brim.

Fear and vanity, these kamic enemies of Theosophy must be defeated, and they can be if we will recognize them for what they are, and ask ourselves honestly if our actions and our attitude towards fraternization make for a better world and the helping of poor, agonizing humanity.

To-day the forces of love and hate are balanced and the time is so critical that the world despairs of the future. The power of thought and the power of spiritual love are potent forces. Let us throw all that we have in the balance. Let us show the despairing world, by the example of love for our fellow Theosophists in other societies, that love is the great healer. Let us not through fear and vanity frustrate the efforts of the founders of the Theosophical movement. Perfect love casteth out fear—and vanity, and these two kamic enemies of fraternization, of Theosophy, of the Masters of Wisdom and of humanity, let us now resolve to banish forever from our midst.

## FROM THE WESTERN WOMEN'S BUDDHIST BUREAU

To all Theosophical friends now assembled in this fraternization convention Greetings: From a Buddhist sister in California who owes a great debt of gratitude to the Theosophical founders for the privilege of hearing of Theosophy and Buddhism.

\* \* \*

"It is not flesh and blood, but the heart, that makes brothers".—Schiller.

\* \* \*

This friendly and truly noble fraternization attempt on the part of various Theosophical leaders and their societies is in-

deed a precious one. And great credit is due all who have any part in it. It shows a commendable spirit of tolerance and a sincere effort to *actually establish* "a real Universal Fraternity" such as the Masters had in mind when the T. S. was first founded, and for which very purpose, indeed, it *was founded*.

In Letter VI. of *The Mahatma Letters* it tells of the Masters' hopes to found "a genuine Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind." Further on in the same letter we read: "The Chiefs want a Brotherhood of Humanity, a real Universal Fraternity started." While in Letter xxviii the T. S. is said to be "a harbinger of Universal Brotherhood". Surely then, a Theosophical fraternization convention as is now assembled in Toronto IS definitely such a harbinger. And, just as surely—let us hope—it foreshadows a wholly reunited T. S., "all sincere, the like of which has been, the like of which cannot help being." "You cannot make an association out of insincere men," says Carlyle. "only in a world of sincere men is unity possible;—and there, in the long run, it is as good as *certain*..." How heartening are his words—an actual promise—that "unity is possible, in the long run, in an association of sincere men."

In a world that at this moment is crumbling, indeed is fairly crashing about our heads, how infinitely important that *all* Theosophical societies—NONE EXCEPTED—in which the Masters placed such hope and confidence, should NOW AND FOREVER MORE, forget every difference of whatever nature, and become in truth, "a real Universal Fraternity."

Unity, harmony and unselfishness within the T. S. are the best propaganda possible to gain intelligent recruits by creating a favourable impression. Whereas, discord, intolerance and selfishness create an opposite effect.

In the *Key to Theosophy*, used as a text book I believe by nearly all Theosophical societies, some of which are—regrettably

so—at odds with one another, Madam Blavatsky says: "What the Theosophist has to do above all is to forget his personality." Perhaps then the surest way to establish an actual Universal Fraternity would be for each and everyone—particularly those unsympathetic with fraternization movements—to recall H.P.B.'s words more often. A forgetfulness of personality, a little less of "I" and "thou".

"If you could'st empty all thyself of self  
Like to a shell dishabited. . . .

then there would be no room for (little)  
Me."

Arnold too expresses the idea beautifully in his *Light of Asia*: "Foregoing self the Universe grows I."

The T. S. was definitely intended at the outset to be a great unwavering beacon to show poor Humanity the Path. So that those seeking an explanation of life's perplexities would have a true light to guide them, not false lights. So they would not be misled—as many were then, and still are today—by will-o-the-wisp lights of pseudo-teachings, parading under different names, all claiming to have the Truth. Indeed, some are *more* harmful than the merely deceiving lights of will-o-the-wisps; they are dangerous as false mirages of the desert that lure thirsty travellers to doom. A tolerant, all-inclusive T.S., united in this one common purpose, would be just such an unwavering beacon light as it was originally intended to be.

An old Chinese philosopher said "the union of many threads make an unbreakable cord." How unbreakable, how invincible the distinguished leaders of the various Theosophical societies and their followers might become if each one forgot the "I" and "thou" and *remembered* only, bleeding Humanity. The whole Theosophical teachings stress Oneness—not separation, but *Oneness of All*.

Marcus Aurelius says: "We are made for co-operation, like hands, like feet, like eyelids, like the rows of the upper and lower teeth. To act against one another is contrary to nature."

Perhaps at this very convention now assembled a common meeting ground can and will be found, acceptable to all leaders and all societies not at present co-operating or even approving. It should not be difficult to find such a common meeting ground in the great broad field of Theosophy. Perhaps if everyone were to unbend just a trifle it would help—I do not know. *But it is quite possible to unbend without loss of dignity*, and the old Chinese philosopher already quoted also said that “a bow unbent is useless.” Every intelligent Theosophist, of course understands perfectly the true spirit of the teachings, and also well and truly understands the real reason why the T. S. was founded in the first place.

It seems a great pity to give outsiders the satisfaction of saying that it is easier for some Theosophists to pass through the eye of a needle than fraternize at a Theosophical convention. H.P.B. also says in the *Key*, that in *her* time it could be said “without a shadow of injustice”; “See, how those Theosophists love one another.” Have times changed any, or have they not? *Do you know that there actually are people who innocently believe that the letters T. S. stand—not for Theosophical Society, but for Theosophical snobbery!*

While there may have been in the past disappointments and discouragements in fraternization attempts, and there doubtless will be more, still for the sake of “poor orphan Humanity” as K.H. feelingly spoke of it, remain steadfast in purpose, faithful in your efforts. Do not falter, those of you who have seen the vision and are trying to make an actuality out of the ideal set before Theosophists by the Masters—a Brotherhood of Humanity—which would, if ever it became an actuality, bring to the world universal peace and good-will to men.

Knowing yourselves then to be absolutely right in these attempts, remain solid as a rock. The Dhammapada says: “As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.”

May the overshadowing influence of the Wise Ones be manifest to everyone present on this auspicious and notable occasion which surely foreshadows a wholly reunited T.S.—a harbinger of “a real Brotherhood of Humanity” for which purpose the society was first organized. Faithfully,

Miriam Salanave,  
Western Women's Buddhist  
Bureau of California.

## THE CIRCLE AND THE POINT

A great many people now-a-days cannot tell us what religion really is, nor can they explain their attitude towards it. In days gone by the majority of Christians were ready to give a definition of religion and to declare their views upon it. Anyone having an unorthodox outlook was considered to be voluntarily wicked and was exhorted to ask God “the help their unbelief.” To-day even very moderately advanced thinkers are world religionists, for they understand that even the apparently downward path can “lead to Me.” We have largely ceased to believe that the ultimate goal of the religious life is our own personal salvation, or that our chosen path is of paramount importance. It is dawning upon us that this is a wonderful world in which we are living, and that things are happening that have never happened before. The veil between this world and the next is wearing thin, and we are getting into touch with another even more wonderful world behind that veil.

We are all having an amazing incarnation, whether we are aware of it or not, perhaps the most amazing we have ever had. Modern science is lifting the veil which hangs before the portal of the unseen world. We feel in touch with the spiritual planes, we need no longer to be prodded into salvation, for we know that we can save ourselves by evolving our higher consciousness.

The true religionist is a spiritual evolutionist, his aim is salvation by means of individual growth. Salvation, he will tell

you, is guided by God's great Hierarchies that govern the affairs of Man, and that they save us by the gradual unfoldment of the soul, by the stronger welding of the link that binds it to the higher planes. Salvation, as Goethe pointed out, is a process of *becoming*.

But in order to make a success of life it seems necessary to "get religion" in some form or other. If not orthodox views, then some private religious system of our own. It is, of course, possible to rub along without any sense of spiritual values, to pass on one's way without religion of any kind whatever, but for short periods only. Things happen to us, slings and arrows are flung at us which force us at times to retire to a spiritual fortress. With each rude shock of destiny we learn to be more alive to the troubles of others which is the first certain sign of the awakening of the spirit. The not yet sorry, as a great writer calls the unevolved in spirit, are roused, if only for a time, to some tenderness for the weak, the suffering and the old. And at length they are brought to seek a rock whereupon to build their lives.

That rock, for us in the West, is the Christ. As a humble student of the Kabbalah, I have come to believe that the Christ is one of the exalted Hierarchy called by the ancient Israelites the Souls of Fire, or Aschim, the Divine Members of which return voluntarily into incarnation in order to teach salvation by means of faith in the truth that each one of us is truly and essentially a spirit, and that imprisonment in an earth body, with all the suffering it entails, is only incidental, and is for the purpose of developing the link between body and spirit. That link is best forged by compassion and purity, for without these two qualities there is no spiritual magic possible. We may perhaps add to them the acceptance of life as a spiritual experience and of death as a supreme adventure.

Religion and science are said to be gradually becoming reconciled. Their ultimate fusion may solve all the difficul-

ties and produce a new and glorious world religion. Religion has great need of that precision of thought which has become a feature of modern life, while science lacks the help of the beauty which has been lavished upon religious worship all down the ages. Hence the power and long life of symbolism in the world. That which is greatest in religion can only be expressed in symbolism—not that of a diagram or of a lineal figure, but a sublime mind picture like Luther's "a mighty fortress is our God," one simple line that will never be forgotten because it is the outcome of the impression made upon his childish mind by the beauty of the Wartburg, that magnificent feudal castle which crowned the summit of the mountain under whose shadow he spent so many years of his early life.

He who sees the Universe merely as a conglomeration of electrons will never see God, but he who sees it as Beauty will see Him all the time.

We are all circles with the dot in the middle, spiritual symbols of the Creative Logos. The dot within the circle is the life power within us, the Manifesting Logos on a small scale. We are all engaged in expressing ourselves, in expanding outwards in order to reach the edge of the circle, but we find that the circle itself is expanding all the time, and thus we never get to the periphery at all. Expansion and self-expression are all very well, but at times we should withdraw to the dot in the middle, where wonderful things await us. It is a difficult task, because "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind." The soul is a spiritual Zodiac, an individual inner circle wherein is fulfilled all that is indicated by the outer Zodiac of matter.

In past ages ships that put out to sea had only the sun and the stars to guide them, and when these failed them by reason of weather conditions they were in great danger. Then someone somewhere, it is believed in China, noticed that a thin bit of metal secured on one spot but permitted

to turn on its axis freely, always came finally, to rest pointing to the North. That discovery changed world conditions. But the reason why the compass needle always turns to the North is, I believe, still unexplained! May it be that the needle points to the great, inconceivably terrific central Sun of the Universe about which modern astronomers have so much to tell us? Is it perhaps the dot in the centre of the circle of the Universe? We ourselves are ships cast upon the sea of Time, we all have a compass needle within us, by means of which we should be able to guide our course towards the central dot in the centre of our being, and so become partakers in the secrets of the Divine Light. This is true religion, aspiration towards the highest that we know, towards union with God, the goal of the mystics. There is a region of the mind where the opening up to God not only can, but must take place. That region is best found in meditation, which thus becomes one of the essentials of the religious life.

An aspect of religion which appeals to a few only, and is denied vehemently by the majority, is the theory of an evolving or progressing God, of a Deity Who is Himself being borne forward to a higher level, carrying the whole Universe, both spiritual and material with Him. This theory is by no means new, for it can be found in the secret doctrine of Israel. The Book of the Kabbalah called the Sepher Dzenioutha, or Book of Concealed Mystery, treats of the gradual development of the Creative Deity, and consequently of all Creation. Attached to this doctrine is the implication that mankind, in developing itself spiritually, is assisting in the evolution of the Great Spirit Who is becoming, therefore, increasingly efficient to create a still more magnificent Creation. May this theory of the expansion of Deity perhaps explain that expansion of the sphere of the Universe which, according to present day astronomers, is taking place? Is the great circle of the material Universe extending its periphery as the dot in the

centre, its spiritual hub, becomes increasingly powerful?

It is said that the Higher Powers are speeding up the evolution of humanity. In order to still further hasten that expansion, it is of the utmost importance that each one of us should strengthen the link that connects us with the Divine. That can be accomplished by trained and intelligent meditation, the object of which is to produce an extension of consciousness that will bring us into touch with the Cosmic Soul. The ecstasy of the Saints is nothing more than such an extension. It was said by one of the Gnostics that

"It is possible for a man's soul to be made like unto God even while he is still in the body, if he will but behold the Beauty of the Good."

O. Harcourt,  
Vice-President of the Bristol  
Lodge of the Theosophical  
Society.

## MR. BELCHER'S WESTERN TOUR

After Victoria, I was taken by Mr. George Hobart—thanks to our good friend Kartar Singh's good offices—to Cedar, about 10 miles south of Nanaimo. This was the home of the Aquarian Foundation now completely vanished. Toronto Lodge members will be much interested to know that Mr. and Mrs. Geo. Hobart, and Mr. and Mrs. Tom Williams are still living on the property. All declare that they would not if they could, forego the lesson that the bitter experience taught them. They have proved the wisdom of R. L. Stevenson's advice, "to renounce when that shall be necessary and not be embittered". Their happiness bubbled over in generously providing for your wandering scribe.

Three very enjoyable and profitable meetings were held in the home of Mr. and Mrs. von Platen. To me these meetings were exhilarating, being unexpected and for the earnest attention they elicited. I was given a delightful trip to Point Alberni, where is located the most up-to-date



lumber mill on the Pacific Coast. Our party was permitted to see it in operation; it was a bewildering experience. On the way to Point Alberni we passed beautiful Cameron Lake and through "Cathedral Grove," notable for its untouched primitive grandeur, its huge cedars and Douglas fir trees.

Returning to Vancouver, I was once again the guest of Mr. A. J. Harrison, Gen. Secy of the Canadian Theosophical Federation, and President of the Hermes Lodge, with its membership of 75. Public meetings are maintained, and a good Secret Doctrine class under the able leadership of Mrs. Torens. One meeting was held in their Lodge Room. It was well attended, a good representation from both the Vancouver and Orpheus Lodges being present.

In the afternoon of that day I was able to renew the acquaintance of Miss Fewster in her father's home. She sang for us both then and at the lecture in the same delightful way that endeared her to the Toronto Lodge audiences. Mr. Marshall-say—the book steward of the Lodge—tells me he is meeting a steady and growing demand for The Secret Doctrine.

At Summerland Mrs. Collas secured a good meeting for me in her home which is pleasantly situated in a country of hills and mountains, irrigated orchards, and roads winding in and out, up and down. I must pay my tribute to the skilful driving by Mrs. Collas of her car. The ride to Penticton, where a lecture was given, and friendly contact renewed with Mr. and Mrs. Dix, and the return by night by the shore of Okanagan Lake, then through the hills to her home will always be a pleasant memory to me. The following morning, early, I left for Nelson, arriving there in the evening; having a whole day of very varied scenery, the railway climbing, looping, over many bridges, trestle and steel, through stupendous scenery like a lost thing. Passing the Doukhobor settlement at Brilliant there is a jam factory with its title, conspicuously painted: "The Christian Community of Universal Brother-

hood". These Doukhobors not only work their own land but hire out to farmers giving good service. Their women add to the picturesqueness of Nelson with their clean, characteristic dresses and silk shawls for head covering. Mrs. Fraser provided for me and we had one very interesting meeting in her home. Mrs. Minnie Drews will be kindly remembered by many members of the Toronto Lodge. She has a good library of Theosophical books and I was glad to avail myself of them.

Now, after two days and nights on the train I am once more in Winnipeg. I was met and very generously provided for by Dr. Bruce Hill in his lovely summer home about seven miles from Winnipeg on the bank of the Assiniboine. He had kept his promise, and had gathered together a group which is interested in Theosophy and is organizing under the United Lodge of Theosophy. Several meetings have been held in his down-town office; and his enthusiasm, wholesome skepticism and spirit of camaraderie augur well for the success of the group.

In this cheering note I will conclude these rambling notes of a Rambler.

Felix A. Belcher.

Winnipeg, August 26.

---

### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom .....	cloth	\$1.25		
Great Upanishads, vol. I. ....	cloth	\$1.50		
Parables of the Kingdom .....	paper	.50		
Patanjali's Yoga Sutras .....	cloth	\$1.25		
Song of Life .....	paper	.75		

May Be Had Direct From

**THE QUARTERLY BOOK DEPARTMENT**  
P. O. Box 64, Station O.      New York City.

---

### BOOKS on THEOSOPHICAL and ALLIED SUBJECTS

kept in stock and procured to order.

My list sent on request.

**N. W. J. HAYDON**  
564 PAPE AVE., TORONTO (6)

## AMONG THE LODGES

During August the Sunday evening lectures were given by Mr. A. E. S. Smythe who spoke on the first and third Sundays, his subjects being "A Great Irish Theosophist" and "The Magic of Youth". On the second Sunday the lecture was given by Mr. A. Watt of the Kitchener Lodge, his subject being "The Gnostics". The last Sunday was during the Convention, the speaker in the evening being Mr. G. R. Lesch of Buffalo.

o o o

Some notes from an Orpheus Lodge meeting on the Seven Principles of Man:—That strange power Ahankara,—an aspect of the Intellectual Principle—enables us, or rather compels us to identify ourselves with whatever is strongest at the moment in the ever shifting field of our conscious states. At one time we identify ourselves with our finest aspirations and a few hours or even moments, later, we perhaps know ourselves only as the embodiment of a desire to satisfy some whim or personal ambition. Throughout even one day we identify ourselves with many different and often conflicting moods, desires and ambitions, in each of which we think of ourselves as I. Which of these many "I's" each of which seems as real as the other, is the real I, or is any one of them the real I? A writer the other day was emphatic that if he met the boy he was twenty years ago he would itch to box his ears. In another twenty years he will probably find himself equally out of sympathy with the I he knows as himself now. Meditation upon this subject is of the greatest value, for the reason that as we realize more and more fully the illusory, kaleidoscopic nature of the self we know as 'I' we weaken somewhat the magical power of the hypnosis which Nature holds over us. For in a very real sense we live in a hypnotic trance, believing ourselves to be what we are not, and acting accordingly. Who, or what, is the Master Magician? And how is his power main-

tained? In the "Voice of the Silence" we read "the Mind is the Slayer of the Real, let the disciple slay the Slayer". What does this somewhat cryptic saying mean? If Mind means the Intellectual Principle, Manas; in the first place to kill it is impossible for it is an aspect of the Spiritual Triad which is our SELF; in the second place to be without Mind is to be an idiot. This cannot be what is meant. It is Kama-Manas, the personal desire mind which is the creator of illusion which is meant here. It is Kama—desire, which is the Master Magician. Nature exercises her thralldom and power over us by enmeshing us in a cloak of illusion through Kama, the desire principle whose root form is Tanha, the thirst for life; for sensation; for experience. Sensation, life, is the one thing we all crave; pleasant sensation if we can get it, if not, then unpleasant or even painful sensation. So the disciple is admonished that he must be able to slay his lunar body (Kama) at will. In other words if he would see clearly on the difficult and dangerous path he travels he must be able to put his desires and wishes, his hopes and fears entirely on one side at will. Any practice which exercises whatever power the student possesses to stand aside from his emotions and desires and look at things coolly and impartially is of the greatest value. For example, to go to a political or other meeting where mob emotion runs high, to allow oneself to be strongly influenced and then to cut oneself off from it and coolly and critically exercise the mind, is one of the many ways which will suggest themselves. Eventually we have to build up an individual magic which is stronger than Nature magic; then and then only can we force her to let us go free. Until then we are tied to the apron strings of the Great Mother and must follow her ceaselessly up and down on her endless cycles.

o o o

Mr. and Mrs. Dumbray of Hamilton have been receiving condolences on the early death of Mrs. Dumbray's sister, Valeria Novack, on July 28.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Ligar St., Toronto.  
 Maud E. Crafter, 245 Church Street, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housner, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

We regret very much that post office regulations require us to drop from our mailing list all members not paid up on the books this month. Any who cannot at present pay the full \$2.50 may send \$1. on account to keep their subscription good.

\* \* \*

The Hamilton Lodge is preparing for the winter season's activity and Mr. Smythe will resume his Key to Theosophy class on October 7. Anyone who studies The Key and possesses himself of its contents may without hesitation undertake to carry Theosophy to any group of enquirers anywhere.

\* \* \*

Here is an encouraging letter from California. "I want to express my appreciation for the very marvellous memorial number of the Canadian Theosophist to the memory of George Russell, Æ. It is a very splendid piece of work getting so

much of this together on such short notice, and you are to be congratulated. I wish you would send me about one half-dozen extra copies. I am enclosing a \$5. bill to renew my own subscription and I wish you would also mail The Canadian Theosophist to Mr. .... for one year, beginning with the Russell number."

\* \* \*

Mr. and Mrs. Foster Bailey have sent out a card with an Invocation which is being despatched to 100,000 people in ten different languages all over the world asking them to use this at least once a day. It reads: "Let the Forces of Light bring illumination to all mankind. Let the Spirit of Peace be spread abroad. May men of goodwill everywhere meet in a spirit of co-operation. Let power attend the efforts of the Brothers of Humanity." We cordially endorse this effort and hope that Signor Mussolini will receive a copy. If he responds it will do a lot of good. Most of the rest of us are already convinced.

\* \* \*

There are several standards by which the success of a Convention may be measured. One is attendance. Another is the quality of the material presented. A third is the financial results. In this respect the recent Convention in Toronto stands high. The deficit—too bad it was not a surplus—will be under \$25, according to latest receipt of accounts. The Toronto T. S. gave the use of The Theosophical Hall gratis, and expenses were for advertising, for some travelling expenses of speakers, and for badges. There are a few of these left and may be had with a copy of this Magazine with report of the Convention for Twenty-five Cents. The National Society is taking care of the deficit.

\* \* \*

Extreme pressure on our space this month owing to the reports from the Fraternization Convention and important correspondence has prevented the publication of reviews of the Third Volume of H. P. B.'s Complete Works; of the United Lodge

of Theosophists' volume, "The Friendly Philosopher;" the fine volume of the Buddhist Lodge in England, on "Concentration and Meditation"; and Dr. Arundale's new book "You," which promises to be his ewe-lamb in popularity. We do not know any Theosophical book so likely to become a best seller and as far as we have read, up to the end of the chapter on Hate and War, recommend it as the finest presentation of Theosophical principles published for popular circulation in twenty years.

✻ ✻ ✻

Attention is called to the final report of Mr. Felix A. Belcher on his visit to the West and the various Lodges and Theosophical centres there. Mr. Belcher, following our Canadian tradition does not make fish of one Theosophical student and flesh or fowl of another, and has found pleasant relations possible with all with whom he came in contact. We learn that Mr. R. C. Bingham contemplates a business trip through Western Canada and he will be glad to visit any Theosophical centres which desire to meet him. Mr. Bingham has lived for many years in the East, for eleven of that time as a native among the natives, and knowing Mohammedanism and Buddhism intimately has adopted the Buddhist faith. He has joined the Toronto Theosophical Society as a result of the recent Fraternization Convention.

✻ ✻ ✻

Dr. Arundale has requested the opinion of the General Secretaries on the question of a policy to be adopted over the action of The Point Loma Society in assuming the title of THE Theosophical Society, upon which he has prepared a "warning" to be published in *The Theosophist*. He insists in this warning on the "Secession" of 1895 when it would have been an affiliation with India had Colonel Olcott not refused to see it that way. He singles out the Point Loma organization also, when the New York Society under Ernest Temple Hargrove also insists that it is THE Theosophical Society, and several other independent bodies also assume the same title locally.

All societies were originally autonomous and known locally as The Theosophical Society. The Toronto Lodge Charter, for example, is direct from Madame Blavatsky and establishes THE Toronto Theosophical Society, and if needed this would be a legal charter. The attempt to hold up one Society or another as infringing such "rights" appears to us to be a ploughing of the sand. The extremists of the three Christian Churches, Greek, Roman and Anglican—each allege that it is the one and only true Church, and this debate can never be settled till all go down in oblivion. Handsome is that handsome does, and Theosophical Societies are those which preach and practise—especially practise—Theosophy. It is not to be wondered at if many people find a closer adherence to the Theosophy of Madame Blavatsky and the Masters in Point Loma than in Adyar, but this is a matter of opinion, and just because it is a matter of opinion, we believe Dr. Arundale would be unwise and also un-Theosophical to dogmatize upon the onliness, or the entailed rights, of one Society over another. It is not nice to think of Dr. Arundale competing with Mr. Hargrove and announcing as Mr. Hargrove does, that his magazine is "the official organ of the original Theosophical Society" and that "we have no connection with any other organization calling itself Theosophical . . . . nor with similar bodies . . . ." We commend to Dr. Arundale, and of course to Mr. Hargrove, that pleasant little tale to be found in the Gospel of St. Matthew, xxi. 28-32. There is also much to be considered in the Book of Numbers, chapter xi.

## INTERMENT OF GEORGE RUSSELL

We had intended including many more tributes to the memory of Æ, but unfortunately our space this month is crowded with the Fraternization Convention. The accounts of the funeral in Dublin are most impressive. The remains were received

from England at Dun Laoghaire by Dr. W. B. Yeats, Mr. Frank O'Connor, Mr. F. R. Higgins and Mrs. Higgins, Miss M. Cunningham, Miss Nora Cunningham, Prof. Osborne Bergin, Senator Gogarty and Miss Curran. Lady Heath, Mr. G. G. Esmonde, T.D., and other friends of the Irish Aero Club circled over the vessel as a mark of respect. Mr. Conn Curran, Miss Pamela Travers, and Mlle. Simone Terry accompanied the remains from Bournemouth.

Amongst those at the grave in Mount Jerome Cemetery were President de Valera, and Mr. W. T. Cosgrave, T.D., ex-President. The burial service was conducted by Rev. C. C. W. Duggan, M.A., rector of Harold's Cross. The attendance included about 1200 of the most eminent political, literary, educational and professional men and women of Ireland, and there has rarely been such a personal tribute paid to anyone in the Emerald Isle.

Mr. Frank O'Connor, on behalf of the Irish Academy of Letters, in the course of an oration at the grave, said he could speak for the gratitude of two generations of young Irish writers whom Mr. Russell had befriended and encouraged. When the story of *Æ* comes to be written, it may be found that this was not the least of the services which he had rendered.

Another country would probably, he said, have buried him with more ceremony. "So great a man, so powerful an influence for good, would not have been laid in his grave without some fitting signal of the nation's gratitude, but the cleavage between him and the people he served is neither to their discredit nor to his. It serves to mark the place he filled. The silence between them and him is his justification. The greatest service *Æ* did for Ireland was to help in the creation of new modes of life, to stand apart as the symbol of a more complex and comprehensive existence, to represent through a lifetime the Ireland in the heart, the empire in the womb of time. He was of the type that Europe knew in the great days preceding the Renaissance.

His weakness was its weakness and his strength its strength. If he had chosen to give himself to one art or science he would. I feel, have been among its greatest men. But then he would not have been *Æ*, and Ireland would have been poorer for it."

The list of eminent persons who attended the funeral and who sent wreaths filled half a column of very small type in the *Irish Independent*. Among the wreaths sent are mentioned those by his sons Brian and Dermot and his grand-daughter Maureen. Resolutions of profound regret and sincere sorrow were adopted by the Vocational Education Officers' Organization at its Congress in Dublin, and by the Dublin Trades Council Executive, by the latter in appreciation of his valuable and patriotic service to the cause of the workers in the labour and co-operative movements.

### "BACK TO BIBLES"

Mr. Geoffrey Hodson has written in the June *Theosophist* an article in which he has quite unintentionally, no doubt, given an entirely perverted view of the opinions of those who like myself have been included under the phrase invented by Dr. Stokes of Washington, D.C., "Back to Blavatsky". Those of us who have been fifty years in the Theosophical Movement do not need to apologize for our opinions, but it is sometimes necessary to put other people right regarding the events and policies of the past.

Whatever merit there may be in the challenge "Back to Blavatsky" lies in the fact that those who have studied Blavatsky with any diligence and any saturation of her spirit, must be of all people the most tolerant, the most liberal, and the most anxious for the fullest freedom of thought and speech. The group of writers who grew up under her influence were all recognizable by this breadth of spirit and charity of understanding. They were, however, strong in defence of spiritual conceptions of life and philosophy as distinguished

from the tendency to psychic revelation and marvel-mongering that began to prompt the pens of many writers. Those who studied under Blavatsky developed a keen eye for the follies and fantasies for which a taste sprang up among younger students.

It is uncountable how this taste developed in the Theosophical Society itself, but the fact is undeniable, and to such a degree, that the older members who refused to bow down to the new and sensational literature were regarded as traitors and were told in no measured terms that they cumbered the Theosophical ground. It requires some detachment of mind to turn back and survey the development of this psychic literature during the last generation, but the careful student will not fail to note what occurred. The *Secret Doctrine* was relegated to the top shelf in numerous libraries, and students were told that it was not suitable reading for them. The books on which so many of us had strengthened our mental muscles by writers like Hartmann, Judge, Collins, Mead, Pryce, Kingsland, and others were ostracized, and with the Blavatsky books were displaced in the libraries.

Such a statement as this not so very long ago had the effect of arousing unmitigated fury in some circles, and it is to be hoped that this extreme attitude has passed; but one can recognize in Mr. Hodson's remarks the fear that the reading of the former literature might prevent the perusal of later works of genius. Now all that we older students ask for is an equal field for all. We can trust the intuitions of the students who read everything—for awhile. Usually they cease to read everything and learn to concentrate on that which gives them growth. I read everything myself, on the old Bible precept—"prove all things; hold fast to that which is good." Naturally one finds much that is not so good, and leaves that field alone in future.

It is possible that some students find Blavatsky a barren field. Well and good. "Other heights in other lives, God willing," as Mr. Browning remarks. But it is not

necessary to fence off any fields from the young student. And those who fear the cry of "Back to Blavatsky," must have some alarm that Blavatsky might prove attractive beyond expectation to those who were expected to find rich pasture in more loudly heralded paddocks.

After all, the *Secret Doctrine* is not a Bible, but a text book. Text books are not infallible except when they provide us with standards like the Multiplication Table, which is astonishingly infallible within its limits. The primers with their alphabets and their "cat, rat, sat, mat," too, are quite reliable for the youthful mind, and after mastering such authorities the more mature mind can seek for itself. Some prefer *Secret Doctrine*, others *The Arabian Nights* or such like romances. Mr. Hodson seems to be alarmed lest *The Arabian Nights* should not have its chance with the rest. Mr. Hamilton-Jones is accused of cultivating a Bible-Consciousness, to the exclusion of *The Arabian Nights et al.*

It is remarkable, when one comes to think of it, how students of *The Secret Doctrine* lose their taste for the fluffier pabulum which is so frequently presented as a substitute. But even here I am quite content to trust the unbridled common sense of the average student.

A. E. S. S.

## FRAUDULENT IMPERATOR OF AMORO

Dr. R. Swinburne Clymer has just issued a third extensive exposition of the false and fraudulent methods of the Imperator of the AMORC, Mr. Spencer Lewis, and it should resolve the doubts of the many correspondents who have been writing to us and trying to convince us that we are unjust and wrong to denounce the methods of this gentleman in deluding the members of his organization as he does. We have no quarrel with these members nor with any others who are gullible enough to be deceived and misled by false teaching and baseless pretences, nor can we

boast of the Theosophical Movement in this respect with the example of Mr. Leadbeater before us.

The AMORC has made such ridiculous claims and these have been so widely accepted that it is only fair to the public and those who have been deceived to let them know how fully these pretences and falsifications have been exposed. The present book of 128 pages issued by The Rosicrucian Foundation, Quakertown, Pennsylvania, presents 34 *fac simile* documents proving that the alleged original Rosicrucian teachings issued by Lewis, the Imperator, are pilfered from well-known works of such writers as Dr. Franz Hartmann, Von Eckhartshausen, Dr. Richard Maurice Bucke, William Walker Atkinson, Johann Valentin Andreæ, and others, particularly the notorious Aleister Crowley from whom he has derived his chief authority, and his title and such charter as he purports to possess, being, as Dr. Clymer points out "the Most Illustrious Master of Black Magic and a Most Adept Black Magician," whom, notwithstanding, Lewis is said "to acknowledge to be his *Secret Chief*".

This book and its companion volumes, "A Challenge and the Answer," and "Randolph Foundation the Authentic Body has Exclusive Rights to use of Rosicrucian Names," completely shatter the deceitful and misleading claims of Spencer Lewis. In an appendix the testimony of A. Leon Batchelor, a former treasurer of the AMORC, is given, in which he states that the whole object of AMORC is to supply funds to the Lewis family, who built their homes with the funds and paid their household expenses out of the property, valued at half a million, with \$400,000 cash in the bank and an annual income of about \$350,000. Mr. Batchelor says "it is a sad reflection on AMORC that about 400 members drop out each month; that about an equal number each month are caught in the meshes of Lewis's untruthful and unethical advertising, soon to drop by the wayside, and their places to be taken by new victims." It is a sad reflection also on

the gullibility of the public that they are willing to pay heavily for the bogus teachings of AMORC, and yet neglect, in Canada at any rate, to investigate the Theosophy which we offer free.

The people appear to love to be fooled, and perhaps it is necessary that they should have such experience. Yet they do not seem able to learn to discriminate. Dr. Clymer deserves much credit for taking such pains to lay the evidence regarding this "most successful deceiver, a vile impostor, a clever charlatan and a crafty sorcerer," as he terms him, before the world. These books are supplied free to those interested. We observe that the cost of postage is 21 cents.

## CORRESPONDENCE

### AN UNWORTHY QUIBBLE

Editor, Canadian Theosophist:—I find that I must once again ask you to correct a mis-statement in your magazine. The May issue has just reached me and you state on page 85:

"It is a sad reflection to think that the T. S. spent money printing the follies of 'Man, Whence, How and Whither,' not to mention 'The Lives of Alcyone,' when they might have been printing a book like this of Mr. Brunton's."

No money of The Theosophical Society was involved in the publication of these works or of any other work issued from Adyar, except the official "General Report of The Theosophical Society" issued annually, and "The Golden Book of The Theosophical Society, 1875-1925." The Theosophical Publication House and the Vasant Press at Adyar were financed by Dr. Besant, she receiving profits, if any, which was quite rarely, and bearing all losses and investing necessary capital for outlay for replacing machinery, etc.

We at Adyar realize that we are a source of criticism to you; but is it not advisable



to be sure of your facts before you criticize?

Yours sincerely,

C. Jinarajadasa.

Olcott, Wheaton, Ill.,

August 12, 1935.

We gladly print Mr. Jinarajadasa's letter, since it all the more emphatically indicates the method so frequently pursued by our Adyar friends. If Mr. Jinarajadasa is correct the books referred to were not printed by Theosophists nor written by Theosophists nor advertised by Theosophists nor circulated and recommended and listed in Theosophical magazines for purchase and perusal by Theosophists. Which as Mr. Euclid would say, is absurd. It was Theosophical money that produced and bought these books whether it passed through the accounts of the Adyar organization or not. And if Mr. Jinarajadasa was as particular that such money was directed into right channels as he is that the T. S. should be relieved of the disgrace of being associated with the printing of these deceitful inventions of Charles W. Leadbeater it would greatly rebound to the credit of all concerned. As works of fiction and invention, properly so styled, we might not worry about them any more than we do about the infamous Spalding book, but when they are hawked about the Society as Theosophical works a protest is needed. Mr. Jinarajadasa can write good books himself, and he knows the difference, which makes the quibble less pardonable.

### THE IMPUTATIONS OF "THEOSOPHY"

Editor, Canadian Theosophist:—We read on the cover of the Magazine THEOSOPHY that the United Lodge of Theosophists "does not concern itself with dissensions or differences of individual opinion", and that "The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues".

We then turn to the editorial, appearing in the last eight issues, under the name of "Aftermath", to find an almost ludicrous contradiction of the above declaration in minute and detailed censure of people and events, presented with a bias that rules out every angle of vision but the one given in the "I say so" manner of anonymous authority. Misstatements of fact are so frequent in this series that I note you have been obliged to correct some of them in the CANADIAN THEOSOPHIST, the columns of THEOSOPHY being closed to all who disagree with their edicts.

A distortion of truth in the August instalment of "Aftermath" calls for refutation; for, whatever view one may take of the claims, undoubtedly made by various Theosophists of our time to speak with the sanction and under the instruction of some occult authority, to cite, "As a psychological phenomenon" (p. 438 THEOSOPHY), the name of Mrs. A. L. Cleather in such a category, immediately following the names of Dr. de Purucker, Mrs. Besant and Mrs. Alice Bailey, is a false association for which no justification is, or can be produced.

Some years ago Mr. William Kingsland, in a letter to THEOSOPHY, dealt with what he called their "most virulent attack on Mrs. Cleather", and demolished, in particular, the peg upon which they hung a flimsy charge of "claims" on her part. As these "claims" are again implied by THEOSOPHY, to quote Mr. Kingsland's able defence is less a personal matter than a service to all who value reliable testimony to H. P. Blavatsky, as given in the books of Mrs. A. L. Cleather, her personal pupil.

Referring to the Preface of H. P. BLAVATSKY: A GREAT BETRAYAL, Mr. Kingsland writes to THEOSOPHY:—

"The first point that you endeavour to make is, that Mrs. Cleather claims to speak on behalf of the Masters because she uses the phrase, 'I therefore protest with all my strength, and in *Their Sacred Names*'. Now it certainly never occurred to me when I read that phrase that she was mak-

ing any such claim; nor do I think so now. It is perhaps rather an unguarded sentence, but it does not appear to me to be anything more than a phrase which is sometimes used, such as, 'in the name of common sense', 'in the name of all that is sacred', or even 'in God's name'. At least I am absolutely sure of this, that Mrs. Cleather did not intend it to be a claim such as you would read into it, and that she certainly does not make any claim to speak 'by Their (the Masters) Instruction'.

After a careful comparison of texts between Mrs. Cleather's published statements and THEOSOPHY's "garbled version", Mr. Kingsland remarks:—

"I must really say that such distortion of words and meaning is about the limit of anything 'theosophical' that I have seen for a very long time. It has either been written with a most reprehensible carelessness, or with a most deliberate intent to pervert and mislead".

He reviews in moderate and lucid style the varying opinions with regard to W. Q. Judge, and sums up THEOSOPHY's attitude thus:—

"...your position as an adherent of Mr. Judge is simply on the same footing as any of the other individual claims. You support the claim of W. Q. J. and reject the others; but what is the difference in principle? Is it not purely a matter of 'individual opinion' in your case as in others? Why then do you profess to be so much beyond and superior to individual opinion, and yet can make such a bitter attack on the opinions of others when your own appears to be in danger? To misrepresent is no defence".

H. Henderson.

The "H.P.B." Library,  
348 Foul Bay Rd.,  
Victoria, B.C.,  
August 9th.

## BROTHERHOOD AND FRATERNIZATION

Editor, Canadian Theosophist:—I do not think that Mr. Cecil Williams quite

understands the object of my letter on the above subject, though that may be due to my own failure to express myself clearly. It was not my intention to be hypercritical of any genuine effort to move towards universal brotherhood, such as that of Mr. Williams. I desired merely to elevate a warning signal: "Look out! Go slow!" I did not intend to say "Stop, turn back and sit tight!"

If we have evolved the spirit of brotherhood within ourselves we cannot prevent it from manifesting; but this is my point, we need to take very close stock of ourselves to be sure that that which strives to manifest is really the true spirit, and not one of a thousand masqueraders.

I do not think it is possible to regiment people into brotherhood, and that, I also think is what organized "Fraternization" movements attempt to do. A few individuals active in any such movement are animated by the genuine spirit, but beyond question the mass who take up the idea have no conception of its real meaning. The way bristles with snares and snags: I simply say beware of these.

I quoted some examples of what the Purucker movement gave rise to, from my own direct observation. If the various societies and their Leaders possessed the genuine spirit it would not be possible for them to erect barriers against those who differ slightly from their ways and teachings, and sling bricks at them when they attempt to approach, and say unpleasant things about them behind their backs. All these things the leading organizations do, as I know from my own first hand experience. I was a member of the Adyar T.S. for a little while, and was boosted by them as a lecturer, until it was found that my doctrine (those of H. P. B.) were cutting across the more modern teachings favoured. I was actually asked to submit to a censorship of my lectures, and naturally I revolted and resigned. That incident occurred six or seven years ago, and, although I have never attacked the T. S., I appear to remain under a ban. Recently, a year

ago, pursuing an idea similar to that of Mr. Williams I applied for membership in the T. S. and *was refused*.

Later I was for a little while a member of the Point Loma society, but had to retire because I could not accept certain dogmas, and work in certain ways. The result? I am regarded even by those who not long since called me a personal friend as an enemy, and freely abused as a "black magician" (seemingly a favourite missile with the Lomaites). More astonishing still some young, enthusiastic, but exceedingly foolish members of the Druid Lodge wrote without my knowledge to Dr. de Purucker protesting against the attitude and words of so many P. L. members and suggesting that he put an extinguisher on them. One would think the Champion of "Fraternization" would hasten to comply, but astonishing to relate he refused to interfere in any way, and more than that actually justified his followers, on the plea (an untrue one) that members of the Druid Lodge had said "unkind things" about P. L. members, and their Leader, and "what is sauce for the Dublin goose is sauce for the Point Loma gander".

Now, what meaning can "fraternization" have in the face of hard facts like these? It seems to me that it is a pure farce. There are different societies because different leaders and followers propagate and adhere to different—in many cases fundamentally different doctrines. A member of one society is always "skating on thin ice" when "fraternizing" with a member of another. Constraint between them is inevitable, and constraint is incompatible with brotherhood. I think it is infinitely more brotherly to keep aloof and follow our own path and let others follow theirs, recognizing that as all differ in nature so must their ways differ. We can meet in perfect amity as ordinary citizens of the world, but the moment we meet as Theosophists and members of different societies we are beset on all sides with prickly barriers and pitfalls.

All this is not criticism of Mr. Wil-

liams, or of anyone else. He is right to follow the way he feels convinced is right. But because there are thousands of inexperienced persons as yet incapable of a balanced judgement of their own, it is but right to let them see the other side of a matter so important as this.

P. G. Bowen.

11 Grantham St.,  
Dublin, July 28.

## Æ EXPECTED TO RETURN TO IRELAND

Editor, Canadian Theosophist:—I would like to correct a slight inaccuracy which occurs in Captain Bowen's article in your August number. He says that 'Æ' finally handed over the charge of the Hermetic Society to himself (Capt. Bowen) in 1933. This handing over was a purely temporary one pending Æ's return to Ireland—a return which was not only expected and looked forward to by Hermetic members, but was definitely Æ's own intention as published correspondence of his goes to show. In making the correction I realize that the error is merely one of phraseology, but it tends to strengthen a rumour promulgated across the channel to the effect that Æ had severed all connection with this country: this is a matter on which a close personal friend of Æ found it necessary to correct a leading contributor to the English Sunday Times. It is a matter of very little moment perhaps but a date given in an excerpt from Ernest Boyd's "Appreciations and Depreciations" in another article is surely too late by a decade or so. Æ is described as being one of a group who met together for discussion in 1917. (*No. "Some 20 to 25 years" before 1917*). 1907 or even 1897 would fit that period more accurately. In 1917 that group had scattered though individually they kept occasional contact with the 'Hermetic'—then some years old. I cannot now remember if Ernest Boyd was in Dublin in 1917—quite possibly he was, but his book was published in America I think some time afterwards and a con-

fusion of data seems to have occurred between that of Boyd's own association with *Æ* and the much earlier events to which he refers. Faithfully yours,

Kathleen Nicholls.

70 St. Stephen's Green,  
Dublin, 24th August.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

*(Continued from Page 179.)*

Having taken a general survey, both of the great world and the microcosm man, I shall close this account of the principal dogmas of Plato, with the outlines of his doctrine concerning Providence and Fate, as it is a subject of the greatest importance, and the difficulties in which it is involved are happily removed by that prince of philosophers.

In the first place, therefore, Providence, according to common conceptions, is the cause of good to the subjects of its care; and Fate is the cause of a certain connection to generated natures. This being admitted, let us consider what the things are which are connected. Of beings, therefore, some have their essence in eternity, and others in time. But by beings whose essence is in eternity, I mean those whose energy as well as their essence is eternal; and by beings essentially temporal, those whose essence is always in generation, or becoming to be, though this should take place in an infinite time. The media between these two extremes are natures, which, in a certain respect, have an essence permanent and better than generation, or a flowing subsistence, but whose energy is measured by time. For it is necessary that every procession from things first to last should be effected through media. The medium, therefore, between these two extremes, must either be that which has an eternal essence, but an energy indigent of time, or, on the contrary, that which has

a temporal essence, but an eternal energy. It is impossible, however, for the latter of these to have any subsistence; for if this were admitted, energy would be prior to essence. The medium, therefore, must be that whose essence is eternal, but energy temporal. And the three orders which compose this first middle and last are, the intellectual, psychical (or that pertaining to soul), and corporeal. For from what has been already said by us concerning the gradation of beings, it is evident that the intellectual order is established in eternity, both in essence and energy; that the corporeal order is always in generation, or advancing to being, and this either in an infinite time, or in a part of time; and that the psychical is indeed eternal in essence, but temporal in energy. Where then shall we rank things which, being distributed either in places or times, have a certain coordination and sympathy with each other through connection? It is evident that they must be ranked among altermotive and corporeal natures. For of things which subsist beyond the order of bodies, some are better both than place and time; and others, though they energize according to time, appear to be entirely pure from any connection with place.

Hence things which are governed and connected by Fate are entirely altermotive and corporeal. If this then is demonstrated, it is manifest, that admitting Fate to be a cause of connection, we must assert that it presides over altermotive and corporeal natures. If, therefore, we look to that which is the proximate cause of bodies, and through which also altermotive beings are moved, breathe, and are held together, we shall find that this is nature, the energies of which are to generate, nourish, and increase. If, therefore, this power not only subsists in us and all other animals and plants, but prior to partial bodies there is, by a much greater necessity, one nature of the world which comprehends and is motive of all bodies; it follows, that nature must be the cause of things connected, and that in this we must

investigate Fate. Hence Fate is nature, or that incorporeal power which is the one life of the world, presiding over bodies, moving all things according to time, and connecting the motions of things that, by places and times, are distant from each other. It is likewise the cause of the mutual sympathy of mortal natures, and of their conjunction with such as are eternal. For the nature which is in us, binds and connects all the parts of our body, of which also it is a certain Fate. And as in our body some parts have a principal subsistence, and others are less principal, and the latter are consequent to the former, so in the universe, the generations of the less principal parts are consequent to the motions of the more principal, viz. the sub-lunary generations to the periods of the celestial bodies; and the circle of the former is the image of the latter.

Hence it is not difficult to see that Providence is deity itself, the fountain of all good. For whence can good be imparted to all things, but from divinity? So that no other cause of good but deity is, as Plato says, to be assigned. And, in the next place, as this cause is superior to all intelligible and sensible natures, it is consequently superior to Fate. Whatever too is subject to Fate, is also under the dominion of Providence; having its connection indeed from Fate, but deriving the good which it possesses from Providence. But again, not all things that are under the dominion of Providence are indigent of Fate; for intelligibles are exempt from its sway. Fate therefore is profoundly conversant with corporeal natures; since connection introduces time and corporeal motion. Hence Plato, looking to this, says in the *Timæus*, that the world is mingled from intellect and necessity, the former ruling over the latter. For by necessity here he means the motive cause of bodies, which in other places he calls Fate. And this with great propriety; since every body is compelled to do whatever it does, and to suffer whatever it suffers; to heat or to be heated, to impart or to receive cold. But

the elective power is unknown to a corporeal nature; so that the necessary and the nonelective may be said to be the peculiarities of bodies.

As there are two genera of things therefore, the intelligible and the sensible, so likewise there are two kingdoms of these; that of Providence upwards, which reigns over intelligibles and sensibles, and that of Fate downwards, which reigns over sensibles only. Providence likewise differs from Fate, in the same manner as deity, from that which is divine indeed, but participation, and not primarily. For in other things we see that which has a primary subsistence, and that which subsists according to participation. Thus the light which subsists in the orb of the sun is primary light, and that which is in the air, according to participation; the latter being derived from the former. And life is primarily in the soul, but secondarily in the body. Thus also, according to Plato, Providence is deity, but Fate is something divine, and not a god: for it depends upon Providence, of which it is as it were the image. As Providence too is to intelligibles, so is Fate to sensibles. And alternately as Providence is to Fate, so are intelligibles to sensibles. But intelligibles are the first of beings, and from these others derive their subsistence. And hence the order of Fate depends on the dominion of Providence.

In the second place, let us look to the rational nature itself, when correcting the inaccuracy of sensible information, as when it accuses the sight of deception, in seeing the orb of the sun as not larger than a foot in diameter; when it represses the ebullitions of anger, and exclaims with Ulysses,

"Endure my heart;"

or when it restrains the wanton tendencies of desire to corporeal delight. For in all such operations it manifestly subdues the irrational motions, both gnostic and appetitive, and absolves itself from them, as from things foreign to its nature. But it is necessary to investigate the essence of

every thing, not from its perversion, but from its energies according to nature. If therefore reason, when it energizes in us as reason, restrains the shadowy impressions of the delights of licentious desire, punishes the precipitate motion of fury, and reproves the senses as full of deception, asserting that

"We nothing accurate, or see, or hear:" and if it says this, looking to its internal reasons, none of which it knows through the body, or through corporeal cognitions, it is evident that, according to this energy, it removes itself far from the senses, contrary to the decision of which it becomes separated from those sorrows and delights.

After this, let us direct our attention to another and a better motion of our rational soul, when, during the tranquillity of the inferior parts, by a self-convertive energy, it sees its own essence, the powers which it contains, the harmonic reasons from which it consists, and the many lives of which it is the middle boundary, and thus finds itself to be a rational world, the image of the prior natures from which it proceeds, but the paradigm of such as are posterior to itself. To this energy of the soul, theoretic arithmetic and geometry greatly contribute; for these remove it from the senses, purify the intellect from the irrational forms of life with which it is surrounded, and lead it to the incorporeal perception of ideas. For if these sciences receive the soul replete with images, and knowing nothing subtle, and unattended with material garrulity; and if they elucidate reasons possessing an irrefragable necessity of demonstration, and forms full of all certainty and immateriality, and which by no means call to their aid the inaccuracy of sensibles, do they not evidently purify our intellectual life from things which fill us with a privation of intellect, and which impede our perception of true being?

After both these operations of the rational soul, let us now survey her highest intelligence, through which she sees her sister souls in the universe, who are allot-

ted a residence in the heavens, and in the whole of a visible nature, according to the will of the fabricator of the world. But above all souls she sees intellectual essences and orders. For a deiform intellect resides above every soul, and which also imparts to the soul an intellectual habit. Prior to these, however, she sees those divine monads, from which all intellectual multitudes receive their unions. For above all things united, there must necessarily be unific causes; above things vivified, vivifying causes; above intellectual natures, those that impart intellect; and above all participants, imparticipable natures. From all these elevating modes of intelligence, it must be obvious to such as are not perfectly blind, how the soul, leaving sense and body behind, surveys through the projecting energies of intellect those beings that are entirely exempt from all connection with a corporeal nature.

The rational and intellectual soul therefore, in whatever manner it may be moved according to nature, is beyond body and sense. And hence it must necessarily have an essence separate from both. But from this again, it becomes manifest, that when it energizes according to its nature, it is superior to Fate, and beyond the reach of its attractive power; but that, when falling into sense and things irrational and corporalized, it follows downward natures, and lives with them as with inebriated neighbours, then together with them it becomes subject to the dominion of Fate. For again, it is necessary that there should be an order of beings of such a kind, as to subsist according to essence above Fate, but to be sometimes ranked under it according to habitude. For if there are beings, and such are all intellectual natures, which are eternally established above the laws of Fate, and also which, according to the whole of their life, are distributed under the periods of Fate, it is necessary that the medium between these should be that nature which is sometimes above, and sometimes under the dominion of Fate. For the procession of incorporeal

natures is much more without a vacuum than that of bodies.

The free will therefore of man, according to Plato, is a rational elective power, desiderative of true and apparent good, and leading the soul to both, through which it ascends and descends, errs and acts with rectitude. And hence the elective will be the same with that which characterizes our essence. According to this power, we differ from divine and mortal natures: for each of these is void of that two-fold inclination; the one on account of its excellence being alone established in true good; but the other in apparent good, on account of its defect. Intellect too characterizes the one, but sense the other; and the former, as Plotinus says, is our king, but the latter our messenger. We therefore are established in the elective power as a medium; and having the ability of tending both to true and apparent good, when we tend to the former we follow the guidance of intellect, when to the latter, that of sense. The power therefore which is in us is not capable of all things. For the power which is omnipotent is characterized by unity; and on this account is all-powerful, because it is one, and possesses the form of good. But the elective power is two-fold, and on this account is not able to effect all things; because by its inclinations to true and apparent good, it falls short of that nature which is prior to all things. It would however be all-powerful, if it had not an elective impulse, and was will alone. For a life subsisting according to will alone subsists according to good, because the will naturally tends to good, and such a life makes that which is characteristic in us most powerful and deiform. And hence through this the soul, according to Plato, becomes divine, and in another life, in conjunction with deity, governs the world. And thus much of the outlines of the leading dogmas of the philosophy of Plato.

*(To Be Continued.)*

✱ ✱ ✱

Rev. Alexander Irvine is to be in Hamilton on September 29 and 30.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

*(Continued from Page 188.)*

### III.

The first thing which it is necessary for the soul of man to do in order to engage in this great endeavour of discovering true life is the same thing that the child first does in its desire for activity in the body,—he must be able to stand. It is clear that the power of standing, of equilibrium, of concentration, of uprightness, in the soul, is a quality of a marked character. The word that presents itself most readily as descriptive of this quality is "confidence."

To remain still amid life and its changes, and stand firmly on the chosen spot, is a feat which can only be accomplished by the man who has confidence in himself and in his destiny. Otherwise the hurrying forms of life, the rushing tide of men, the great floods of thought, must inevitably carry him with them, and then he will lose that place of consciousness whence it was possible to start on the great enterprise. For it *must* be done knowingly, and without pressure from without,—this act of the new-born man. All the great ones of the earth have possessed this confidence, and have stood firmly on that place which was to them the one solid spot in the universe. To each man this place is of necessity different. Each man must find his own earth and his own heaven.

We have the instinctive desire to relieve pain, but we work in externals in this as in everything else. We simply alleviate it; and if we do more, and drive it from its first chosen stronghold, it reappears in some other place with reinforced vigour. If it is eventually driven off the physical plane by persistent and successful effort, it reappears on the mental or emotional planes where no man can touch it. That



this is so, is easily seen by those who connect the various planes of sensation, and who observe life with that additional illumination. Men habitually regard these different forms of feeling as actually separate, whereas in fact they are evidently only different sides of one centre,—the point of personality. If that which arises in the centre, the fount of life, demands some hindered action, and consequently causes pain, the force thus created being driven from one stronghold must find another; it cannot be driven out. And all the blendings of human life which cause emotion and distress, exist for its use and purposes, as well as for those of pleasure. Both have their home in man; both demand their expression of right. The marvellously delicate mechanism of the human frame is constructed to answer to their lightest touch; the extraordinary intricacies of human relations evolve themselves, as it were, for the satisfaction of these two great opposites of the soul.

Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real.

To state the matter in this way may savour too much of the dogmatist who utters his assertions uncontradicted from a safe pulpit; but it is dogmatism only as a scientist's record of effort in a new direction is dogmatism. Unless the existence of the Gates of Gold can be proved to be real, and not the mere phantasmagoria of fanciful visionaries, then they are not worth talking about at all. In the nineteenth century hard facts or legitimate arguments alone appeal to men's minds; and so much the better. For unless the life we advance towards is increasingly real and actual, it is worthless, and time is wasted in going after it. Reality is man's greatest need, and he demands to have it at all hazards, at any price. Be it so. No

one doubts he is right. Let us then go in search of reality.

#### IV.

One definite lesson learned by all acute sufferers will be of the greatest service to us in this consideration. In intense pain a point is reached where it is indistinguishable from its opposite, pleasure. This is indeed so, but few have the heroism or the strength to suffer to such a far point. It is as difficult to reach it by the other road. Only a chosen few have the gigantic capacity for pleasure which will enable them to travel to its other side. Most have but enough strength to enjoy and to become the slave of the enjoyment. Yet man has undoubtedly within himself the heroism needed for the great journey; else how is it that martyrs have smiled amid the torture? How is it that the profound sinner who lives for pleasure can at last feel stir within himself the divine afflatus?

In both those cases the possibility has arisen of finding the way; but too often that possibility is killed by the overbalance of the startled nature. The martyr has acquired a passion for pain and lives in the idea of heroic suffering; the sinner becomes blinded by the thought of virtue and worships it as an end, an object, a thing divine in itself; whereas it can only be divine as it is part of that infinite whole which includes vice as well as virtue. How is it possible to divide the infinite,—that which is one? It is as reasonable to lend divinity to any object as to take a cup of water from the sea and declare that in that is contained the ocean. You cannot separate the ocean; the salt water is part of the great sea and must be so; but nevertheless you do not hold the sea in your hand. Men so longingly desire personal power that they are ready to put infinity into a cup, the divine idea into a formula, in order that they may fancy themselves in possession of it. These only are those who cannot rise and approach the Gates of Gold, for the great breath of life confuses them; these are struck with horror to find how great it is. The idol-worshipper keeps

an image of his idol in his heart and burns a candle always before it. It is his own, and he is pleased at that thought, even if he bow in reverence before it. In how many virtuous and religious men does not this same state exist? In the recesses of the soul the lamp is burning before a household god,—a thing possessed by its worshipper and subject to him. Men cling with desperate tenacity to these dogmas, these moral laws, these principles and modes of faith which are their household gods, their personal idols. Bid them burn the unceasing flame in reverence only to the infinite, and they turn from you. Whatever their manner of scorning your protest may be, within themselves it leaves a sense of aching void. For the noble soul of the man, that potential king which is within us all, knows full well that this household idol may be cast down and destroyed at any moment,—that it is without finality in itself, without any real and absolute life. And he has been content in his possession, forgetting that anything possessed can only be by the immutable laws of life be held temporarily. He has forgotten that the infinite is his only friend; he has forgotten that in its glory is his only home,—that it alone can be his god. There he feels as if he is homeless; but that amid the sacrifices he offers to his own especial idol there is for him a brief resting-place; and for this he clings passionately to it.

Few have the courage even slowly to face the great desolateness which lies outside themselves, and must lie there so long as they cling to the person which they represent, the "I" which is to them the centre of the world, the cause of all life. In their longing for a God they find the reason for the existence of one; in their desire for a sense-body and a world to enjoy in, lies to them the cause of the universe. These beliefs may be hidden very deep beneath the surface, and be indeed scarcely accessible; but in the fact that they are there is the reason why the man holds himself upright. To himself he is himself the infinite

and the God; he holds the ocean in a cup. In this delusion he nurtures the egoism which makes life pleasure and makes pain pleasant. In this profound egoism is the very cause and source of the existence of pleasure and of pain. For unless man vacillated between these two, and ceaselessly reminded himself by sensation that he exists, he would forget it. And in this fact lies the whole answer to the question, "Why does man create pain for his own discomfort?"

The strange and mysterious fact remains unexplained as yet, that man in so deluding himself is merely interpreting Nature backwards and putting into the words of death the meaning of life. For that man does indeed hold within him the infinite, and that the ocean is really in the cup, is an incontestable truth; but it is only so because the cup is absolutely non-existent. It is merely an experience of the infinite, having no permanence, liable to be shattered at any instant. It is in the claiming of reality and permanence for the four walls of his personality, that man makes the vast blunder which plunges him into a prolonged series of unfortunate incidents, and intensifies continually the existence of his favourite forms of sensation. Pleasure and pain become to him more real than the great ocean of which he is a part and where his home is; he perpetually knocks himself painfully against these walls where he feels, and his tiny self oscillates within his chosen prison.

*(To Be Continued.)*

## Books by Wm. Kingsland

The Esoteric Basis of Christianity.  
Scientific Idealism.  
The Physics of the Secret Doctrine.  
Rational Mysticism.  
The Real H. P. Blavatsky.  
The Art of Life.  
The Great Pyramid.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. C. 2, England.

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## THE GLANDS AND CELLULAR ACTIVITY

Dr. George W. Crile, of Cleveland, makes several interesting observations concerning the activities of certain of the glands in the body and the effect these glands have on the oxidation, and activity, of brain tissue. By separating brain tissue into its fatty and protein fractions and by adding these two fractions together, he can reproduce the short-wave radiation, or light, produced within the bodies of the living. By adding in addition, extracts of certain glands to the mixed solution he can study the effect of the glands themselves.

One of the striking demonstrations by Dr. Crile before the National Academy of Sciences in Washington recently, gave an indication of the action of the secretions of thyroid and adrenals. The addition of thyroxin, secreted by the thyroid, and adrenalin, secreted by the adrenals, both essential to life and health, each increased the glow given off by the brain solution.

"One would expect," Dr. Crile said, "that there would be in animals some mechanism for the adaptive varying of the radiation produced within the animal. Our findings that the thyroxin and adrenalin increased the short-wave radiation produced by the oxidation of the proteins, suggests that this function is performed by the adrenal-sympathetic system and the thyroid gland?"

### Glands and the Human Aura

All the above suggests that there may be some relation between the proteins of which the body is built up, the glands and what we are in the habit of calling the Human Aura. For it is a well-authenticated fact that under certain favourable conditions and, by certain individuals, an atmosphere or aura of light can be observed surrounding the body. This aura changes in size, brilliancy and colour with the state of

health and disease; and by certain more highly gifted individuals still, it is said that centres or foci of light can be observed surrounding the major nerve-centres. These centres, or *chakras* in Hindu terminology, correspond very closely to certain of the glands in the body. The thyroid gland in the throat, in particular, corresponds to the pharyngeal plexus; the adrenals, over the kidneys, to the solar plexus. Both these plexi form part of what Crile calls the sympathetic nervous system—lying in front of the spine and functioning almost independently of the nervous system of which the spinal cord forms a part. The sympathetic system is the governor of all the involuntary actions of the body; it is that by which we weep, digest our food, by which our skin flushes or is blanched, and by which, in general, the body functions in its purely animal behaviour. It is the system which is most stressed in the Hindu physiologies and the system which has to be brought under the control of the will in the various Yoga schools, more particularly concerned with the body.

### Food for Thought

Dr. Crile goes on to say that the nervous system functions largely by the oxidation of protein-like substances, and that these when oxidized give rise to radiations of high frequency, tending toward the ultra-violet, and as noted before, thyroxin and adrenalin increased this action. He also observes that those animals which are most active have likewise the largest thyroid and adrenal glands. The contrary is the case with the sluggish animal. He says also that they are quite large in man, (although he does not say so, the majority of the more active and ferocious animals are carnivorous). Since proteins act in much the same way as these two gland substances, it is to be expected that there should be a mutual reinforcement between a high meat diet

and glandular activity. There is something then to be said for the old saying, "Feed him raw meat", at least if activity is to be expected.

#### **Vegetarianism vs. Meat-Eating**

This is not an argument pro or con for vegetarianism or meat-eating, for one can exist on either diet in a state of comparatively high activity. (It is to be noted that the Chinese whose diet is far more vegetarian than ours, subsist largely on the Soy Bean, which is almost pure protein). It is on the other hand an argument for a balanced protein-carbo-hydrate diet. (Crile incidentally remarks that while proteins give rise to a high ultra-violet component in the radiation due to their combustion, carbo-hydrates on the other hand give rise to more infra-red or heat radiation).

In passing, it has been estimated that one requires but two ounces of protein per diem for the repair of body wastes and that all else is waste. On the contrary protein or meat-foods give rise to just exactly as much energy as the sugars and starches, when used in the body. For one-half the protein molecule is burned as sugar, the other half as fat; the nitrogen fraction is thrown away, when protein is burned as fuel.

W. F. S.

#### **Magic Key to a Master Mind**

As a novel, Richard Ince's "England's High Chancellor" (Saunders, \$2.50) unites the romance of stories like "London Bridge Is Falling" with the sense of reality we get in the more graphic Tudor biographies, including those borderline studies that reconstruct the lives of the more famous and picturesque characters of Elizabethan England. Mr. Ince's beautifully finished tale of Francis Bacon brings forward prominently such familiar figures as Essex, Cecil, Burghley, Coke, James First and Buckingham. The book will stir the imagination and is one of the most entertaining narratives of the period.

To literary readers, its main interest will be that the chief concern is to account

for the authorship of Shakspeare's plays and poems. Mr. Ince accepts the occult tradition, coming down from the Rosicrucian Society, of which Bacon was head of the English branch, that Bacon was the great author, as well as the elder son of Elizabeth, who had been secretly married to Lord Leicester, Robert Devereux, Earl of Essex, being the younger son, which would account for the Queen's strange behaviour towards this fiery youth, who tried to establish his right to the throne.

#### **Broadly Built Case**

Determined to avoid the fanaticism of Baconians, I have always walked wide of their cyphers and preferred to accept the very unsatisfactory legend of the Stratford playwright. If Ince were relying on secret codes, his novel would be merely ingenious. But his broad argument attains considerable strength from the great variety of factors brought into the recital. The first test of any theory is: Does it account for the facts? If we take Mr. Ince's suppositions as true, whole battalions of political events and personal problems fall neatly into place and become comprehensible—some of them for the first time.

This is more than can be said for the conclusions of many commentators on the text of Shakspeare. Between them, they furnish some of the most absurd reasoning that has ever been solemnly swallowed; and of course they do not agree among themselves, except in common allegiance to the orthodox tenet that Shaxspur or Shagspur, sometime ostler at the Globe Theatre, was the supreme literary genius of all time. The Bacon authorship, for example, removes entirely the problem of why Shaxspur took no interest in the publication of his plays, and how some of his greatest works came to be printed many years after his death.

Similarly with quite different matters. To sustain the conventional attitude in "Elizabeth and Essex," Lytton Strachey had to get rid of a ring. He did so airily by saying it didn't exist. One year later, this identical ring was sold at public

auction at Christie's in London. There is also the fact, ignored by historians, that when Essex cut his name into the stone wall of his room in the Tower, it was chiselled as neither Essex nor Devereux, but Robert Tidir, which was the original spelling of Tudor.

#### **Inspiration of Plays**

This chronicle of Bacon, scholar, lawyer, philosopher and poet, hangs together consistently. There are still one or two little questions I should like to ask Mr. Ince; but they are trifles relatively, whereas the Shakspeare legend is strongest in backing up unimportant details and leaves almost all the main issues in mystery, or resolved by suppositions. As a matter of evidence, it is desirable that the main facts be credible, and that any doubts fall into the small corners of a subject.

Especially is this true about the inspiration of the plays. It is hard to understand how the traditional Bard obtained either the knowledge or the wisdom displayed in the lines. With the author of "The Advancement of Learning", it is easy to see how the events of his own life, from his clouded parentage, through his youthful love for Queen Marguerite of Navarre, on to his public disgrace and quiet years of writing afterwards, supply exactly the information and the moods of his principal creations. Internal evidence is not conclusive—it seldom is—but strongly presumptive.

Hamlet is by all means the key problem, since we all feel instinctively that the man is here most fully revealing himself. Read the pregnant passages with the thought that a disowned prince is discussing his mother's action and comprehension enters. Happily, I am not called upon to pass final judgment (just who is?) but I tentatively prefer the more to the less credible.

#### **Intimate Glimpses of the Age**

Of the great number of Tudor books printed in recent years, "England's High Chancellor" is one of the best through which to realize the customs and temper of a great age of changing values. In a

way it completes the others, as they must always remain partly dim if the great mind of the period is left out. Taking the plays and sonnets on one hand, and Bacon's essays and heavy prose works on the other, regard this passage as a criticism of education at the time:—

"Universities, parliaments, churches, law courts and medical schools are always at least 200 years behind the best thought of their age. They are bound tight in the red tape of antiquated statutes, out-of-date creeds, habits of thought that time has worn threadbare. Go into any church or parliament or official lecture hall and (unless hypnotized by a school or creed) you will feel the mouldy atmosphere creep about you like the damp vapours issuing out of old Capulet's ancestral tomb. Men still dispute about the names of things long after the things themselves have crumbled into dust. They fight under meaningless banners like sleepers struggling in a dream.

"Cambridge in the year 1573 was still pouring knowledge into the young out of two or three bottles blessed and labelled by Authority. One bottle was marked Aristotle with Commentators. It was prescribed for all those students who studied physics and philosophy. Another bottle was labelled Galen and Hippocrates and was dispensed to all who studied medicine. There was another mixture from which all had to be physicked; it was called Theology. Erasmus, Colet and Linacre had laughed at this mixture, but the learned divines and professors believed that it was the best tonic for the young ever prescribed in the past, or that could be prescribed in the future."

#### **A True Nobleman**

This version of the career of Francis Bacon, Lord Verulam, will strike many a responsive chord because its hero is a great idealist, and because it restores to a much maligned man the dignities and honours, not so much fitting his high station as commensurate with his abilities and virtues. No cold man is he, however clear-sighted,

but one noble and tender enough to accept limitations, apparent failures and to forgive the meannesses of men. It is easy to believe that the man who, in his "Essays," wrote on seditions and troubles and on the true greatness of Kingdoms also set down the lines:—

The time is out of joint: O cursed spite,  
That ever I was born to set it right!

—William Arthur Deacon in  
*Toronto Mail & Empire*, July 20, 1935.

### THE NEXT FIVE YEARS

The relationship of economics to the establishment of a reign of brotherhood without distinction of race, caste, sex, creed or colour is every day being demonstrated more impressively in the march of world events.

According to the statistics of the 50 most important nations of the world, 2,400,000 people died of starvation in 1934 and about 1,200,000 people committed suicide as a result of starvation. At the same time, owing to the collapse of prices, 267,000 car loads of wheat, 248,000 tons of sugar, 26,000 tons of rice and 25,000 tons of beef were destroyed. This does not include foodstuffs destroyed by natural causes. (*Prager Press, Prague*).

A new publication of the health committee of the League of Nations called "Nutrition and Public Health" shows that a large proportion of the world's population are not getting enough to eat. In Great Britain, it says, between 10 and 25 percent of the population "cannot afford a diet of the type and quality known to be essential as a safeguard against malnutrition and disease."

In the United States—before the depression—over 14 million families had incomes under the minimum of subsistence level. This number would now be more than doubled.

#### 150 Reformers

Knowledge of these conditions, which are behind the wars and rumours of wars that threaten to send our present world order up in smoke, has prompted 150 lead-

ers of business, church, politics and education to sign their names to a book, which has just been published in England called "The Next Five Years". (Macmillan & Co., publishers).

"We believe" say the signatories, "that the present situation offers a new opportunity and a new challenge; a challenge to give leadership in organizing a world order free from the menace of war, a challenge to develop an economic system which is freed from poverty and makes full use of the growing material resources of the age for the general advantage, and a challenge to safeguard political liberty and to revitalize democratic government".

"We repeat" it goes on, "that the present situation offers at once a new challenge and a new opportunity. The democratic system of government is on its trial. It will only survive if it can produce a policy equal to the problems of our time and a leadership capable of evoking the co-operation and enthusiasm necessary to carry it through. In these times a special responsibility rests upon informed men of moderate opinion, whatever their party allegiance may be. They must secure the acceptance of a policy of this kind by whatever government may be in office. If they fail to do so the probabilities are that we shall drift on till the next crisis strikes a weakened system and a despondent population, when the outcome may be a despairing lapse into the tyrannical and barbarous methods that have supervened in similar circumstances elsewhere."

#### Decay of Present System

After subscribing to these views the 150 leaders of business, church, politics and education some 300 pages with the outline of a plan for Britain over the next five years. The plan, at the moment is not the important thing. The point is that 150 of the most intelligent minds in England recognize that we are passing through a crisis in the history of the races of the west, such a crisis as the founders of the Theosophical movement predicted would occur during the twentieth century.

It is everywhere apparent that the present economic system, which is based on a fetish and once fashionable doctrine of scarcity is fast decaying and becoming as obsolete as the horse and buggy.

No true Theosophist, said Madame Blavatsky, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system. This applies to a dead-letter system of economics as much as to a dead-letter system of religion. The Theosophical Society has surely played a part in the past in destroying the old. If it is to live it will have to play a part in creating the new.

#### Some H. P. B. Statements

"At present", H. P. B. says in *The Key to Theosophy* (page 173), "the main fundamental object of the society is to sow the germs in the hearts of men which may in time sprout, and under more propitious circumstances lead to a healthy reform conducive of more happiness to the masses than they have hitherto enjoyed." This, taken in conjunction with her other statement in the *Key* to the effect that the state of society described in Edward Bellamy's book *Looking Backward*, should be "the first great step towards the full realization of universal brotherhood," indicates that Madame Blavatsky foresaw, as she was bound to, that the absorption of the ideas of the Secret Doctrine by society would inevitably reform economics the same as everything else.

"When the circulation which Eliphas Levi calls 'currents of the astral light in the universal Ether', which contains in itself every element, takes place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals and minerals magically sympathize with the superior natures, and the divine soul of man is in perfect intelligence with these 'inferior ones'. But during the barren periods, the latter lose their magic sympathy and the spiritual sight of the majority of mankind is so blinded as to

lose every notion of the superior powers of its own divine spirit. We are in a barren period; the 18th century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as a hereditary disease upon the 19th. The divine intellect is veiled in man." (*S.D.*, II. 78).

#### The Creative Attitude

This rarely quoted passage, considered in the light of the economic stupidity and indifference of governments and peoples to-day, is significant. The "malignant fever of skepticism" which started in the 18th and extended into the 19th century has increased in momentum in the 20th, extending its range to the field of economics. It has made us skeptical of anything new or untried systems and paralyzed our leaders so that they are afraid to experiment.

The sphere of work of The Theosophical Society is not in technical economics but it does stand, or should, for a creative attitude, the one thing most lacking in economic and social thinking to-day.

The premier of Tasmania, after completing a tour of Europe and the United Kingdom in which he talked to the leaders of Italy, Germany, France, England and Ireland in search of ideas with which to help his own people in Tasmania, said recently that "he heard not one suggested remedy of these difficulties." He found no one who did not shrink from attacking the terrible problem of poverty and yet science to-day stands ready to produce enough for everybody if we can find an economic system that can distribute it without crushing us under a mountain of taxes and debt.

The next five years may force the western world to create or perish.

F. B. H.

#### AN EXPERIMENT IN TIME

Some little time ago an engineer by the name of Dunne wrote a book called an *Experiment in Time* in which he described curious dreams he had had which foretold



future events in an uncanny way. Later he was able to secure the same prophetic insight in his waking moments, using a process somewhat similar to that with which the Theosophist is familiar under the name of meditation. Dunno, being a mathematician gave a reasonable explanation of his ability, in terms of a mathematical construction somewhat similar to relativity. The book aroused much interest, and led to the publication of a second work just recently. In this the analysis of the phenomena has been carried much further.

Corroboration of such phenomena is always valuable, but difficult to obtain. It is seldom that premonitions or pre-knowledge of future events is placed on record for future verification.

#### Fulfilled Prophecies

An interesting series of prophecies has, however, been made recently in Toronto by William Bailey. These are recorded in the Toronto Star Weekly of Saturday, August 17th, 1935, in an interview with a member of the Star staff, Frederick Griffin. The following extracts give the essential data concerning Bailey's past successes and his prognostications for the future:

"Mr. Bailey's predicament began when word crept into the papers that on January 1, 1934, he had made a series of what proved like remarkable prophecies at a meeting of several people in his home.

"His own story of the performance is this: 'The people were sceptical. We were sitting together about 7 o'clock in the evening. It was then that I saw Marie Dressler. It was a kind of vapour floating before me, but I recognized her face.

"I seemed to have an indigestion condition. My hands were paralyzed. I said, 'Marie Dressler is going to die'. The words seemed to come to me.

"Then there was a feeling as if an auger was boring a hole in my back. Then I saw Dolfuss, the Austrian Chancellor, just as I had seen Marie Dressler. I said, 'Dolfuss is going to die'.

"How did you know," I asked, seeking the mechanics of prophecy.

"I was certain of it," said Bailey.

"I knew I was saying it but the voice was strange. I knew he was going to die from a shot in the back."

"Did you see anything more that night?"

"Yes. I saw all kinds of things. I saw a man in a tree. He looked like the King of the Belgians. I could see the insignia on the collar of his uniform clearly. Then he seemed to fall out of a tree. That is where I made a mistake. He was killed mountain climbing. But that night I said he was going to die."

Marie Dressler died on July 28, 1934; Dolfuss was assassinated on July 25, 1934; The King of the Belgians was killed on February 17, 1934."

Griffin has obtained corroboration of these prophecies from two Hamilton people who were present on the evening in question.

#### Verifiable Prophecies

Bailey says that he sees for Canada, a return of prosperity, a Liberal victory this autumn, new empire trade agreements, an uprising of our youth and the emergence into the limelight of some new national figure. Also, Mitchell Hepburn is to succeed MacKenzie King as prime minister. As Frederick Griffin says "these prophecies might have been got from reading the daily papers." So he pressed Mr. Bailey for a real good "hang-up major prophecy". Here is what he received in his own words:

"Mussolini," he said, "will be assassinated before the year is out. So will Hitler".

"How is each of them going to get it?" I asked.

"I cannot see clearly," he said, "but I gather the impression that an elderly Jewish man will kill Hitler. It seems that he has a revolver. Mussolini will be killed with a knife".

"... Filled with alarm, I asked what would result. War? Revolution?"

"No," said Mr. Bailey, shutting his eyes

once more, "there will be no general war condition. Four nations will solve the trouble."

The reader might be well advised to put this copy of The Canadian Theosophist aside until the end of the year to see if these predictions come true.

W. F. S.

#### Editor's Note

A partial explanation of the phenomenon discussed by W. F. S. will be found in a quotation from The Secret Doctrine in an article in this section by R. S. "When once out of the body and not subject to the habit of consciousness formed by others, time does not exist."

In a footnote—*S.D. I., 583*—H. P. B. says: "The division of the physical senses into five comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.* be perceived and used in a self-conscious way, unless there were a sixth sense, mental perception, to register and record them."

"Our present normal physical senses," she says (page 585), "were, from our present point of view, abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that in our modern times is regarded as exceptional... such as thought transference, clairvoyance, clair-audience, etc.; in short, all that is now called 'wonderful and abnormal'—when all that and much more belonged to the senses and faculties common to all humanity."

These senses, The Doctrine indicates, will again become normal in the Sixth Root Race.

#### JUBILEE GRAMOPHONE RECORD

A new gramophone record has been made of The Diamond Jubilee Message by the President of The Theosophical Society, Dr. G. S. Arundale. It is suggested that an endeavour be made to put it on the air in the broadcasting stations and thus bring it to thousands of listeners. An

appeal is being made by the Secretary and Manager of The Adyar Stores Limited to all Lodges to purchase one of these records. The price is \$1.50 each post free. The duty payable by the purchaser on arrival is 20 per cent less ten per cent.

#### CANADIAN LODGES

##### BANFF LODGE.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

##### CALGARY LODGE.

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

##### HAMILTON LODGE.

President, Mrs. Currie; Secretary-Treasurer, Miss A. Putnam, 175 Hunter W., Hamilton. Lodge rooms Royal Templars Hall, cor. Walnut and Main Sts. Meetings Saturday, 8 p.m.

##### KITCHENER LODGE.

President, Alexander Watt; Secretary, Harvey L. Burkholder, 54 Brock Street, Kitchener, Ont.

##### MONTREAL LODGE.

President, Andrew Baldwin; Secretary, Mrs. C. Erbert, Room 116 Coronation Bldg. Meeting at Room 116 Coronation Bldg., corner St. Catharine's St. West and Bishop Street.

##### ST. THOMAS LODGE.

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

##### SUMMERLAND LODGE.

President, \_\_\_\_\_; Secretary, Mrs. M. E. Collas, Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

##### TORONTO LODGE.

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

##### TORONTO WEST END LODGE.

President, Mrs. Margaret Shone; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

##### VANCOUVER LODGE.

President, Mr. James Young; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

##### ORPHEUS LODGE, VANCOUVER.

President, D. McKinnon; Secretary, Dr. W. Wilks, F.R.C.S., 805 Medical Dental Building. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

##### VICTORIA LODGE.

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B.C.

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 8.

HAMILTON, OCTOBER 15th, 1935

Price 10 Cents

---

## THEOSOPHY AND MENTAL HYGIENE

By Evelyn G. Mitchell, A.B., M.S., M.D.

*A Paper read at the Fraternization Convention.*

What, to begin with, is mental Hygiene? Many have an idea that it is psycho-analysis; that it deals mainly with sex problems; that it is some method of curing insanity or preventing it by suggestion or other psychological technique. It is all these but it also includes much more and sex problems are by no means the preponderant factor. To the Theosophist mental hygiene includes the study of the planes of consciousness above, as well as on the physical and the relation of the upper planes to the expression of the ego through the physical vehicle.

From the scientific aspect it includes the study of both body and mind. Body and mind inevitably interact. The human being must be considered as both body and mind, or, as Theosophists would put it, as an ego using both a body and a brain-mind which should be treated simultaneously in either physical or mental illness. This view includes, also, the very important emotional aspect. No physically ill person is at a normal mental or emotional level; no mentally ill person is altogether well physically. The emotionally sick person produces most violent and often misleading symptoms in both physical and mental realms.

To the Theosophist, viewing man in the

physical, emotional and mental aspects, each a vehicle for the consciousness of the ego on its respective plane, it will be easy to grasp the interaction and interlocking of the three aspects. If all are not co-ordinating and co-functioning, any one of the three may block or misdirect the action of either or both the others, or run amok on its own line. Many, nay, most physicians do not realize the full extent of this. Few of them get much psychiatry, let alone practical psychology, in medical school. When doctors find it difficult to understand how a man with a fine intellect may still be classed as insane or irresponsible, what can we expect from the general public in the matter of comprehension of such states and their social bearings?

Yet it is possible for an individual with a high intelligence quota to be absolutely unadjusted emotionally and quite devoid of judgment. Such individuals, reckless of their own safety and of that of others; driven by unbridled desire; with no power of discrimination, no inner feeling of the rights of others, to whom right, wrong and justice are mere words carrying with them no psychic response; form the most dangerous type of criminal. Property rights, community responsibility are just so many meaningless phrases to this type of offender. Let me stress this point, he does not

wilfully disregard them, they simply do not, cannot, touch him for he has nothing wherewith to respond.

But these persons are not born this way (outside the defectives, of whom we are not speaking); they develop this way, and society is permitting them to do it until they become too violent in demeanour. Then they are sent to jail or slain that society may take vengeance on her own breeding. The seriousness of this question is shown in the fact that about one in every 200 school children is potentially a criminal of this type. Think about that and then ask where our crime waves start. And the pity of it is that most of it need not be.

Suppose such had about them from babyhood the example, not of wordy precepts but of true Theosophical living; personal demonstration of brotherhood, of the responsibility of each to all and all to each, of discrimination and impersonal unselfishness. Suppose they had held forth to them the reality and the possibilities of their inner god; that they had by example been taught desirelessness, had been convinced of the eternal and sure justice of Karma and that they themselves are their own Karma, their glory or their doom; suppose they had been afforded opportunity for the development of any creative talent they might possess (and all possess some); had been helped to useful lives, suited to their capacity as well as their tastes—what think you these would be? Would children so reared, think you, develop fears and insufficiency complexes, urges to selfish power, lust to kill and desire for revenge, hatred of and intolerance toward those who differed from themselves in race or creed or thought? None save those so mentally defective as to be unable to learn at all.

Moral and spiritual teaching, to be effective, must be primarily by sustained example of living. Children are keen critics, quick to discern inconsistencies in precept and performance.

Children of nervously unstable stock, rightly trained and properly environed

from the start have less chance of nervous or mental twists than stronger individuals wrongly started and who later, perhaps, see truth and try to impose it on themselves from the slant of intellectual knowledge instead of having assimilated wisdom of life through right action from babyhood. Behaviour patterns are formed by ACTION.

The function of mental hygiene is not merely to cure and prevent mental disease. It is to develop well-rounded lives, filled with joy in work and with vigorous play, with opportunity for the emotional development and outlet in creative art and science.

In everyone lies the creative urge. The Freudians have stepped that down to libido and the sex instinct, assuming that these are the be-all and an end in themselves, rather than seeing that they are the divine creative force in its manifestation on the physical plane, with potentiality of sublimation to the upper levels. The function of the Third Logos is to create, not only animate beings but expressions of beauty in many forms. The divine being within each microcosm called a man has the same urge which seeks outlet, perhaps in its children, always in some activity which will externalize in the physical world the Ray on which it is working. By that manifestation the natural love of power will be normally satisfied and will not turn to channels of destruction.

Many parents who wish the child to have creative opportunity make the grave error of insisting on choosing his vocation. They want him on a higher level than their own, socially or financially, or they do not want him on a lower, or they wish in him vicariously to enjoy the fame that might, perhaps, have been theirs, had they been able to pursue some talent, real or fancied, that was their own. Perchance the child has no such talent, perhaps his wish is quite different. Were parents acquainted with the teaching of Swabhava, the knowledge that every living being, human and non-human, has an inner individuality, quite different from all others, which must ex-

press itself through its own chosen channels and not through goals set by others, we would have far fewer frustrated talents; unhappy, warped lives and minds.

Did parents realize that fame and power are far from being sources of happiness, that they are but transient things at best; that success is not a matter of money, position or possession, but of doing well the thing one loves to do and filling some useful niche in the world thereby; that there is more true greatness in planting a straight row and raising beautiful lima beans, or in doing a good, clean job of plumbing and in loving to do these things, than in being a powerful dictator who may chop off heads which displease him, or being an harassed millionaire;—did parents realize these things, there would be few failures. There would not be the stress and strain, the rush to acquire, to emulate and surpass the neighbours; the personality-plus drives, leaving in their wakes men exhausted, inadequate, rebellious, heading toward crime, suicide, the mad-house.

The knowledge brought by Theosophy of the true spiritual values in life, of the eternal justice in which all great and good desire is some day fulfilled; of man's own power over his future and of the vast duration of that future and of that power; of the real importance of every living entity in his spot in the structure of the cosmos, and of his integral unity with all life; these glorious truths would empower many a limping mind and social failure to build character and secure happiness instead of taking refuge in hysteria, hypochondria or delusions and through these dolorous paths to win the spotlight and the consideration and care of others or satisfaction in a world of thought-forms.

That is what mental illnesses are—ways of escape from otherwise intolerable situations. One must be noticed, though one makes oneself and others most uncomfortable. One must have a refuge, though it be a palace of clouds in a phantom world of one's own making. If one creates a phantom world, is he not to that extent a

creator—and thus important?

Many physical symptoms of the most painful and startling varieties are often produced by unadjusted emotions and mental problems. They often deceive not only the anxious family but also the family general practitioner, and the surgeon unacquainted with psychiatry. All obscure and apparently surgical ailments in neurotics should be examined by a psychiatrist as well as by a surgeon. Such patients have alarming attacks, multiple operations without result. The family becomes impoverished, perhaps some member of the family leaves or dies; the situation changes and lo, the dying patient is on his feet (if the surgeon has left enough to stand on) directing, important, cock-of-the-walk, well pleased with himself.

His emotional field has changed, that is all. He was not consciously faking, he was really ill, but the physical symptoms were a substitute for mental and emotional maladjustments which had, or seemed to have, no solution, or which the patient had not the inner temerity to face. For example many supposed cases, of gastric ulcer, crises, constant vomiting, apparent extreme weakness, are caused by situations involving emotions of extreme disgust, either toward the patient's own acts and desires or for some other person or situation. When the cause of disgust is removed or mentally banished by discovering and facing it, the manifestations vanish.

The mental attitude of the patient and his will to live are often the deciding factor of recovery in many purely physical diseases. I have seen at least one case who died simply because she wanted to. She had lost domination over her favourite daughter, who had dared marry, very happily, and go west to live. The mother showed no grief—she was one of these iron characters—she set her jaw and said, "If I can't have my daughter, I just won't live." She had two others and a fine husband, but that did not matter. "I always said Mary and I should be together as long as I lived". She had no physical disease

which could be found by three specialists, including a psychiatrist of high standing. She set that iron jaw, got weaker and weaker and simply died, and nobody knew what to put down as the cause of death because autopsy showed none. The psychiatrist said, "mental suicide".

Had this woman been a Theosophist she would have realized that no human being belongs to any other human being or has the right to dominate the life of another. She would have known that children are not the possessions or the creation of their parents, except in-so-far as the parent gives the material for the physical body, the vehicle in which the independent ego comes to earth for experience. It is drawn to the parent, perhaps by personal karmic ties from the past, perhaps only because that parent can best supply the body or environment needed for that ego to work out the karma which is the occasion of the reincarnation, and to acquire the experience needed for further spiritual development. Truly, we have a great responsibility toward our immortal guests.

The Theosophical parent will not seek to realize his personal ambitions or comfort through the child, but will endeavour to find avenues through which the incoming ego may seek free expression and psychic independence. The mother who overprotects through mistaken affection is destroying the child as an individual, is feeding her own self-love on its emotions; satisfying her love of power by shielding it from necessary struggle, and weakening it by making its decisions for it, draining its personality like a psychic vampire. She makes it a mere parasite, unfit for independent life.

Frequently these develop split personalities. Such unfortunate mother-fixed children frequently remain single, attached to the parent catering to that parent's selfish whims until late middle life. The parent dies. The child remains, grown in body, with infantile emotions, derelict, psychically insufficient, fearful, homeless, frequently winding up with a mental

breakdown and commitment to an institution. Some of these unfortunates are highly intellectual, but that seldom saves them.

Children are deeply influenced by the mother. The aura of the mother conditions that of the child. Her emotions determine its emotional habits in its early years. Until the 7th year the child's own ego scarcely affects its emotions. In the second 7 years it is taking control—or should be. In the third 7 it should obtain control of the brain-mind, so that manhood, human physical-plane completeness, should be reached at that age. That is the occult truth of being of age at 21.

Suppose the mother continually flies into emotional storms. Children gain emotional control by example, feeling and practice. It is not a matter for mental direction by exhortation at that age. What sense in a furious or hysterical parent telling a child to control itself? The child cannot; but must, whether he will or no, respond to the inharmonic vibration of the parent's emotions.

Many baffling cases of apparent physical illness, especially dizziness, nausea, strange pains, palpitation, etc., in children, as well as obsessive fears, can be traced to symptoms described frequently and vividly by a mother or relative. The writer has seen a physically sound girl with every symptom of her dead aunt's heart disease, except the murmur. Symptoms of a distressing pregnancy and difficult, or supposedly difficult and agonizing birth, retailed in morbid detail by a mother have so alarmed many a young girl that she has refused to marry. Or, if she did marry, there came serious results from attempts at abortion; fear, unhappiness, mental and physical disturbances, hysterical convulsions; even attempts at suicide, as a less evil than giving birth. The Theosophical mother will realize that she has no right to impose on others, least of all a child, images of suffering and fear. She knows that thoughts are entities, possessed of real creative or destructive force and that it behooves us to beware of what thoughts we

send forth. Furthermore she knows the karmic law that evil thoughts are bad birds which come home to roost.

What mother and father are, not what they say, forms the child's ideas of divinity. Home determines personality traits. It forms the behaviour patterns; gives the basic ideals of sympathy, social responsibility and racial justice. Environment is far more than heredity. Heredity holds many possibilities, environment fosters or restricts them. Many parents, not only by severity but by mistaken indulgence, by allowing the child free emotional rein, thinking thereby to develop him in self-expression (forgetting SELF expression) and by omitting to be a guiding example of action and discrimination, forge fetters instead of unfolding wings.

Behaviour patterns once formed are hard to alter. The tendencies are never wholly eradicated. The early years and the months before birth are important. They affect the whole life of the child. A wise psychiatrist has said that most insanity finds its basis in too much mother. He might well have added, too little father. The Theosophist knows that, as our Cosmos expresses through the double aspect of spirit and matter, so the child should express most perfectly through the harmonious co-operation of father and mother. It is the father's dharma to share in the emotional-education of the child, the leading out of the first instincts and abilities, the giving of a foundation in stability.

Selfish mental attitudes and warped emotional relationships between parents frequently develop in children the basis for many forms of mental and nervous disease, for future failures and delinquencies. Over 80% of delinquents come from broken homes. The jealousies, suspicions, hatreds and fears of parents condition their emotions toward the children, and the sentiment of the children toward each other. The mother or father whose marital love is unsatisfied often smothers some one child in a flood of diverted sex love, with the child as a psychic substitute. Parents

conflict, a child is overindulged or its personality repressed and crushed to satisfy a spite. No child having warring parents, together or separated, feels secure. Its instability and bewilderment shows in antisocial action, lying, stealing, running away. Scolding, punishment and criticism, at home and in school, bring forth more confusion. Hatreds are formed toward persons and authority which appears tyrannical. These hatreds carry into adult life as antisocial trends, frequently resulting in crime or mental disease. A Theosophical parent, finding marriage unhappy, will not only make extreme effort to preserve the family integrity but try to see impersonally where the trouble lies, to view the affair from the point of dharma, and be willing to sacrifice some personal pride, if necessary, to meet the other party half way. Any judge can tell that most rifts are from slighted self-love and offended pride.

Regarding the child as an independent individual, the parents should be keen to see faulty behaviour as a warning against future snares. They, as Theosophists, will avoid the all-too-prevalent and fatal view that they must, because the child is "theirs", resent all suggestions that its personality is not what it should be and reject opportunities offered for its improvement. Theosophists will take this impersonally, as so many snags in the river of life, placed there by karma, to which dangers all are subject and which it is the dharma of the parents to aid in avoiding. They will, therefore, not hesitate to use the behaviour clinic when indications point that way.

Theosophical parents will realize the need for complete physical and mental development in education. Mind and hand should work together. Vocations should be chosen, not only according to talent but with due consideration of the emotional makeup of the child and the stress under which the chosen vocation may place him. He may go farther in second speed, developing a lesser ability leading to quieter



environment and less competition than would his more pronounced talent. Children learn and grow best from doing rather than cramming.

Education should be adapted to the needs and interests of the individual; it should not be a standardizing machine to turn out robots. It should be highly individualized. Teachers should be guides of pilgrims, not stuffers of Strasbourg geese. Creativeness should result naturally from inner urge; education should be a release of that drive. The emotional elements should be quite as much considered as the mental.

We are a nation of clever individuals, with emotions greatly repressed until the last generation. Then they were suddenly allowed to run riot on the plea of "free self-expression", rather than trained to Self-directed expression. "Free expression"—yet mental disease is rapidly increasing under the modern stress of forever running nowhere after nothing. One person in every 22 has a nervous breakdown; one in 72 remains broken. Most of this can be traced to the faulty foundation laid by the parent and neglected in the school system, to the lack of character building in the school. Most of these breaks, alas, are unnecessary.

Duty, Brotherhood, Self-directed Evolution, these three principles applied to education, to the pre-school and the later years, would revolutionize our next generation and deplete our punitive institutions and mental hospitals.

The behaviour problem child and the child who fails in school are often made miserable at home by nagging and punishment or threats from ignorant parents whose pride is hurt and whose emotions rush to the fore. They do not understand that the entry into school is a major emotional crisis in the life of a child. Those children who have been taught self-direction and guided to become independent individuals at home, adapt themselves to the new environment.

The spoiled child is confused, sulks,

cries, complains to its mother and can neither do its own work or follow directions. It upsets the class and often the teacher. Constant inefficiency draws reprimand and punishment. The child may be further humiliated by comparison with a smarter younger brother or sister, or by being placed in a special class and being told that this is because it is stupid instead of being tactfully led to regard such a class as a very special privilege to help him catch up, or to do things for which he has aptitude.

Under the lack of tact, self-confidence and self-respect fail; the child in desperation becomes inattentive, truant, deceitful, lies or steals in attempt to snatch its share from life. These social failures fill our juvenile courts and reform schools, all from lack of recognition that the individual must be helped from *his* standpoint to go *his* way, not forced into the ideas and ideals of others. Such forcing often results in suicide, especially of students.

Reincarnation, Dharma, Karma, Self-directed Evolution. In these principles and their application lies the solution of the present educational problems and the salvation for the breaking minds of today. It is the duty of every Theosophist to spread this knowledge as far and fast as he can, for the danger is grave and we cannot act too rapidly. The liberation of the god within will solve the individual and, through this, the whole social problem.

#### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth \$1.25 leather \$1.75
Crest Jewel of Wisdom .....	cloth \$1.25
Great Upanishada, vol. I. ....	cloth \$1.50
Parables of the Kingdom .....	paper .50
Patanjali's Yoga Sutras .....	cloth \$1.25
Song of Life .....	paper .75

May Be Had Direct From

#### THE QUARTERLY BOOK DEPARTMENT

P. O. Box 64, Station O.

New York City.

## THE PURPOSE OF THE THEOSOPHICAL MOVEMENT

By Robert A. Hughes

*A Paper Read at the Fraternization  
Convention*

The modern Theosophical Movement began in 1875 with the foundation of the Theosophical Society in New York city. It was the second attempt to launch the Movement; the first being the "Société Spirite", founded in Cairo in 1873 but which proved abortive. The Theosophical Movement should not be confused with the various societies interested in the study of Theosophy. It is a great mental or spiritual impulse of which Theosophical societies are only the visible expression. This movement marks a new epoch in the spiritual history of mankind; a renaissance of the human spirit freed from mental, spiritual and economic bondage, through the power of truth.

The heavy pall of materialism covered human thought during the period in which the movement was born. Armed by dogma and fear religion fought a losing battle with the new physical sciences that threatened her supremacy over human reason. Between these two exponents of supernaturalism and materialism came the spiritualist movement with its worship of the dead. A long succession of brilliant minds floundered in a morass of materiality and skepticism. Had the consequences of mid-Victorian materialism, skepticism, intolerance, and psychism been carried to their logical conclusion untold harm would have been caused humanity.

The world of 1875 was in many respects different from the world of 1935. It was a "safe" world, for society then enjoyed a security which it has not known since. The magical agents of science: steam, electricity, chemistry and mysterious rays, had ushered into being, in the short space of two centuries, a new conception of the world, banishing the boundaries of space and time, and giving to man the possibili-

ties of the new age of abundance. Tools of production multiplied in amazing numbers and became more and more complicated. New sources of energy placed in the hands of man untold powers of construction and destruction. Western scientific ingenuity was able to measure the vast distances of space, to weigh and analyze the myriad bodies of the universe, to increase the production of commodities and to build up fabulous wealth; yet it failed completely to utilize its new knowledge for the common benefit of all mankind. In this rapidly shifting scene of scientific progress man himself stood still. Ethical conceptions of life being undermined by scientific and philosophical materialism were unable, or at least were too feeble, to check or turn to the proper use the practical developments of applied science. Man was rapidly becoming the victim of his own material progress, he had gained the whole world but had lost his soul!

Into this arena appeared the heralds of the Theosophical Movement! A new note was uttered and before its vibrations were to die out a new conception of religion, science and philosophy were to be born. Since the days when the rising power of Christianity had scattered the last of the Neo-Platonic scholars and philosophers and had closed their schools there had been no successful public attempt to restate Theosophic principles. The Neo-Platonic school of Alexandria was the prototype upon which the modern Theosophical school was based.

By reason of their close co-operation with Nature the Mahatmic teachers of H. P. B. were endowed with a keener vision and a loftier understanding than we can readily conceive. They understood the trend of civilization and realized the ultimate consequences of scientific learning upon an unethical generation. They knew that western civilization had reached the culmination of its career and that with the close of the cycle in 1899 it would decline. There was no isolated and self-centred interest in metaphysics, as a study of their

letters will reveal, but a keen and vital interest in the world and its peoples. By their exact knowledge of human behaviour and progress in past cycles of the world's history they were able to determine the trend of civilization in the future. Their duty to mankind was not to interfere directly in the course of events, but to work through agents and to guide isolated individuals who were capable of intuitive response. The need for a moral revolution had presented itself and the original inspirers of the Theosophical Movement did not hesitate to respond.

The publication of *The Mahatma Letters* to A. P. Sinnett in 1923 is the greatest contribution to Theosophical literature since that of *The Secret Doctrine*, as they reveal the underlying forces behind the Movement. According to the *Letters* their desire was to build a society of high quality that would attract the higher intelligentsia of all lands into its fold. To quote their own words: "The Chiefs want a "Brotherhood of Humanity", a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." (*M.L.*, page 24). Such thinkers as moulders of opinion would inculcate the high ethical idealism presented by Theosophy upon the lay mind. In this respect the Society was at first successful having as members some distinguished men of letters, politics, science and philosophy.

Yet the purpose of the Theosophical Movement is not to be found in the mere literal interpretation of its philosophy, but rather in the subtle effects of such teachings over the world. It is the most serious movement of this age, as its mission is to keep alive the spiritual intuitions of the race in one of the most critical transitional periods of history.

Every civilization is given an opportunity to redeem itself and thus ensure its future. With maturity society becomes somewhat more liberal. It relaxes, for a time, its eternal vigilance and the spread of progressive and philosophical thought is

accentuated. During this short period there appear upon the horizon of civilization new and more vitalizing systems of thought. These are the great Philosophies or Theosophies that influence the world during the liberal periods of society when creedism and intolerance are for a time impotent. The Neo-Platonic school was of this ancient and ever-recurring ideology; which had gathered together the highest minds of Greco-Roman civilization for the pursuance of the same duty undertaken by its modern prototype. This eternal ideology is the philosophy of rational optimism, of belief in humanity and faith in Nature. It encourages the spread of high moral idealism seeking to revive humanitarianism, to save the race from the fruits of its own folly through the awakening of man to spiritual perception and responsibility.

Unfortunately man distorts the truths that would free him and we find arising from this perennial revelation new cults and sponge-like growths which feed upon the parent sapping its strength. It degenerates from a high pinnacle of practical idealism and love of truth, to a mere association with the sum total of past opinions, and especially with opinions held in regard to other opinions. What was primarily intended to solve the great mysteries of life and to free man from the curse of ignorance which binds him to the Wheel of Life, fails in opinion rather than in truth. It advances theories, around which debates and contention arise, but through which no one is convinced. Thus have the Theosophies of the past been destroyed and with them perishes the hope of civilization's survival.

Civilization is an inheritance from our mighty past and is not to be lightly regarded, as the purpose of co-operative life is the fulfillment of spiritual law. The redeeming power of true philosophy over civilization can be traced in the influence of Confucius over China; for in his philosophical idealism and practical laws lay the salvation of China. In her message to the American Theosophical convention of

1890, H.P.B. wrote: "the ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity." The recent death of George W. Russell removes from the contemporary scene one of the greatest workers in the modern ethical revival, who put into practical application this teaching of H.P.B.

Civilization stands in peril to-day because of the following mighty factors: the growth of science, the rise of technology and the resultant mechanization and complexity of life, the ever increasing insecurity of life, the imminence of war, the paradox of want in the midst of plenty and especially because of the loss of religious perception and hope, all of which are productive of fear. The great struggle between science and religion in the past century destroyed the ethical conceptions, such as they were, held by thinking people or people influenced by thought. Thus science grew up in an unethical world unrestrained by moral idealism.

The inability of man to adjust himself to an unnatural, mechanistic system of society and a commercially corrupted world has added, as psychiatry reveals, through nervous tension and the intense struggle for existence, to the psychic and mental unbalance of the race. We have now learned that our progress has not improved us but rather accentuated our evils. The skepticism induced by science has undermined the psychological prop and moral justification that man found in religion. Religion has formed a tremendous outlet for the psychic or surplus emotional energy of mankind. The loss of spiritual or re-

ligious conceptions has taken meaning out of life for many and reveals man as a mere animal fighting tooth and nail in a competitive society for survival.

Hand in hand with the decay of morals arose the scientific teachings that denied God and took from man the feeling of safety in a safe world. The mad pursuit of pleasure to find personal happiness and forgetfulness that has so characterized the post-war years proves the existence of a world neurosis due to the perversion of emotional life. The strain and struggle of modern life has tended to suppress the psychic energy that heretofore found release in religious emotionalism. This perversion has given rise to the psychic or nervous diseases so common to-day. The universality of this astral or psychic condition is shown by the innumerable crises that sweep across the world's political horizon to loom into frightful proportions, to disappear and then reappear elsewhere. In the racial subconscious lurk hideous forms and terrors of which only the occultist has true conception. These elemental forces of hate, lust, greed, selfishness and fear, hiding in the human subconscious to-day, and which have been released somewhat in Germany, are the direct result of the loss of spiritual perception and understanding. The pressure of these psychic forces over humanity may result in the lapse of society into riot or war; and in the face of modern war, man has little chance of survival.

Perhaps these psychological facts will reveal why the Theosophical Movement was launched upon the stormy sea of thought just sixty years ago. Man hungers and thirsts for peace, for a new understanding of life which will bridge the difficulties of the time and give him hope for the future. To save civilization if possible and to bring health and hope to the human soul, a new sense of spiritual values and a sound philosophy based upon natural law had to be taught. Through the moral power of the deeper phases of Theosophy, and especially its basic or fundamental truths, it was hoped to inculcate the ethical

attitude toward life that would allow the future passage of even more sweeping reforms in all the great areas of life. The chief hope of the Movement therefore rests on its basic teachings because of their powerful psychological effect: "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. . . . the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood." (*Key to Theosophy*, p. 157).

Thus modern Theosophy teaches that the foundation of duty lies in the divine nature and origin of man. It demands altruistic behaviour because of the common origin, training, interests, destiny, solidarity and unity, shared by all mankind. The fact that man shares a continuous life, broken only by periods of rest and consolidation, with Nature, and is chastened by the natural law of causation, balance, justice and reward, which works in the very fibre of his being, should bring home to the thoughtful person the necessity of personal reform. The power of these ancient truths over the individual would result in the enforcement of right ethics with consequent right behaviour, thought and aspiration, resulting in personal regeneration. Thus Theosophy, as the spear-head of the Theosophical Movement, aims at the very root of social troubles—the individual.

Social evils have their root in mental or psychic faults, for mind gives to things their quality, foundation and being, thus hand in hand with economic, educational and social reform, the theosophic truths and laws of being must be taught if society is to be truly regenerated, and such powerful ideas as karma and reincarnation must be made the basis of this effort, as they are the root of the moral code. The ethics offered by Theosophy are not new, as right ethics do not vary in any age, for they are based upon eternal law and that spiritual force seated in the very consciousness of man which gives him the conception of beauty, justice, honour, love, and of right and wrong, which have no material basis.

Man does not live by bread alone and in this day of the great retreat from ethics Theosophy stands alone as the source of spiritual enlightenment. The problem of the age is a spiritual problem; for the great ferment behind world unrest is the loss of spiritual perception and understanding, which Theosophy can restore. Let us emphasize more the ethical and cultural values of Theosophy and we will fulfill the purpose of the Movement which is "to keep alive in man his spiritual intuitions". The ethical law is summed up in the practice of brotherhood and in mutual helpfulness.

Let us not forget that the Theosophical Movement is not "a" society, and therefore includes all Theosophical societies and even individuals outside their influence, but is rather a mysterious urge, aided and abetted by Theosophists, for the spiritual, mental and social regeneration of all mankind.

## THEOSOPHY HERE AND NOW

### *A Paper Read at the Fraternization Convention.*

Real Theosophists do not stop to think about differences of organization in the face of an inquiring public; their Inter-Theosophical disagreements melt away and they are united in the glorious opportunity of presenting the Wisdom of the Ages to their fellow men. Each individual student, each Lodge or Club, recognizes in a Theosophical existence this purpose,—to be a worthy instrument of response to the hunger in every human heart for the REAL TRUTH. Isn't this our most cherished aspiration?

We have learned that we can give our convictions to no one, that the first step on the path is to realize that all comes from within. This deepens our responsibility, but at the same time widens the vista of opportunity before us. It brings us face to face with the great truth that, as individuals, we can help most of all with our thoughts; that the more profoundly these noble truths have cut into the fabric of our

natures, the more we have succeeded in becoming them in every hour of our lives, may we hope to bring about a time when Theosophy shall be sought by all men and women who can no longer endure superficial living.

Those we reach personally are few indeed compared to the number who may read a published article or book; but who can limit the number of hearts we may touch with our thoughts as we go about our work trying to express in the smallest detail of life, a little of the hope and joy that Theosophy has brought to us, carrying in the background of our minds some great fundamental teaching?

The inquirers who come to Theosophical Lodges are seldom what we might term "the worldly minded", but weary pilgrims, troubled souls, who have suffered deeply in the search for spiritual food; men and women who appeal to our sympathy and compassion.

"My peace I give unto you" are the words of a great teacher, suggesting the joy of passing on truth. But even in our small way of serving, we must find that peace within ourselves before we may hope to do very much to help humanity. We must become better acquainted with our own higher selves, and in this way do our part to preserve a perfect harmony in our Lodges; for if we fail in adherence to this basic rule of the universe, we have little opportunity to impress an inquirer. We have all realized that it is two-thirds what we are and one-third what we say when we attempt to give out the teachings that have been given to us.

A Theosophical Lodge is a fabric woven of the most impersonal growth of each of its members, patterned alone with the jewels of wisdom. This tapestry, if all the threads are strong and each in its place, serves as a mighty reflector into the reservoir of thoughts to which every human being has access; but the strength of this instrument of all that is most dear to us, is weakened by a single absence from a Lodge meeting; by each ill feeling or criti-

cal thought towards another member, personal ambition or any failure in loyal adherence to the hierarchical structure of ourselves, the Lodge, the Theosophical Society and the Universe.

It is a remarkable thing that a perfect stranger to Theosophy visiting a Lodge or Theosophical Club, is intuitively aware of this sensitive structure and will invariably detect inharmonies if it exists even in the thoughts of the members,—this is equally true whether it be a small or a large group,—and is too often the reason that Lodges never grow large and strong in the precious opportunity that is theirs.

We have reason to rejoice upon the occasion of this International, Inter-Theosophical Fraternization Jubilee Convention, in a new epoch, when we see in perfect perspective, in spite of the darkly unhappy aspect of human affairs in the world, that the veils are thinning, that the human family is moving out of a dark cycle into a time that promises to be a potent season of spiritual growth. Every vestige of a sense of separateness should fall away from each Theosophist in the realization of the grandeur of our responsibility, in the sacredness of all that depends upon loyalty to the Master's heroic efforts to make ready for such a time. What is a more wonderful challenge to us than the Theosophical pioneers? Isn't it the grandest thing that we, as human beings, can hope for, to serve with all our hearts at such a critical time!

Let us glance for a moment at the progress of the world in its approach to the way of liberation. We see the personal God discarded to a very great extent; and while the First Fundamental Proposition of the Secret Doctrine is not generally accepted in its place, the trend of modern scientific thought has led men to some suggestion of The ONE REALITY,—to recognition of consciousness as the fundamental concept of the Universe and the conception that consciousness can not be separated from anything in the Universe. Also that there is a divine spark flickering within

man.

The law of periodicity is very generally accepted; we hear the most materially minded men talking glibly about the cyclic movement of many things; the advocates of the expanding and contracting universe have touched intuitively the teaching of the rhythmic ebb and flux of Universal Life, but their brain minds have not so interpreted it. The wide study of astronomy has compelled those who are intuitive to grasp a better sense of proportion in their thought about their personal lives and their relation to the Universe which very often has made the teaching of rebirth acceptable; evolution,—if not self-directed evolution, now has a place with the general conception of cause and effect, if not in any sense a full understanding of Karma, in modern co-ordinated knowledge.

But Theosophy is not yet understood to be the doorway to the Mystery School, nor is it in the least popular, because real intellectual conception of the majestic teachings really comes only from accepting them as ethical standards.

Yet what can be more wonderful work than keeping open the doorways of Theosophical Lodges, Clubs and Lotus Circles with a royal welcome to each pilgrim that comes home!

Hazel Boyer Braun.

\* \* \*

Mrs. Braun is just launching her sixth year as President of Katherine Tingley Lodge No. 1, in San Diego, the largest Lodge in the American Section of The T. S. She is also on the Advisory Council of The American Section.

#### BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.?; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

May be had from JOHN WATKINS  
21 Cecil Court, Charing Cross Road,  
London, W.C., 2, England.

## HOW TO REACH

### A WIDER PUBLIC

A Paper read at the Fraternization Convention.

The Theosophist who realizes that in his present incarnation he is building for his next incarnation a more brotherly state of society by disseminating the Theosophical teachings of Brotherhood as widely as possible—who does not recline back comfortably by saying “Well I have all eternity to do that”—the question of how to reach a wider public, is a very serious matter to him.

Sincere and devoted members of Theosophic Lodges are often discouraged at the small public attendance at their meetings,—but if they were a little more on the alert and put forth a more honest effort, they would find they could increase their audience to hundreds of thousands each week,—especially in cities of 300,000 or more. Such cities as a rule have three daily papers, a morning and two evening. Such papers have a daily column devoted to local news, social events, club notices, etc., etc., which can be utilized by making the proper explanation to the editors by stating that the purpose of such notices is to advance the cause of Universal Brotherhood—that the Theosophical Society is altruistic, that no one connected with same receives a salary, etc., etc.

Toledo Lodge No. 22, of the Point Loma Society, enjoys just such a working arrangement. It holds its Club meetings, which are open to the public, every Wednesday evening. On Tuesday, the editors of these papers are furnished a type written notice for the Wednesday evening meeting, reading as follows:—

The Theosophical Club will hold its regular public meeting at 8 p.m. to-day, in room 221 Gardner Bldg. Subject for discussion:—“Karma”—the Law of Consequence”.

Each week some topic for discussion is announced, as for instance:—“We have lived many lives on earth”; “Do we make



our own destiny"; "Things move in Cycles"; "Unbrotherliness the insanity of the age"; "Man,—a sevenfold being".

These notices, week after week,—are bound to soak into the consciousness of the public and will bear fruit. Nearly every week the Club has one or two visitors. Besides the above notices some editors will gladly run short articles of some 300 words long when ever they have space for same.

The editors of small town weeklies are often glad to get good copy on Theosophical subjects or topics, which sometimes take one or two columns of space.

Each Theosophical Society should have a Theosophical Press Service, like the one in operation at Point Loma of which Clifton Meek is the head. His Department is always ready to furnish copy on almost any desired Theosophic subject varying from 300 words to one or two columns in length,—and written in a style free from Theosophic technicalities as possible.

Often in large cities, individuals are kept from attending the meetings because they lack street car fare. In such places the Lodges should establish study groups in different parts of the city. At different times a regular meeting can be arranged with such a group,—and so a wider public is reached in this manner.

But one of the most pleasant and the most satisfactory field of work is the establishing of Lotus Circle Groups for children, in connection with a Lodge. Those who are working in that field will testify to that truth. Earnest workers find themselves often discouraged in imparting the Theosophic teachings to grown ups, but with children the case is different,—you do not have to contend with pre-conceived ideas and notions, and hence the Teachings are easily grasped and embraced. Each member of a Lodge can start a Lotus Circle Group in his own family, for that matter, or with children living in his immediate neighbourhood, whether their parents are members of the T. S. or not. Often, for various reasons, it is not convenient to have a Lotus Circle Group connected or to meet

at the Lodge room. That is especially true in large cities. Hence the advisability of establishing Groups in different parts of the city.

The Children's Department of the Point Loma Theosophical Society is growing rapidly. Under the able direction of Mrs. Grace Knoche, International Supt. and Mrs. Laura Arteche, Supt. of the American Section, Lotus Circles are being established in America and many foreign countries augmenting those already established. Visitors to Point Loma should be sure to go through this Department, and see the marvellous pictorial representation of the Teachings by children,—all reaching a wider public. Fraternally,

E. L. T. Schaub,  
Regional Vice-Pres. Central  
District American Section T.S.,  
Point Loma, California.

## THE FELLOWSHIP OF FAITHS

The World Congress of Faiths, of which H. H. The Maharaja Gaekwar of Baroda, is the International President, and Sir Francis Younghusband, K.C.I.S., K.C.I. E., is British National Chairman, has arranged to meet at London and Oxford, July 3-18, next year.

Every man of religion desires a firmer Fellowship of Nations, and it is to promote this object that representative spokesmen of the leading religions of the world are being invited to address the "Second International Congress of the World Fellowship of Faiths" next July, and we have been requested to make the following announcements:

Ten sessions will be held in London, and ten in Oxford, at which addresses (to be followed by discussion) will be given by representative spokesmen on: "World Fellowship Through Religion". In addition, three public meetings will be held in Queen's Hall, when persons of International repute will speak on: "The Supreme Spiritual Ideal".

The Dean of St. Paul's has expressed his

willingness to welcome the members of the Congress to the afternoon service in St. Paul's Cathedral, on Sunday, July 5th, 1936.

Under the chairmanship of Sir Francis Younghusband, a British National Council and Executive Committee have been formed and have been meeting regularly for ten months past. Hitherto, the whole of the preliminary work has been done voluntarily; but, with the nearer approach of the Congress, funds are necessary for the early reservation of Suitable Halls for the Congress, office organization, as well as other incidental expenses.

At a meeting of the International Council held on July 1st last, when H. H. The Maharaja Gaekwar of Baroda presided and several countries were represented, it was decided to make a public appeal for the sum of £5,000, to meet the expenses of the Congress.

Later on, Members will be enrolled, but meantime, funds are urgently needed, and we would most earnestly solicit both your financial assistance and your personal support in making the Congress as widely known as possible among your friends.

Cheques should be made payable to "The World Congress of Faiths", and crossed "Westminster Bank Ltd.", and donations may be sent direct to Sir Francis Younghusband or the Organizing Secretary, World Congress of Faiths, 17 Bedford Square, London, W.C.1.

Among the many Supporters in Great Britain of the Second International Congress of the World Fellowship of Faiths are:—Sir Norman Angell, The Master of Balliol, Rev. Dr. Sidney Berry\*, The Very Rev. The Dean of Canterbury\*, Sir Walford Davies, Rev. Dr. W. H. Drummond\*, Rev. Dr. A. E. Garvie, Dr. J. S. Haldane\*, Viscount Halifax, Carl Heath\*, Rt. Hon. Arthur Henderson, M.P.; Dr. L. P. Jacks\*, Sir Shadi Lal\*, Rev. Dr. Israel Mattnck\*, Oland Montefiore, Professor Gilbert Murray, Rev. Dr. F. W. Norwood\*, Alfred Noyes, Sir Abdul, Quadir\*, Sir Arthur Quiller-Couch\*, Dr. Maude

Royden\*, Lord Rutherford, The Very Rev. The Dean of St. Paul's, Rt. Hon. Sir Herbert Samuel, M.P.\*, Dr. Martin Shaw\*, Rev. Canon H. R. L. Sheppard\*, Right Rev. The Bishop of Southwark, Dame Sybil Thorndike, Sir Francis Younghusband (chairman); Marquis of Zetland\*, Professor Alfred Zimmermann\*.

Those marked \* are members of the British National Council.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Continued from Page 233.)

### CHAPTER V.

#### THE SECRET OF STRENGTH

##### I.

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction. Through this great moral power is brought to birth in the natural life of the man that which enables him, however frail he may be, to go on and conquer. Conquer what? Not continents, not worlds, but himself. Through that supreme victory is obtained the entrance to the whole, where all that might be conquered and obtained by effort becomes at once not his, but himself.

To put on armour and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armour and without hurry or excitement take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done; and it can only be done in the moment of equilibrium

when the enemy is disconcerted by the silence.

But there is needed for this supreme moment a strength such as no hero of the battle-field needs. A great soldier must be filled with the profound convictions of the justness of his cause and the rightness of his method. The man who wars against himself and wins the battle can do it only when he knows that in that war he is doing the one thing which is worth doing, and when he knows that in doing it he is winning heaven and hell as his servitors. Yes, he stands on both. He needs no heaven where pleasure comes as a long-promised reward; he fears no hell where pain waits to punish him for his sins. For he has conquered once for all that shifting serpent in himself which turns from side to side in its constant desire of contact, in its perpetual search after pleasure and pain. Never again (the victory once really won) can he tremble or grow exultant at any thought of that which the future holds. Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains.

### II.

Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinction; and the moral and social laws set us by our religions are as temporary, as much a thing of our own special mode and form of existence, as are the moral and social laws of the ants or the bees. We pass out of that state in which these things appear to be final, and we forget them forever. This is easily shown, because a man of broad habits of thought and of intelli-

gence must modify his code of life when he dwells among another people. These people among whom he is an alien have their own deep-rooted religions and hereditary convictions, against which he cannot offend. Unless his is an abjectly narrow and unthinking mind, he sees that their form of law and order is as good as his own. What then can he do but reconcile his conduct gradually to their rules? And then if he dwells among them many years the sharp edge of difference is worn away, and he forgets at last where their faith ends and his commences. Yet is it for his own people to say he has done wrong, if he has injured no man and remained just?

I am not attacking law and order; I do not speak of these things with rash dislike. In their place they are as vital and necessary as the code which governs the life of a beehive is to its successful conduct. What I wish to point out is that law and order in themselves are quite temporary and unsatisfactory. When a man's soul passes away from its brief dwelling-place, thoughts of law and order do not accompany it. If it is strong, it is the ecstasy of true being and real life which it becomes possessed of, as all know who have watched by the dying. If the soul is weak, it faints and fades away, overcome by the first flush of the new life.

Am I speaking too positively? Only those who live in the active life of the moment, who have not watched beside the dead and dying, who have not walked the battlefield and looked in the faces of men in their last agony, will say so. The strong man goes forth from his body exultant.

Why? Because he is no longer held back and made to quiver by hesitation. In the strange moment of death he has had release given him; and with a sudden passion of delight he recognizes that it is release. Had he been sure of this before, he would have been a great sage, a man to rule the world, for he would have had the power to rule himself and his own body. That release from the chains of

ordinary life can be obtained as easily during life as by death. It only needs a sufficiently profound conviction to enable the man to look on his body with the same emotions as he would look on the body of another man, or on the bodies of a thousand men. In contemplating a battlefield it is impossible to realize the agony of every sufferer; why, then, realize your own pain more keenly than another's? Mass the whole together, and look at it all from a wider standpoint than that of the individual life. That you actually feel your own physical wound is a weakness of your limitation. The man who is developed psychically feels the wound of another as keenly as his own, and does not feel his own at all if he is strong enough to will it so. Every one who has examined at all seriously into psychic conditions knows this to be a fact, more or less marked, according to the psychic development. In many instances the psychic is more keenly and selfishly aware of his own pain than of any other person's; but that is when the development, marked perhaps so far as it has gone, only reaches a certain point. It is the power which carries the man to the margin of that consciousness which is profound peace and vital activity. It can carry him no further. But if he has reached its margin he is freed from the paltry domination of his own self. That is the first great release. Look at the sufferings which come upon us from our narrow and limited experience and sympathy. We each stand quite alone, a solitary unit, a pygmy in the world. What good fortune can we expect? The great life of the world rushes by and we are in danger each instant that it will overwhelm us or even utterly destroy us. There is no defence to be offered to it; no opposition army can be set up, because in this life every man fights his own battle against every other man, and no two can be united under the same banner. There is only one way of escape from this terrible danger which we battle against every hour. Turn round, and instead of standing against the forces, join them; become one

with Nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and strength to spare, to use in the great battle which it is inevitable every man must fight,—that in himself, that which leads to his own conquest.

Some might say, to his own destruction. And why? Because from the hour when he first tastes the splendid reality of living he forgets more and more his individual self. No longer does he fight for it, or pit its strength against the strength of others. No longer does he care to defend or to feed it. Yet when he is thus indifferent to its welfare, the individual self grows more stalwart and robust, like the prairie grasses and the trees of untrod forests. It is a matter of indifference to him whether this is so or not. Only, if it is so, he has a fine instrument ready to his hand; and in due proportion to the completeness of his indifference to it is the strength and beauty of his personal self. This is readily seen; a garden flower becomes a mere degenerate copy of itself if it is simply neglected; a plant must be cultivated to the highest pitch, and benefit by the whole of the gardener's skill, or else it must be a pure savage, wild, and fed only by the earth and sky. Who cares for any intermediate state? What value or strength is there in the neglected garden rose which has the canker in every bud? For diseased or dwarfed blossoms are sure to result from an arbitrary change of condition, resulting from the neglect of the man who has hitherto been the providence of the plant in its unnatural life. But there are wind-blown plains where the daisies grow tall, with moon faces such as no cultivation can produce in them. Cultivate, then, to the very utmost; forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures. The plant that

is watered to-day and forgotten to-morrow must dwindle or decay. The plant that looks for no help but from Nature itself measures its strength at once, and either dies and is re-created or grows into a great tree whose boughs fill the sky. But make no mistake like the religionists and some philosophers; leave no part of yourself neglected while you know it to be yourself. While the ground is the gardener's it is his business to tend it; but some day a call may come to him from another country or from death itself, and in a moment he is no longer the gardener, his business is at an end, he has no more duty of that kind at all. Then his favourite plants suffer and die, and the delicate ones become one with the earth. But soon fierce Nature claims the place for her own, and covers it with thick grass or giant weeds, or nurses some sapling in it till its branches shade the ground. Be warned, and tend your garden to the utmost, till you can pass away utterly and let it return to Nature and become the wind-blown plain where the wild-flowers grow. Then, if you pass that way and look at it, whatever has happened will neither grieve nor elate you. For you will be able to say, "I am the rocky ground, I am the great tree, I am the strong daisies," indifferent which it is that flourishes where once your rose-tree grew. But you must have learned to study the stars to some purpose before you dare to neglect your roses, and omit to fill the air with their cultivated fragrance. You must know your way through the trackless air, and from thence to the pure ether; you must be ready to lift the bar of the Golden Gate.

Cultivate, I say, and neglect nothing. Only remember, all the while you tend and water, that you are impudently usurping the tasks of Nature herself. Having usurped her work, you must carry it through until you have reached a point when she has no power to punish you, when you are not afraid of her, but can with a bold front return her her own. She laughs in her sleeve, the mighty mother, watching

you with covert, laughing eye, ready relentlessly to cast the whole of your work into the dust if you do but give her the chance, if you turn idler and grow careless. The idler is father of the madman in the sense that the child is the father of the man. Nature has put her vast hand on him and crushed the whole edifice. The gardener and his rose-trees are alike broken and stricken by the great storm which her movement has created; they lie helpless till the sand is swept over them and they are buried in a weary wilderness. From this desert spot Nature herself will recreate, and will use the ashes of the man who dared to face her as indifferently as the withered leaves of his plants. His body, soul, and spirit are all alike claimed by her.

*(To Be Concluded.)*

## SOME REACTIONS

### TO "THE KEY"

During the past two and a half seasons (October to May) the East End Class in Toronto, conducted by N. W. J. Haydon, has been studying *The Key to Theosophy*, and it is hoped that an account of some of the members' reactions to their reading may be of some interest. When the book was finished, it was suggested that each member should write a short summary and the five best were voted to be offered the editor of the *Canadian Theosophist* for this purpose. Somewhat condensed to meet space limits, the first now follows:

#### I.

After explaining at great length the meaning of "Theosophy" and the differences between its exoteric and its esoteric associations, H.P.B. makes these a basis for demanding qualities in the members that, experience proves, are still largely embryotic at best. Whatever the American, European and Hindu members may have been in the eighties, the history of the T. S. shows that her standards and precepts were councils of perfection then and are no less so now.

Her panacea for the ills born of human selfishness seems to me quite opposite to the facts—no man needs my charity because he is my brother, because he has a spiritual identity with me. Rather is he my brother because he needs my charity! We have no need to love those qualities common to us that unite us, but rather those that are dissimilar and separate us. Thus only can these barriers be dissolved.

H. P. B.'s claim that "an axiomatic truth" exists in the idea that "by wronging one man we wrong not only ourselves but, ultimately, the whole of humanity" seems to me rubbish and not the Truth.—*E. T. (This student does not appear to have read the dedication of "The Key to Theosophy." Ed.)*

## II.

These three seasons' study of the Key to Theosophy have taught me many things, even the first section dealing with early philosophers of whom I knew nothing save that they lived. But, when certain problems arise, I can now refer to what they said and strengthen my mind to a solution.

This Key is something that can be used for my benefit, it will open a door to something personal, if I am capable of using it. Without its use how can I play pauper, saint or king and keep the Gods in mind.

The Key has taught me that Knowledge is not Wisdom, that our use of Knowledge brings us to that Wisdom whereof H.P.B. speaks. Details of Rounds and Races, of the seven planes, are but peeps into the mechanism of the Universe; that Knowledge will not open the door. But H.P.B. has convinced me that Wisdom, the experience of the soul, will guide me through this period of evolution by handing down the years and nays that must be made.

She warns us against seeking psychic sight out of mere curiosity and tells us that our eyes will be opened when we are ready, that the Master will stand by us when our proper work brings danger.

If the Key had not showed me that my

present environment and struggles are the result of my past; if I still thought of myself as treated unjustly, so that I could not look within and see myself in the mirror of the universe; then would these three seasons have been wasted.

But, while I cannot grasp intellectually the discussions of rays, cycles, etc., yet I feel inwardly that there is a door, that this Key is denied to none, that its use depends on myself alone, and that when I can say 'I will be' then this Key will give me mastery over Life and Death and consciousness of union with the ever-present divinity.

E. S.

## III.

The stimulus of association with other students of varying mentality, and the experience of feeling free to air one's ignorance without fear of ridicule, has been of great value to me. It has opened a door to wider knowledge and broadened my sympathies with the other fellow's view. It has partly satisfied an unquenchable thirst for fuller acquaintance with the Great Unknown, and brought an appreciation of the mighty forces of Nature, the inexorable Law of Cause and Effect, and of the existence of the Divine Spark in all forms.

I enjoy a considerably extended knowledge of words, phrases, ancient writers, and an interpretation of the Bible, free from old limitations.

The doctrine of Reincarnation is no longer a nebulous dream but has become perfectly logical; but that of Karma still puzzles me a good deal, for I do not wish to become a fatalist, still piling up debts instead of preparing better rebirths.

I regret the controversial nature of some matters included in The Key, but am aware that H.P.B. was subjected to much unjust criticism and, perhaps, her readers should participate so as to know the efforts made by a devoted few in a great cause at such a price.

But my chief regret is my inability to

remember all I have learned, as I am not yet master of my mental equipment.

W. I. G.

#### IV.

After two years' study of this work, my reactions are very mixed. There is regret that it is finished, that I have said goodbye to a friend with whom I had lived on intimate terms for a long period. A friend who made long street-car journeys all too short; one whose good counsel and sound judgment covered most of the problems of life here and supplied very definite answers concerning life hereafter.

Another reaction is to admit that "the Old Lady" knew what she was doing when she made her students think for themselves; now I know the principles of Theosophy better, have more appreciation of her forthright character, and deeper gratitude to Those who sent her. I am also grateful that Karma brought opportunity to study the Key with congenial companions, in pleasant surroundings.

I must admit that looking over my copy of The Key, with its evidence of much use and the marginal notes gathered at our meetings, shows me how my vocabulary has been increased. Having studied Theosophy for many years, heard many lectures and read many books, in a constant search for More Light, I would have felt free to believe that I was well informed on this subject. Yet the additional material gathered at this class shows me that I knew but little, even of my own mother tongue and its capacities, of philosophy and its history, of religion and its mysteries, until this Russian lady opened my mind to them and in a language originally foreign to her own life and thought.

W. K.

#### V.

To write all I have gained from study of The Key is not practicable, but two teachings, at least, stand above all others.

First, Reincarnation has become a reasonable and efficient mode of steady

progress in evolution, and life on earth is no longer an arbitrary imprisonment of an ambitious Ego in a mere prison of body and emotions. I see that the flesh is our school wherein we learn all those lessons that make us good citizens, and that these are taught in many terms, or lives.

Second, Karma is more than mere Cause and Effect in any automatic sense, but is a Law of Justice, whether it brings me to the gallows or the throne. Its awards are not affected by partiality but show the unerring functioning of Mind over Matter in the relations of the Higher and the Lower Self.

When the time comes for me to fold my tent like the Arabs and steal away to my unknown bourne, I hope and expect to return refreshed to run a new course, with more power and better equipment.

A. M.

### THE PHOENIX LODGE

The Orpheus Lodge has for the last few years watched with keen interest the brave fight of the Phoenix Lodge, London, England, in its work of holding high the flag of real Theosophy in the Theosophical Society in England. We were therefore deeply interested to meet Mr. J. W. Hamilton-Jones, the President of the Phoenix Lodge when he snatched ten days from his business in Chicago to visit us in Vancouver at our earnest request. We were very glad to learn at first hand of the work and aims of the Phoenix Lodge and the four lodges which combined to form it, and greatly interested to find that upon all essentials and important things we were in complete agreement. We ask nothing better than that we shall have an opportunity of renewing our friendship with Mr. Hamilton-Jones at some not too distant date, and hope that he will convey to his fellow students of the Phoenix Lodge our best wishes for success in the work they are doing for Theosophy.—*Communicated.*



## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Cratter, 845 Church Street, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

A friend writes from the West: "The Magazine is always enlightening and inspiring and is surely doing much to make a unified but not standardized Society. Indeed it is well that the Magazine does present a healthy divergence of views."

Due to an unfortunate error on the part of the printer, Mr. Deacon's review of Richard Lued's book about Francis Bacon, "England's High Chancellor," copied from The Toronto Mail & Empire, was by mistake inserted in Mr. Housser's department of Theosophy and the Modern World, instead of the two articles, "An Open Letter to God," and "Emotional Energy Cycles," which were thus delayed till the present issue.

Mr. R. C. Bingham left Toronto for his tour of the West on September 25th, and bears with him a letter of introduction from the General Secretary to members

and Lodges of our Society. Mr. Bingham is a Buddhist, not a bogus one like Mr. Ruh, but a real devotee of many years' acquaintance with Buddhist life and teaching, and his talks are of impressive interest to those who wish to understand the inner values of this great religion of the Eastern world.

\* \* \*

The Boston Theosophical Society, Lodge No. 2, Point Loma, which was organized in 1886 and has been active continuously since that date, sent "fraternal greetings to the Third Fraternization Convention, meeting in Toronto and to all Theosophists. It is our heartfelt wish that the proceedings of the Convention shall be such as to inspire Theosophists everywhere, together with other men and women of like ideals, to spread an understanding of the Theosophical concept of Brotherhood, which will awaken in all men a desire to bring about its realization in human life." This was signed by G. Donne Millett, chairman, Resolutions Committee, and is a fine tribute from one of the earliest bodies formed in the Movement in America.

\* \* \*

When Mr. F. B. Housser went to England some time ago and rented his house he placed all his household furniture, etc., including his books, in storage. He forgot about Taylor's Plato being required for further instalments for our Magazine as he had promised, and as he cannot now obtain access until he moves into his new abode, we find ourselves without copy for this month's instalment of Taylor's Introduction to Plato's writings. We hope to renew this re-printing of this valuable essay when Mr. Housser gets settled once more. It is believed that he has the only copy of the book in Canada.

\* \* \*

Signor Mussolini has committed the destiny of his country to the arbitrament of the sword, or rather in these days of modern diabolism, to the arbitrament of high explosives, poison gas and mechanical firearms. The sword was the symbolism

of chivalry, of justice, of individual valour and skill, of face to face conflict and the exhibition of personal skill and courage. Today we fight behind Space, behind distance, behind protective devices of every description. Our idea of chivalry is to shoot the naked savage from the clouds. The lightnings of Jove are no longer flashed at the instance of Divine wrath, but at the dictation of earthly greed and aggrandizement, and with total disregard of the rights of other human beings. It is the Kali Yuga, and those who sow "fire and sword, red ruin and the breaking up of laws," can hardly expect to meet with the gracious clemency of Divine Love and Mercy.

✱ ✱ ✱

We have had a number of letters from the West regarding Mr. Belcher's visit, all expressing the greatest gratification over his helpful interviews and constructive talks on The Secret Doctrine. Here is a sample tribute. "I must just write a note to tell you that Mr. Belcher's visit was a delight and a stimulus to all who met him. It may not be until later in the year that any meetings will materialize, but the seed has been sown, and a renewed interest is shown in Theosophy by those who had read and studied it before. . . . Speaking personally Mr. Belcher has done a very great deal for me, and has brought again to me, the value and wealth of straight Theosophy, which was clouded by the difference of teaching and the troubles of the recent years. Without speaking a word against leaders, etc., he made one feel how quite unnecessary they are in one's contact with the Ancient Wisdom."

✱ ✱ ✱

For the third month, for which we are indebted to the generosity of a friend, we have enlarged the magazine to 40 pages. In August it would have been impossible otherwise to pay the tribute to the memory of George W. Russell (Æ) which has been widely appreciated; while last month the report of the Fraternization Convention demanded greater space than our normal

32 pages afford. This month several addresses made at the Convention we felt should not be too long delayed and therefore are now given while interest is still keen. Besides this we are keeping our promise to reprint Dr. de Purucker's White Lotus Day address, which in spirit, perhaps more completely illustrates the fraternization conception than anything not immediately designed for that purpose, has done. We trust our friends will not complain next month when we return to our ordinary modest dimensions. Even then, we present more reading matter than most of the similar magazines, for which the subscriptions are \$2.

✱ ✱ ✱

We regret that any members have had to be dropped from our mailing lists on account of non-payment of dues, and would remind Lodge officials that under our Constitution it is the duty of the Lodge to meet the payments of all members who are unable to carry their own burden. We feel that great efforts have been made by many members to remain in good standing, and under the heavy economic pressure on the country at the present time, which it is hoped that a new political set-up may relieve, members have done the best. Under these circumstances it gives us pleasure to announce that up till the end of the year, December 31st and not later, the kindness of a friend has enabled us to renew the offer of the last two years to pay half the dues of any member who will remit either directly or through a Lodge official the other \$1.25. We would gladly abolish dues altogether but apart from the Constitutional difficulty there are obvious reasons why this cannot be done, at any rate for the present.

✱ ✱ ✱

We have had many warnings from various quarters that the Society of Jesus, otherwise known as the Jesuits, is taking a hand in much of the so-called Theosophical and mystical literature now being published and falling into the hands of the public through channels, sometimes alleged

to be Theosophical and otherwise. Such books as Jean Delaire's "The Mystery Teaching in the West," for example, is suspect by some, but no really earnest Theosophical student need fear any book however produced, if he will keep in mind the caution that real Theosophy makes no claim for any leader or teacher, nor for any church, ecclesia, or society above another, but recognizes only one Master, the Alaya or World Soul on which we all rely for inspiration, the One Life that flows through us all. In honour preferring one another we can regard all claims of priority as mistaken, and bring all literature to the final test of impersonality, selflessness, and the recognition of the four links in the golden chain, universal unity and causation, human solidarity, karma and reincarnation.

✱ ✱ ✱

The death occurred on September 30 of Mr. John Joseph Kelso in his 72nd year. He was a brother of the late Harry Kelso, a member of the Toronto Lodge for many years. Mr. J. J. Kelso was founder of the Toronto Humane Society in 1887 and organizer of the Children's Aid Society Movement in Canada. For 40 years he was Provincial Superintendent of Neglected and Dependent Children, and he was one of the greatest of Canadian social reformers. Behind him was half a century of active endeavour in behalf of underprivileged children, and thousands of distressed persons sought his advice and assistance during the term of his official duties. Born in Dundalk, Ireland, in 1874, and coming to Toronto in his tenth year, he eventually entered newspaper work, and this brought him into touch with poverty, drunkenness, neglect of children and criminal association of children. In 1888 he created the first Children's Fresh Air Fund in Toronto, which later became such an important activity under the Toronto Daily Star. He organized the Toronto Children's Aid Society in 1890, and appealed for better school accommodation for

the poor, a refuge for children taken by the police, separate trials for juvenile offenders, probation officers to act as children's friends, enforcement of newsboys' licensing regulations, formation of boys' clubs, playgrounds in poorer districts, and a Provincial officer to supervise this work. All these proposals, at first thought visionary, have been given effect. To his work as superintendent of neglected and dependent children was added in 1921 the direction of all work done under the Adoption Act and the Children of Unmarried Parents' Act. Children's Aid Societies all over the country have come into existence as a result of his example. Mr. Kelso was an early advocate of compulsory school attendance, children's shelters for temporary care, free dental clinics, old age pensions, mothers' allowances and workmen's compensation. He had a hand in the organization of the University Settlement, the Central Neighbourhood House, the Neighbourhood Workers' Association, the Toronto Playgrounds Association and the Social Service course at the University of Toronto. He held many offices such as treasurer and vice-president of the American Humane Society, and represented Ontario at the White House Conference on Child Welfare in 1908. There has rarely been a life more completely devoted to social welfare and kindness to little children.

## THE GENERAL EXECUTIVE

A meeting of the General Executive of the T.S. in Canada was held on Sunday afternoon, October 6, present Miss Crafter, Messrs. Belcher, Haydon and the General Secretary. Mr. Belcher reported on his western tour and his visit to Montreal Lodge on October 12-25 was approved. Funds were reported as about the same as last year, the membership with fewer in good standing to date, and fewer new members admitted.

## AMONG THE LODGES

The Speakers at the Toronto Lodge for the five Sunday evening lectures, and their subjects were, Mr. A. E. S. Smythe, Concentration and Meditation; Mr. L. Floyd, The Law of Cause and Effect; Mr. R. C. Bingham, Gautama, Gandhi and Peace; Mr. D. W. Barr, Theosophy, the Restatement of Ancient Wisdom; Mr. L. K. Redman, Theosophy and Masonry. On the evening of Sept. 20th, Mr. R. C. Bingham gave a travelogue in the Hall, entitled "Monsoon Island" (Ceylon), which was well attended; after the Lecture the Executive Committee gave a reception to Mr. Bingham who is leaving shortly for the West; he represents the Ceylon Government and is their official lecturer. During his stay here of about 18 months he has been kind enough to give Radio talks, Sunday lectures and two travelogues, and the members highly appreciate his generous services, which he so willingly gave. On Sept. 18th the Lodge held the Annual meeting, at which the Officers and members of the Executive Committee were elected for the ensuing year, the results were as follows: President, Mr. A. E. S. Smythe; 1st Vice-Pres., Lt.-Col. E. L. Thomson, D.S.O.; 2nd Vice-Pres., Miss M. E. Crafter; Secretary, Mr. A. C. Fellows; the remaining members being, Mrs. J. K. Bailey, Mrs. O. Cable, Mr. G. I. Kinman, Mr. E. B. Dustan, Mr. R. Marks, Mrs. L. Anderton, Mr. W. King, Mr. N. W. J. Haydon, Mrs. E. B. Dustan, Miss M. Henderson and Mr. J. R. Catterall. At the meeting of the Executive Committee the following appointments were made. Mrs. J. K. Bailey, Treasurer; Miss A. Wood, Librarian; Mr. D. W. Barr, Editor of T. S. News. The Chairmen of Committees are, Finance, Mr. G. I. Kinman; Property, Mr. R. Marks; Programme, Mr. E. B. Dustan; Class, Mrs. E. B. Dustan; Publicity, Mrs. E. B. Dustan; Reception, Mrs. O. Cable; House, Mrs. L. Anderton; Radio, Lt.-Col. E. L. Thomson, D.S.O. Arrangements are being made to have

monthly illustrated lectures during the Fall and Winter months, under the management of Mr. R. Marks. Mr. N. W. J. Haydon has been appointed to make the necessary arrangements for Commemoration day, which falls on Sunday Nov. 17. A Committee for making arrangements for the holding of a bazaar has been appointed, under the chairmanship of Mr. G. I. Kinman, the date fixed for holding it is Nov. 29th and 30th. Gifts suitable for Book-stall, Home Cooking, Gift Shop, White Elephant Stall, Cafeteria, Etc., will be most acceptable, and can be sent to 52 Isabella St., Toronto, addressed to Mr. G. I. Kinman.

\* \* \*

Mr. Belcher arrived in Salmon Arm on the evening of July 7th and we had the pleasure of having him with us until the 10th. On Monday afternoon we had two enquirers, and in the evening a group of nineteen interested students met to hear him; he told us of the lines of study of the "Secret Doctrine" that he is following in his Toronto classes; bringing out their method of finding the same Truth from many angles. This largely involved the development of the faculties of intuition. These may be directly spontaneous or sometimes be awakened by the perception of some fresh point of contact or of scientific discovery; and may often become dynamic without the will or knowledge of the personality. He emphasized the point that all students should endeavour to develop these powers which are more or less latent, and thus broaden their perceptions to things behind the veil of Maya. A period of questions followed, showing the keen interest that had been taken. Tuesday afternoon was spent at the home of Mrs. C. J. R. Stirling, who had previously met Mr. Belcher and heard him speak in Toronto. On Tuesday evening he intensely interested some of our younger friends by bringing out the prophecies in the Secret Doctrine, on Science and Astronomy and their fulfilment. Of the group who met Mr. Belcher four years ago,

very few remained, many having left the district or passed the Great Divide; amongst the latter was Mrs. Coates-Coleman, at the age of eighty-two; at whose home in Winnipeg some of the earliest T. S. meetings were held. We hope to form a study group on Mr. Belcher's lines during the coming winter, and shall look forward to a return visit from him.

Ray and Joe Gardner.

12/7/35.

## DEATH OF J. H. STANFORD

Joseph Hunt Stanford, Toronto architect and authority on Charles Dickens, died on Thursday, October 3, at his home, 17 Westmoreland Ave., Toronto, after a long illness, in his 64th year.

Mr. Stanford was the author of several books of poems, including "Miriam and Other Poems", as well as a number of dramatizations of the works of Dickens. He was formerly president of the Toronto Dickens Fellowship and vice-president of the Toronto Theosophical Society.

Head of the firm of architects, J. Hunt Stanford and Son, he was born in Tipton, Staffs., England, in 1871 and educated at Wesleyan Commercial schools, Onslow College of Art and South Kensington School of Art. He came to Canada in 1902. In 1911 he was elected a licentiate of the Royal Institute of British Architects.

Mr. Stanford went overseas with the 170th Battalion, C.E.F., served two years in France as a quarter-master-sergeant, and was mentioned in dispatches for distinguished service.

He is survived by his wife, two sons, Leo Hunt Stanford, and Geoffrey Hunt Stanford, and one daughter, Mrs. Phyllis Treloar.

Mr. Stanford was a member for a quarter of a century or more of the Theosophical Society, and filled many offices in the Toronto Lodge. He was the architect of the Toronto Theosophical Hall, and with Alfred Cornwell and H. Tweedie was one of the three trustees who bought the prop-

erty in 1918. He was also an important member of the Dickens Fellowship, Toronto Branch, and had filled the offices of President and Vice-President and acted on the Executive for many years. The funeral was held on Saturday, 5th inst., at Miles' Mortuary Chapel and the Necropolis Crematory, the service being conducted, by request of the deceased, by Albert Smythe, General Secretary of the T. S. in Canada and President of the Toronto T. S. Mr. Stanford desired to be known as a Buddhist and left written directions that the Buddhist formula should be repeated at the service, with extracts from other Eastern Scriptures. Mr. S. J. Manchester paid a tribute to Mr. Stanford's work in the Dickens Fellowship. A very large number of friends, and members of the T.S. and the Dickens Fellowship were in attendance.

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

---

### BOOKS on THEOSOPHICAL and ALLIED SUBJECTS

kept in stock and procured to order.

My list sent on request.

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

## CORRESPONDENCE

## HIGHER SPIRITUALITY IN JUNG

Editor, The Canadian Theosophist:—I have read with much interest and some dismay, be it confessed, the letter appearing in the August 15th issue of The Canadian Theosophist from the pen of Maude Bernard of London, in comment on my article on the "Psychology of the New Age", which appeared in the May 15th issue. I hasten to disavow any possible lack of recognition of the value of Jung's work in the newer psychology, particularly as regards his recognition of spiritual values. As it stands the paragraph referred to might, on casual reading, give this impression and one can only say that while "brevity may be the soul of wit", it may also be the cause of misunderstandings.

Since the matter appears to be of some importance, further discussion and amplification seems advisable. In the article referred to it was stated that: "Jung made an advance on the Freudian psychology for he recognized a realm of thought common to the whole race of mankind. This he called the 'unconscious'. From it, it was said, emerged the sex-life of Freud, and from it also came those racial images and memories which are given to us in myth and legend, in poetry and drama, and in the creative works of the true artist. Yet the existence of *higher* spiritual and mental realms seems never to have occurred to Jung. (The italics have been inserted to emphasize the points at issue in the present discussion). The reader will note that two almost diametrically opposed, sometimes even antagonistic, manifestations of the creative urge are recognized by Jung. On the one hand there is the Freudian continuum of the sex life. On the other there is the higher creative. There is no wish on my part to deny to Jung the recognition of spiritual values, yet there exists in my mind a very definite feeling that his unconscious realm suffers from absence of a recognition of the necessity for the keeping of what we may here term the

spiritual and psychic realms apart. In Theosophical parlance it is tantamount to a confusion of Buddhi-manas and Kama-manas, and to a fusion of the two planes into one. This feeling persists even in spite of the Jung's magnificent commentary to *The Secret of the Golden Flower*; and in spite of his invaluable references to the works of the Eastern Teachers.

It is true as Miss Bernard points out that Jung's "unconscious" may be considered to parallel H. P. B.'s anima mundi, and in an abstract philosophical sense it is true that "The Astral Light stands in the same relation to Akasa and *Anima Mundi* as Satan stands to the Deity—they are one and the same thing seen from two aspects. (S.D. I., 197, quoted by Maude Bernard). And it is likewise reasonable as she also says: "Alaya is literally the 'soul of the world' or Anima Mundi, the 'Over Soul' of Emerson... (S.D. I., 48, also quoted by Maude Bernard). From this point of view Jung's unconscious would contain both Satanic and god-like elements. Yet, for the purposes of reason it seems necessary to make a sharp and clear-cut distinction between the "unconscious" content which arises from the psychic or vital realm below mind and that which enters it from above, no matter how much the one may be the reflection of the other.

It has become the fashion of late in the West to divide the mind into several levels; first the thinking conscious mind, which reasons, observes, reflects, and exercises its judgments on the things of the day; next the sub-conscious, that which in some peculiar fashion has control over the body, which stores up emotional remembrances, and which becomes more of a nuisance than a help if the Freudian psychologist is right; and lastly, in some few quarters, the unconscious is postulated. This latter is a realm, apparently, in which racial memories are stored up, a realm of mind from which the primordial symbols of our thinking and beliefs emerge. According to Jung it is from this realm that we derive our symbol patterns which form the identical

bases of all myth and legend. This realm with Jung, as anyone can readily see for himself if he but reads Jung's *Psychological Types*, has a curious erotic cast, as if some reflection from the lower animal man were caught to form the image pattern for something higher.

Some rationalization of these various categories seems to be needed, doubly so to the Theosophist. It were better, it would seem, to reserve the word unconscious for that portion of the mind which is concerned purely and simply with the organic processes of life as they proceed within the human body. (It were better still to discard the word mind entirely in this use). Of these processes we as conscious beings are utterly ignorant. The term sub-conscious then would be reserved for that border-land between the unconscious and the conscious where the emotions have their play and certain types of memory are made manifest. It would then become very largely only the garbage-heap of the emotions. To provide for spiritual values and the higher manifestations of the creative urge we would next be forced to draw these out from Jung's unconscious, which now pertains only to the animal within, and to set them apart on some super-conscious level not ordinarily accessible to consciousness. On this level the purer forms of creative fancy, given to artist, poet, scientist, and philosopher, would have their being. It must be from some such realm that our intuitions arise, the ethical teachings of a Buddha, of a Christ.

Plato recognized such a plane of being as did most of the older teachers. Hermeas, who was one of the Neo-Platonic writers said: "From the beginning, therefore, and at first, the soul was united to the gods and its unity to their one. But afterwards the soul departing from this divine union descended into *intellect*, and no longer possessed real beings unitedly, and in one, but apprehended and surveyed them by simple projections, and as it were, contacts of its intellect. In the next place, departing from intellect and descending into

*reasoning* and *dianoia*, it no longer apprehended real beings by intuition, but syllogistically and transitively, proceeding from one thing to another, from propositions to conclusions. Afterwards, abandoning true reasoning and the dissolving peculiarity, it descended into *generation* and became filled with much irrationality and perturbation. (Hermeas: *Scholia in Plato's Phaedrus* in Thomas Taylor's translation of *Iamblichus on the Mysteries of the Egyptians, Chaldeans and Assyrians*. The italics are mine).

Some such division into planes of existence seems to be called for in modern psychology and it would seem to me that it would add much of clarity to Jung's work if his "unconscious" were explicitly divided into one portion having to do with "intellect" and another having to do with "generation".

One should carefully distinguish between the plane on which consciousness functions and consciousness itself. In a way, indeed, it is possible for us to be conscious on or of a certain range of perceptions on four planes. We can be conscious of the data concerning the physical world conveyed to us by our senses, we can be conscious of the surging flow of the emotions, we can be conscious of the cool and reasoned things of the mind, and lastly of the intuitive things which come to us from the realm of intellect, and which are exceedingly difficult to phrase in ordinary language.

The path of Yoga, and Jung's middle way, would apparently do more for us than merely make us aware of the things we already recognize; if that were all there would be little efficacy in them. They must bring us to a much enhanced consciousness of the nature and being of the several planes not only as they function within ourselves but in their totality. If this be so then it would seem to be somewhat futile to gain a more intimate knowledge of the unconscious, if it should pertain to a realm lower than that of mind. Not that a clairvoyant apperception of it



might not be useful. Indeed we are told that we shall have to pass through that which for want of a better term we can somewhat loosely call the astral.

Furthermore the postulation of a plane of being above mind, to which we can refer a portion, the spiritual portion, of Jung's unconscious gives us a place for the mystical experience, an experience which must in its essence be identical to that gained through occultism even though the path be different.

Mysticism is more than an attitude; it in some way seems to be intimately associated with a higher level of being than that on which our consciousness normally functions, a higher level to which it can be raised at times. So that to say that a person is a mystic should be to say that he is conscious of or in those realms above mind in contra-distinction of those below. The quantitative measurement of the mystical approach would then require an estimation of the degree in which the mystic's consciousness is raised, from the sensory data of the world of experience through mind, and into the realm of the archetypal or intellectual, or even beyond to the realm where the "soul was united to the gods and its unity to their one."

We should remember that when we discuss mysticism or the mystical experience we are only discussing that which the mystics have said about it. And it would seem that the true essence of the mystical experience is essentially incommunicable to those who have never had it. One could hardly tell a fish much about the clouds and trees and sunshine he had never seen. So that the literature of the subject is largely symbolic, as indeed most of our language is, and being symbolic it has largely drawn its symbolism from the plane which is its lower projection—the generative. This accounts for the, at times, somewhat erotic cast found in the mystical literatures. The Sufi poems have it, the Tarot cards also, and Dante beatified his Beatrice, to mention only three instances. This characteristic Jung recognizes but,

I think, hardly gives it its true interpretation.

While it is true, of course, that ultimately we shall have to postulate an Absolute, a fundamental unity in the Universe, and while, in consequence, we shall have to recognize a unity amongst the various categories of mind, yet to make progress in our thinking about such things we would do well to also recognize a discreteness, if only for the time being. One can not do much with or about the Absolute.

The division here advocated corresponds to that of the four elements and for the sake of such interest as it may have, the following very incomplete table is appended:—

1. *The Element of Earth:* The physical world, that which science studies, matter in space and time; The Indian Sthula.

2. *The Element of Water:* The psychic plane; the passionnal or emotional; some say the animal soul has its home on this plane; the Indian Kama; apparently the plane from whence the living physical form derives its life energies; the lower part of Jung's unconscious pertains to this plane, as likewise does the group soul of the animal; this is the realm of generation of Hermeas.

3. *The Element of Air:* The mental realm, the home of the reasoning mind which uses the data derived from the senses of living form as a ground for its reasoning; The Indian Manas; the home ordinarily of consciousness; the realm of reason according to Hermeas.

4. *The Element of Fire:* The so-called spiritual world, the Platonic Archetypal; the realm of intellect according to Hermeas; the realm from which we draw our notions of Goodness, Truth and Beauty. Both this realm and that of water are essential for the exercise of reason: from this we gain the general, from that of water, the particular; Reason works between the two, from sensory data to general law. This is the Indian Buddhi.

The sub-conscious will fit into the above classification since it can be considered as

the meeting place between air and water or in the Indian classification it is Kama Manas.

W. F. Sutherland.

171 Dawlish Ave.,  
Toronto.

### THE SUPREMACY OF ETHICS

Editor, Canadian Theosophist:—It appears that your correspondent on "Silent Revolution" appearing in your last issue takes a rather one-sided view on the points mooted, and at the same time being tolerably cock-sure that many Theosophists will be of similar opinion as himself. Perhaps he is right in his opinion about Theosophists and perhaps not; anyway two of them—the writer of "Silent Rev." and he of "God Save the King"—do not share his opinions, and neither does the present writer, but as it is impossible to arrive at any unbiassed conclusion on the two-factor basis the better plan for the theosophical statement to follow would be to ascertain what Theosophy itself says on the subject. Specifically, there does not appear to be much wrong with the dicta of the "Times", for to "ensure the supremacy of ethics over economics" appears to be precisely the orientation of the Movement though of course applicable to other fields than that of the purely economic. In the Mahatma Letters published in the "Occult World" it is stated that the idea is to raise energies to a plane of higher intellection. This—or words to that effect—was published in 1881. And as far as can be seen there seems no reason to disregard them in 1935.

As for the points raised against the "immense advantages" of the Capitalistic regime, it does not appear just or even sensible to pick out a few excrescences of the last decade or so as being the main contributions of a system which has now been in vogue for several hundreds of years.

It would appear that in the two ages mentioned by the "Times"—the Feudal and Commercial, not necessarily Fascist—the initial period of each witnessed an

efflorescence of talent. True that of the Feudal disappears into the mythological, though for the matter of that the Renaissance in architecture requires some explanation, but that of the Commercial is amply testified to by history. Boiled down, it may be said that its early stages were characterized by a common tendency to take risks in commercial ventures which do not obtain to-day in its more or less degenerate form, inclining one to the view that considered as a whole, this regime has developed 'immense advantages', and that the more correct attitude would be to enquire into the causes which brought about the *mismanagement* that resulted in the isolated effects quoted by Mr. Middleton. Moreover, students of Theosophy need not be reminded that it is now several thousands of years ago, since Manu spoke specifically anent these groupings. As a matter of fact he included a third—the fourth being a synthesis of the three, in Embryo. This to one side for the time, it seems to be fairly patent that if such inherent qualifications existed in homo sapiens so many thousands of years ago, it seems extremely unlikely that they will disappear at the mere waving of the wand of 20th century *savoir faire*. With impunity of course—with impunity. Thus we may infer that the true course of Theosophical enquiry would appear to be into the debauchment of any particular grouping which seems to be fairly covered by the "Times'" tacit suggestion.

As for the introduction of Fascism into the question we do not think this is quite correct. There appears to be only two ways: Progression and Retrogression. Fascism may be a temporary halting place, but will swing toward one of these poles. It is in fact an indeterminate stage. The characteristics of Advance seems to be the possession of some ideal in which effort is implicit and the characteristics of its opposite, is lack of ideal, being simply gravitation—one falls to it, not having the energy to advance.

Specifically the former is represented by

Democracy; the latter by Revolution.

The Fascist is also characterized by the presence of an ideal—a very palpable one. In the Anglo-Saxon democracies the ideal is much less apparent, but it is not imposed thus allowing the individual freedom of choice within certain limits. Freedom of choice implies growth, for whichever way the choice is made it can not be made without the exercise of some responsibility. In the Fascist regime the ideal is imposed, thus precluding the power of choice; so we may infer that its answer is not a final, but will as intimated, swing to one of the polarities of Democracy or Revolution. Probably the latter as may be seen in one instance in a matter of months. Mr. Middleton has evidently not understood the writer of "God Save the King" as the latter is most explicit in his 2nd and 3rd paragraphs. Before entering into any discussions of King and People however, it would be well to familiarize oneself with the Constitution. This is unwritten therefore fluidic, adapting itself to the needs of the people as they arise. Since Magna Carta—and before, if the gestation period is reckoned—the people of these isles have been engaged in a struggle for constitutional liberty which has become embodied in the Constitution and in the lives of the People and their King. This is most important as it indicates a grasp—intuitive if not intellectual on the part of the people—of the realities of life, inclining them to view askance mushroom growths of reform. Any one who has witnessed the spontaneous ebullition of feeling evidenced at the Jubilee celebrations could not be entirely satisfied with the explanation that such was merely an emotional response to the personalities of the King and Queen. It is this in truth, but very much more, a fact—though a metaphysical one—which Geo. Lansbury no doubt recognized.

And suppose we should transpose the message as Mr. Middleton suggests—What of it? Why should not Theosophists of all people recognize merit wherever it be found regardless of the shape and material of the

vessel containing it? In other words does the fact of being Pope nullify all merit?

Such a conclusion appears too one-sided and merits a further consideration of 'Render unto Caesar' et seq. The writer of 'God Save the King' appears to us to clinch the matter. He says: "No person in the Empire has fulfilled his job more dutifully than King George."

Discerning Theosophists needn't be reminded that duties aren't all beer and skittles and that their performance requires sustained effort. Knowing such to be the case they will spontaneously salute one who so does; for whether such be King, Pope or Peasant outwardly, inwardly he is a man—a *rara avis* indeed!

T. B. Clayton.

247 Bradford Road,  
Brighouse, Yorkshire, July 29.

### DEMOCRACY vs. REVOLUTION

Editor, Canadian Theosophist:—Enclosed herewith are some personal reactions to change of environment brought to a head by your correspondent on Silent Revolution. Perhaps they are merely ipse dixits; perhaps adumbrating some knowledge of principle involved. I send it—to use or not use as you please.

I don't quite "get" the *political* orientation. The "die-hard"—if there be any considering that we have moved in space in the past decade—is stable: one foot at any rate being on the ground. Labour under Lansbury—who never misses a chance of introducing brotherhood—is O.K., but its rank and file—aren't; at least samples which I've contacted. The Government may be trading too much on the past. As one fellow said the other night: "If the Government want a no party basis it should listen, and the character of the Opposition should be changed from opposition to Proposition." Likely enough Lloyd George's New Deal will be taken up by Labour and the coming election might see changes.

Personally, I do not see much in this welter of opinion. Democracy v. Revolu-

tion is the issue. The Constitutions of the two A. S. democracies are worthy of note and study by every Theosophist. The British seems to me to be analogous to Samsara. Revolution is simply mob blindness which may be precipitated by those too blind or indifferent to see. Personally, this gold braid which seems to go down here, has little appeal coming as I do from the West. All the same it has its point: like the American worship of the Golden Calf it tends to keep down charlatanism, but it might go too far and inhibit real initiative. I dislike kow-towing to voters, both as regards myself and others. People admire and then promptly—flop. This is N. G. Brotherhood isn't draping oneself around another's neck. I can't say that I get it correct as I'm probably too much in alignment with the contempt side; 35 years ago I decided that if evolution meant climbing over some one else's body to advance, I wouldn't advance. I won't in 1935, mainly I surmise, because there is naught in this old tin-pot, grandiloquently called civilization that is worth the effort. Yours sincerely,

Thos. B. Clayton.

## REVIEWS

### THE COMPLETE WORKS OF H. P. B.

It is a good deal of a success in the task undertaken to reprint all the writings identifiable of Madame Blavatsky that the work has reached its fourth volume, and that the third is now printed and in circulation. Even if only the fugitive articles can be gathered together in this form it will be a real triumph in paying tribute to the memory and the work of one who is sure to be regarded in the course of time as the shining star of the late nineteenth century. This may sound extravagant to those who have not been delivered out of the bondage of theological and scientific iniquity by her message, but it only needs to compare the thought of a hundred years ago with that of today to realize how great a rift has been made in that darkness, and

it is not difficult to find the window through which the glorious light first beamed out.

In what has been done we must recognize "the unselfish and public-spirited part played in the work by the H. P. B. Centennial Committee of the Point Loma Theosophical Society who have undertaken the Herculean task of collecting, typing and otherwise preparing the copy, and who, in order that there should not be the slightest suggestion of particularism or sectarianism about the work, have been perfectly willing that these labours should receive no acknowledgment in the book itself. "As an unattached Theosophist," writes this correspondent, "who is fully cognisant of all the circumstances connected with the publication of the Complete H. P. B., I am in a position to say of the Point Loma friends that they deserve the appreciative thanks of H. P. B. Students everywhere for the years of ungrudging labour which has made the publication possible."

In this we heartily concur, and it is a signal fact that should not be ignored that this service of impersonal co-operation and devotion has been called forth by H. P. Blavatsky, and that probably no other influence could inspire such service nor effect such results. At any rate here we have the third volume, covering the years 1881-82, and it is difficult to enumerate even the variety of the subjects dealt with. The drift of opinion through the pages indicates the explorations of mind and thought she had in order to touch the consciousness of her time, and her efforts from the beginning to influence and alter the tendencies of spiritualistic investigation are of major importance up till this period. Gradually she found that it was useless to pursue this line, and it was abandoned for the more congenial adventure of current religion and science.

One of the first articles that holds us in this volume is that on *Lamas and Druses*, in which she suggests that the religious system of the Druses is one of the last survivals of the archaic Wisdom Religion.

Of course she follows with many evidences to confirm this opinion. On page 24 there is an interesting figure of the races of men, 1332 millions, presumably passing through incarnating evolution in this stage. Of these, 666 millions will be annihilated in the wink of an eye. One has to refer to the Pythagorean Table of Numbers for these figures which are based also on  $70 \times 1 \times 2 \times 3 \times 4$  plus  $70 \times 4 \times 3 \times 2$  equal to 1330, which, as a cycle of years, may indicate the return to physical incarnation.

In Stars and Numbers (page 30) she quotes Porphyry,—"The numerals of Pythagoras were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of all things." On page 40 we have a suggestive remark about Eliphas Levy, which may be transferred to other clerics. "Though personally we are far from agreeing with all his opinions—for having been a priest, Eliphas Levi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabbalist."

On page 47 she lays down a policy for Theosophical editors which we should be proud to follow—"Believing no mortal man is infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural." And therefore,—"As every other person blessed with brains instead of calves' feet jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others."

On page 58 she pays tribute to "the admirable moral qualities and intellectual endowments of our lamented friend, the late Epes Sargent." A brief but significant article on The Five-Pointed Star bristles with occult knowledge. Another valuable article filling six pages deals with

the "Himalayan Brothers." Fifty pages following are filled with Stray Thoughts on Death and Satan, Fragments of Occult Truth, and a short but pregnant article on Karma. An article on Superstition denounces the belief in and fear of Satan. "Trance Mediums" are dealt with on page 184 *et seq.* There are several passages relating to the Elementals throughout the volume. A reply to Gerald Massey at page 200 raises the question. "The Sevenfold Principle in Man" fills 18 pages at page 213. "Reincarnations in Tibet" will answer many queries put by the public. A good specimen of H. P. B.'s fine slashing critical style is met on page 282 in "Doomed!" but this is far from being a solitary instance.

Altogether the volume is a collegiate course in Theosophical training. It is well printed and issued in good style by The House of Rider, price 15/- nett. We observe typographical errors on pages 18, 32, 39, 54, 140, 141 (two), 155, 178, 217 (where the sign *equal to* is substituted for the sign *minus* in a formula), 225, 313 and 321. An excellent Index concludes the 345 pages of the volume.

### "THE MYSTERY TEACHING IN THE WEST"

Here is one of the most important books that we have had since 1891. Of course there is little that is actually new, but the whole presentation of the material is so concise, so lucid, and so apt that every reader, whether orthodox, heterodox or out of the police docks, will appreciate its importance and its appeal. It does not take the place of earlier books like Kingsland's Esoteric Basis of Christianity, or Rev. A. Henderson's The Wheel of Life, nor F. G. Montagu Powell's Studies in the Lesser Mysteries, and other similar manuals, but this little book summarizes and supplements them, and will help to knit together the conclusions of students of larger treatises.

It is valuable as dealing with the Christian mythos and in helping the reader to get away from the delusion of a personal

God, while problems of initiation and other developments of consciousness are dealt with in a sensible manner. It should help to start many readers on a systematic study of comparative religion, and this is a great and vital need among Theosophical students who are tempted to leave this valuable field for the maunderings of psychics and pseudo-psychics who are merely impostors.

The spirit of the book may be understood by a quotation from page 26 where, speaking of the lack of understanding of the disciples of Christ, it is said: "Those who came after understood still less. They had not, in the words of Bishop Papias, themselves seen the Lord, nor heard the abiding voice; and while, for many years to come, the Mysteries of Jesus kept alive the inner core of his doctrine, the multitude soon came to forget the Mystery within the mysteries, and materialized the doctrine of the Heart into the rigid formalism of Church dogmas."

Later we read: "Organized religion, all the world over, is face to face with this situation, and dimly aware of its peril: and this applies as much to Christianity as to any other of the great religions, for by its repudiation of Gnosticism it has partly cut itself off from the wisdom-aspect of its creeds, that *Brahma-vidya* or Science of the Eternal which alone can carry it unscathed into the Thought-world of the future."

The identification of the Gnosis in the teachings of the New Testament therefore becomes the duty of the student. It is not an easy path for the devout Christian who has taken his stand by the letter of the Word rather than by the Spirit. "To the devout Christian who, for the first time in his life, hears it stated that the narrative of the Passion is among the least historical of the Gospel records, it may well seem as if the foundations of his faith were crumbling before his eyes. . . . Yet this attitude is simply due to the mental habit of our modern Western world which tends always to place the emphasis on the objective, the concrete, the unmistakeably material

aspects of life, and in consequence to consider nothing real which cannot be apprehended by our physical senses." (page 141).

The symbolism of the ages, of which such a striking example has recently been discovered in Somersetshire, is gradually being interpreted to the world, and the parables of the past will surely become the science of the future. Jean Delaire, the French author of this book has certainly done well in bringing so much of the truth into so charming a presentation. (Rider & Co., London, 5/-).

### "YOU"

Dr. Arundale has produced in his new volume entitled "You" a book which may well become one of the most popular expositions of Theosophy that has reached the great outer world. It is couched in familiar language and deals with the basic social and ethical elements of Theosophy in a way that creates no difficulty for "the wayfaring men, though fools." It is so simple one can imagine some people thinking it too simple, but this is one of the secrets of Theosophy that it always was simple till sophisticated persons mixed it up with their conceit and made it opaque.

Dr. Arundale cannot refrain from being rhetorical but he is not too academic in this effort, and he adds the right touch of Solomonian wisdom to appeal to the masses. He arouses curiosity by such statements as: "Theosophy is the eternal answer to those questions about life which sooner or later must be asked and must be answered." Nor does he fail to give a good presentation of the answers. It is but rarely we are inclined to question his answers, as when he asserts that in reincarnation "each individual moves within a comparatively limited circle of other individuals throughout the whole of his evolutionary process." This prospect of being left to stew in our own juice for ever and ever is of course derived from the absurd "Lives of Aleyone." Nor are we convinced that there is "no such state of consciousness

as that expressed in the term 'wickedness'."

There is much useful comment on the subjects of Education, the larger human "family", your Circumstances ("you are born poor because you have invested, in one way or in another, in poverty. But your very poverty contains that wherewith you shall overcome poverty"), your Leisure, your world in Peace and War, (only as hate and ignorance disappear will war disappear), (Peace is the outward and visible sign of Wisdom), on Decision-making.

"You and Love" is an engaging chapter. Dr. Arundale evidently believes it is better to have loved and lost than never to have loved at all. "While it lasts it is eternal, and that is enough," he remarks. The chapters after this open more ground for differences of view, but we can honestly recommend the book as a thought-provoker, and one that should lead the student to seek further and deeper for the treasures of the Divine Wisdom. (Theosophical Publishing House, \$2.50).

### TRIOLET

We wear no black; we are not sad  
When dear ones enter into rest;  
When Heaven rejoices, saints are glad,  
We wear no black, we are not sad,  
We dream of all the joys we had,  
We know the bliss that crowns the blest.  
We wear no black; we are not sad  
When dear ones enter into rest.

A. E. S. S.

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

## THEOSOPHY UP TO DATE!

### EVOLUTION: As Outlined in The Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in *Montreal Star*: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

### BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

### THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

### THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Camden Hill, London, W. 8, England.

## Books by Wm. Kingsland

The Mystic Quest.  
The Esoteric Basis of Christianity.  
Scientific Idealism.  
The Physics of the Secret Doctrine.  
Our Infinite Life.  
Rational Mysticism.  
An Anthology of Mysticism.  
The Real H. P. Blavatsky.  
Christos: The Religion of the Future.  
The Art of Life.  
The Great Pyramid.

May be had from JOHN M. WATKINS,

21 Cecil Court, Charing Cross Road,  
London, W. O. 2, England.



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## GNOSTICISM—A LINK

A recent international Theosophical lecturer has spoken of the fallacy of considering Christianity "a bolt from the blue", a striking new message to an ignorant world.

In how many of us raised with the background of Christian orthodox tradition has the fallacy taken deep rooting. Practically from our infancy upward, from the teachings of the home, school, Sunday school and Church, we have been taught that the man, Jesus of Nazareth came, a direct messenger from the Hebrew Jehovah, to show a degraded mankind how to live.

Of the high ideals and practices of the many religio-philosophic communities which were scattered over most of the then known civilized world, we are told nothing—whether through ignorance, prejudice or lack of understanding is difficult to state. In fact so terribly little is ever said of contemporary religious life of that time, and that little almost exclusively condemnatory, that it is small wonder that the name 'Gnostic' means nothing to the majority of us.

### Gnosticism and Christianity

But even a superficial study of translations of the few original Gnostic documents reveals the identity of many of their beliefs with those set out in the New Testament. It cannot but incline the student to the belief, seeing that these Gnostic works date both before and after the time Jesus is believed to have taught, that the sect which grew up around this figure was very similar to many other sects existing at that time, with ideals as high. (Pre-Mosaic Gnostic doctrines mentioned by H.P.B., S.D., II., 101—Footnote). In fact many of the Gnostic writers were plainly of greater education than those responsible for the Gospels and an examination of their

work throws great light for the student of Theosophy on the relationship between the Ancient Wisdom and Christian teachings as we know them. The authority of the Gnostic teachings is assured us by H.P.B. (II., 407).

It is not the fault of the teachings of Jesus that they have been interpreted so literally and with such an exclusive tendency down the centuries, but of the persons in whose hands the teachings fell.

"It is His Disciple

(Ere Those Bones are dust)

Who shall change the Charter

Who shall split the Trust—

Amplify distinctions

Rationalize the claim,

Preaching that the Master

Would have done the same."

The great number of Gnostic sects and their wide variety of tenets makes any classification of them a task far beyond the writer's ability but George R. S. Mead's book, 'Fragments of a Faith Forgotten' is an extremely interesting and complete standard on the subject. This essay is limited to an examination of a few of the simple Gnostic views on Creation, the Ineffable, the Christ, and Salvation.

### Creation

From the Carpocratian sect comes the teaching on Creation: that the "sensible world was made by the fabricating powers, or builders, far inferior to the ineffable power of the unknown, ingenerable Father." From the Sethians, "All genera and species and individuals, nay, the heaven and earth itself, are images of "seals"; they are produced according to certain pre-existent types."

The resemblance between this teaching and that of the Secret Doctrine on "archetypes" is very apparent. As H.P.B. says (II., 65) "These Gnostics were nearer in time to the records of the Archaic Secret

Doctrine, and therefore ought to be allowed to have known what it contained better than non-initiated Christians, who took upon themselves, hundreds of years later, to remodel and *correct* what was said."

The Sethians taught further, and this should be of interest to those of the scientific turn of mind, that "It was from the first concourse of the three original principles or powers (their trinity of Light, Spirit and Darkness) that the first great form was produced, the impression of the great seal, namely, heaven and earth. This is symbolized by the world-egg in the womb of the universe, and the rest of creation is worked out on the analogy. The egg is in the waters which are thrown into waves by the creative power and it depends upon the nature of the waves as to what the various creatures will be". (G. R. S. Mead here draws attention to the similarity of the above to the theory of vibrations and the germ-cell idea).

#### The Absolute

Gnostic ideas on the Ineffable, the Absolute, were much higher than those known to us in the Old and New Testaments. As H.P.B. says (*Isis Unveiled*, II., 157)—"Neither in the oriental Kabala nor in Gnosticism was the 'God of All' even anthropomorphized".

To the sect of the Docetae the Primal Being was symbolized as the mathematical point which is everywhere, containing in itself infinite potentialities. To an early 'Ophite' system of Gnosticism there were three principles of the Universe: (1) the Good, or all-wise Deity; (2) the Father or Spirit, the creative power, called Elohim, and (3) the World-Soul, symbolized as a woman above the middle and a serpent below, called Eden, meaning Pleasure or Desire. This trinity resembles the esoteric Mahat, Fohat and Primordial Matter or Prakriti of the Secret Doctrine.

To the Asiatic Gnostics, the Jehovah of the Jews was considered to be one of the seven creative angels, planetary spirits, far down in the scale from the Ineffable. (S.D. III., 115). The Cainites also taught that

the Creator of the world was not the God over all, but a much inferior power.

#### Christology

It is on the subject of Christology that we approach the Gnostic tenet perhaps most delicate of explanation. It is true to say that to Gnosticism generally the Christ was thought of as the spirit within which struggles to raise man to a realization of the divinity of his true Self which is incarnated in the physical body; and that the man Jesus was of such pure character that his Christ Principle could speak through him to help his fellows on the path of realization. H.P.B. says quite definitely that "Christos" with the Gnostics meant the Impersonal Principle, the Atman of the Universe, and the Atma within every man's soul—and not Jesus". (S.D., I., 157).

To the early Christian Initiate Paul, Christ is not a person but an embodied idea. "If any man is in Christ he is a new creation", he is reborn, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who understood the secret ideas underlying the teachings of Jesus". (S.D., III., 123).

#### A Gnostic Gem

Closely interwoven with the Christ teachings are those on the idea of salvation. A gem from the Gnostic system of Monimus echoes the key-note of Theosophical teaching.

"Cease to seek after God as being without thee, and the universe, and things similar to these, seek Him from out of thyself, and learn who it is, who once and for all appropriateth all in Thee unto Himself, and sayeth: My god, my mind, my reason, my soul, my body... and if thou shouldst closely investigate these things, thou wilt find Him in thyself, one and many, just as the atom; thus finding from thyself a way out of thyself."

#### Pistis Sophia

Not even a hazy sketch of some Gnostic ideas is complete without mention of the greatest of their literature, the 'Pistis

Sophia.' Thought by many to be some of the secret teachings of Jesus to his disciples, it has for the theosophical student many vital hints on esoteric doctrine, and for the orthodox Christian a deeper understanding of the Gospels. There is inspiration in such passages, put in the mouth of Jesus, as the following:

"Know ye not, and do ye not understand, that ye are all angels, all archangels, gods and lords, all rulers, all the great invisibles, all those of the midst, those of every region of them that are on the right, all the great ones of the emanations of the light with all their glory; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture." (*Pistis Sophia*—p. 247).

And "Grieve not, my disciples, concerning the mystery of that Ineffable, thinking that ye will not understand it. Amen, I say unto you, that mystery is yours, and every one's who will give ear unto you, and shall renounce the whole of the world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this world."

The teachings on Karma and Reincarnation, two main tenets of the archaic doctrine are very clear:

"Amen, I say unto you, every jot that is set down in the account of every man by the fate, be it every good, or be it every evil, in a word, every jot that hath been set down, will be worked out." (*Pistis Sophia*, 350).

And "The virgin of light sealeth that soul and handeth it over to one of her receivers, and will have it carried into a body, which is the record of the sins which it hath committed".

"Amen, I say unto you, she will not suffer that soul to escape from transmigrations into bodies until it hath given signs of being in its last cycle according to its record of demerit."

I would like to conclude with just one more passage from this remarkable book:

"Put not off from day to day, and from

cycle to cycle in the belief that ye will succeed in obtaining the mysteries when we return to the world in another cycle. *Strive together* that ye may receive the mysteries of light in this time of stress, and enter into the kingdom of light."

M. B.

### IN SEARCH OF A SOUL

"After a long period of natural progress and outward expansion modern man is beginning to look within himself once more. His whole attitude toward the values of life has changed within the last two decades. It is very generally agreed that the western world stands on the verge of spiritual rebirth."

This is a quotation from the jacket of C. G. Jung's new book "Modern Man in Search of a Soul," a copy of which is now in the library of Toronto Lodge. It is a book in which will be found much valuable material for those interested in the third object of the Theosophical Society—"The investigation of the unexplained laws of nature and the powers latent in man." Of all contemporary psychologists Jung's approach to the problem and nature of the inner man seems to the writer to come the closest to Theosophical conceptions though this is not to say that there are not important differences.

#### Jung and Freud

This latest book of Jung's, like his large work "Contributions to Analytical Psychology" is a series of essays which have appeared in various places on widely different subjects. This makes it difficult to review. There is a chapter contrasting the Freud and Jung psychologies which states a position that must strike a Theosophist as a definite advance in the study of psychology. Freudianism, with its tremendous emphasis on sex complexes, is in Jung's opinion a psychology of and for abnormal people. "Freud," he says, "began by taking sexuality as the only psychic driving power and only after my break with him did he grant an equal status to

other psychic activities as well. What I seek is to set bounds to the rampant terminology of sex which threatens to vitiate all discussion of the human psyche."

"Beyond all question," he writes, "there is a marked disturbance to-day in the realms of sexual life. It is well known that when we have a bad tooth ache, we can think of nothing else. The sexuality which Freud describes is unmistakably that sexual obsession which shows itself whenever a patient has reached the point where he needs to be forced or tempted out of a wrong attitude or situation."

"The strange thing is that man will not learn that God is his father", says Jung quoting Ernst Baluch's novel *Der Tote Tag*. "That is what Freud would never learn and what all those who share his outlook forbid themselves to learn." We moderns, he thinks, are faced with the necessity of rediscovering the life of the spirit. We must experience it anew for ourselves. It is the only way that we can break the spell that binds us to the cycle of biological events. Jung declares himself a mystic and points out that the human psyche has from time immemorial been shot through with religious feelings and ideas. "Whoever cannot see this aspect of the human psyche is blind, and whoever chooses to explain it away, or to 'enlighten' it away, has no sense of reality."

#### Speaks of Theosophy

In an essay on the spiritual problem of the modern man, Jung shows that the problem is one of attaining and holding a creative attitude. The modern man must break with the past. He has to become "unhistorical", and thus estrange himself from the mass of men who live within the bounds of tradition. He must voluntarily declare himself bankrupt, "taking the vows of poverty and chastity in a new sense, and—what is still more painful—renouncing the halo which history bestows as a mark of its sanction." Unless the modern man can atone by creative ability for his break with tradition he is merely disloyal to the past. There is danger in that conscious-

ness of the present which believes "that we are the culmination of the history of mankind."

The spiritual currents of the present, Jung thinks, have "a deep affinity" with Gnosticism. "The modern movement which is numerically most impressive" he thinks, "is undoubtedly Theosophy together with its continental sister Anthroposophy (Steinerism). These are pure Gnosticism in Hindu dress. What is striking about Gnostic systems is that they are based exclusively upon the manifestations of the unconscious, and that their moral teachings do not baulk at the shadow-side of life. Even in the form of its European revival, the Hindu Kundalini-Yoga shows this clearly and, as every person informed on the subject of occultism will testify, the statement holds true in this field as well."

#### Scientific Mysticism

This is pretty far for a psychologist of Jung's standing to go but he goes still further in his approbation of the Theosophical approach to the problem of the ego. "We should be wrong," he says, "in seeing mere caricature or masquerade when the movements already mentioned try to give themselves scientific airs. Their doing so is rather an indication that they are actually pursuing science or knowledge instead of the *faith* which is the essence of western religions."

The Theosophical movement attracted some of the finest scientific minds of the nineteenth century. These statements of Jung's show that it is attracting similar types of minds in the twentieth century. Jung is studied with respect in the great universities of Europe and America and is risking his academic standing by the expression of such views as those we have been quoting. He closes his essay saying, "I do not forget that my voice is but one voice, my experience a mere drop in the sea, my knowledge no greater than the visual field in a microscope, my mind's eye a mirror that reflects a smaller corner of the world, and my ideas—a subjective confession."

Here, too, we see the expression of a true Theosophic attitude.

F. B. H.

### AN OPEN LETTER TO GOD

A distinctly novel method of approach to the Deity, in the form of an "open letter", appears as the leading article in "The Modern Thinker" for July. The writer, A. B. Coigne, waives all formality and opens his missive as follows:

"Dear God: I am publishing this letter in the hope that it will attract your attention. I do not know where you are, else I would write you directly."—"It is the general opinion that you are everywhere. I do not take this too literally, because of the facts which I have observed."

After introducing himself to God as "a resident of earth", which he describes as "a tiny atom of cosmic dust, drowned in what appears to be limitless space", and as "a form of life" which he identifies as being "distinguished, if at all, by our being creators ourselves in a small way, of creatures who obey but do not suffer"—"automobiles, carpet-sweepers, spectrographs and micrometers" for example, and stating: "I am bound to conclude that if you have the power of omniscience you do not use it"; he 'draws God's attention to the "kill or be killed" law of life of the animal kingdom, submits a plea on behalf of these lowlier creatures in the hope that God "might want to look into their case in passing", and then proceeds to his "main theme".

#### The Indifference of Nature

"I wanted to write you particularly about my father. He is seventy years of age and a physician, and has been too busy helping his fellow creatures, to take time to look to you. Now he needs your help and I've set myself the task of finding you".

Mr. Coigne goes on to recount how his father, after a life of unselfish service and of progressively increasing ability to aid humanity, began, through bodily ailments to lose his efficiency at the age of sixty

and now ten years later, is a bed-ridden physical wreck and a victim of cancer. "His condition," he writes, "is one of the most perfect examples I know of the combination of stupidity and brilliance, benignity and evil of this disorder called Nature. Nature is just indifferent about it all". "But I feel you would be bothered about it if you knew".

There follows an expression of bewilderment that men, so soon after having reached the point of being "prepared for an infinite life of usefulness", should have to fail physically and die, "and those years of laborious perfecting be dumped into the ground like so much rubbish", and then the presentation of a bill of petition.

#### Bill of Petition to God

1. Human life at least requires lengthening, not by saving babies, but by extending its existence—
2. Revamp the entire pleasure-pain system. Eliminate pain for inevitable causes—
3. Substitute co-operation for war among living beings—
4. Co-operate with us in the search for cure and prevention of disease.
5. Abolish cancer and allow my father to live.
6. At least eliminate the heart-breaking rotting of individuals from the time of maturity to death of old age—
7. This list might well go on into thousands of paragraphs but if you could do nothing else, do you think that you could eliminate the colossal stupidity of causing women to be tortured for doing the thing Nature most primarily commands—reproduction? That would help a little".

#### Questions Raised

Mr. Coigne's letter and petition raises three great questions:

1. Is there a God?
2. Is death the end of man?
3. What is the meaning of human suffering?

In *The Key to Theosophy* Madame Blavatsky says (page 42) "We reject the idea of a personal or extra-cosmic and anthropo-

morphic God, who is but the gigantic shadow of man, and not even man at his best. The God of Theology we say—and prove it—is a bundle of contradictions and a logical impossibility.”

This, as she shows, is not atheism for she says, “we believe in a Universal Divine Principle, the root of all, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being” (page 43).

A little further on she writes (page 45), “Our Deity is the eternal, incessantly evolving, not creating, builder of the universe; that universe itself unfolding out of its own essence, not being made”.

Man then, who, Theosophically considered, is “the image and likeness” of this Deity is an “eternal, incessantly evolving” being in process of unfoldment and, as such, does not know death though the forms of his temporary manifestation may, and do, die. The only God there is, and can be, is this eternal being in man of which man has lost the consciousness through nobody’s fault but his own. That consciousness can only be regained by each man’s own effort which is eminently just.

If Mr. Coigne were God, he would “revamp the entire pleasure-pain system, eliminating pain.” He fails to see that even the God of theology could not do this without changing what man has made himself. As things are now, eliminate pain from the scheme of things and man would become a spineless spiritual weakling as many people do who give themselves up to a life of so-called pure pleasure.

We think likewise, that Mr. Coigne as God, would find it just as impossible to make man co-operate in the elimination of war, as he would to eliminate pain, unless again, man changed what he has made himself.

In a universe run by Karmic law, ignorance of the cause is not a protection from its effects. As the Secret Doctrine makes plain our ignorance of the cause of disease is due, not to providence, but to our law breaking in past lives. Man’s discovery and realization of his divine powers—

which he can only do by his own effort—will, among other things, restore the memory of his past; will reveal the true causes and prevention of disease. God—the God in man—will co-operate when man co-operates. The understanding and memory of the causes we have generated in past lives will eventually teach us the meaning and cure of suffering. Theosophy says that the invoking of that memory by self-knowledge and prayer to the *inner* god is the highest work we can do for humanity.

This, it must be admitted, is small comfort for the person who is now suffering from cancer or some other dread disease. H. P. B. wrote, “Remember once for all that in all such questions we take a rational, never a fanatical view of things”. (*Key*, 176). Her advice is, “follow the best practical advice they can get”. Under immediate circumstances one can only do what the Abyssinians will do if the Italians enter their country—fight them with the best weapons available.

### EMOTIONAL ENERGY CYCLES

Physical science has long recognized the law of periodicity, of ebb and flow in all departments of nature. It has recently been discovered, however, that this law applies also to the emotional and mental principles of man.

Many psychologists now believe that bodies and minds store up and spend emotional energy in regular cycles. It is maintained that all through the life of an individual, at regular intervals, there is a period of gloom alternating with one of enthusiasm. Contrary to general opinion, these periods are not said to be matters of chance or circumstances. They grow within, as a result of the rise and fall of emotional energy.

Every day for two years, psychologists, under the direction of Professor R. B. Hersey of the University of Pennsylvania, have kept constant records of the men employed in a large factory. The results of the experiment are described by Donald A. Laird, in an article entitled, “The Secret of your Ups and Downs”, in the August

issue of *Readers Digest*, condensed from *Review of Reviews*.

The author claims that the experiment has proved conclusively the regular recurrence of "up" and "down" moods. The chart of one particularly steady and apparently unemotional worker showed that he was no exception to the cyclic law. The average cycle proved to be between four and five weeks.

By carefully watching one's own moods or those of another over a period of time, the emotional energy cycle may be ascertained. It is pointed out, that progress towards the dark mood is a downward zig-zag—down a little way then back a little, sometimes slowly, sometimes sharply.

What advantages can be derived from this so-called new discovery? From the viewpoint of Psychology, man can now prepare himself for the "blues"—that period when financial, marital, social or economic problems seem too overwhelming to bear. He is assured that the good mood must return at a given time, consequently he will be inclined to cease worrying and struggling over his problems until he is in a more confident and efficient frame of mind to cope with them. Also it should tend to increase his tolerance and understanding of others.

According to the article, man cannot avoid this regular ebb and flow of emotional energy. Science as yet cannot explain the cause, but it assures us that we can be far more certain of ultimate success by making momentous decisions, and important human contacts, so far as possible *only* in our "up" cycle. It may be of interest here to note, that knowledge of this cyclic law is being applied effectively in the field of surgery.

Students of the Secret Doctrine who are familiar with the Occult teaching of "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow", will appreciate this re-discovery by science; not only for the immediate advantages but for the fact that it should open the way for greater revelations.

#### What Secret Doctrine Says

It is maintained by Occultism that the manifested universe is pervaded by duality, Spirit-matter, positive-negative, joy-sorrow, and so on. The cycle of alternating moods is one of the lessons terrestrial life teaches, that we may learn to distinguish between the Self and the not-Self, between the Real and the un-Real. Or as Krishna tells Arjuna in *The Bhagavad-Gita*.

"This Life within all living things, my Prince,

Hides beyond harm; scorn thou to suffer, then,

For that which cannot suffer."

The following is from *The Secret Doctrine*, III., 563,—"When once out of the body, and not subject to the habit of consciousness formed by others, time does not exist. Cycles and epochs depend on consciousness; we are not here for the first time; the cycles return because we come back into conscious existence. Cycles are measured by the consciousness of humanity and not by Nature. It is because we are the same people as in past epochs that these events occur to us."

The Doctrine further postulates that when the true nature of the Self is recognized; when through development, it learns to know itself as one with the Totality, then the individual consciousness may merge with the One. This is the Atonement or At-One-ment of Christianity and the Union of Yoga—the pairs of opposites are balanced and the Cycle of Necessity is ended.

Science as yet may believe that man cannot avoid the regular ebb and flow of emotional energy. Nevertheless, the fact that it advises him to study his moods is, from a Theosophical viewpoint, one of the first steps toward a balance of the "ups" and "downs". Students of Theosophy anticipate that more truths will be revealed through the channel of Psychology for, according to the Secret Doctrine—"There is nothing in the macrocosm that is not in the microcosm".

R. S.



# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 9.

HAMILTON, NOVEMBER 15th, 1935

Price 10 Cents

---

## FIFTY YEARS—PLUS TEN

Ten years ago, that is, at the celebration of our Fiftieth year, the Jubilee of the Theosophical Society, the preceding fifty years were broadly explored, and various summings-up of progress made in the meantime, were rehearsed. The period was reviewed in its relation to religion, philosophy and science, and the influence or effect of Theosophy on the thought and achievements of the time was estimated. It is scarcely necessary to repeat those surveys at the present time. More to our purpose is it to review the last ten years and to glean from them what has been the success or otherwise of the Theosophical Movement during that time. At the same time it would do no harm to read the November and December, 1925, issues of our Magazine.

Our faces should ordinarily be set forward, but we cannot estimate our advance except by a backward glance. We may take the last ten years as a contrast with those ideals with which we have been supposed to be guiding ourselves for the last sixty years. It is no slur to say that we have failed, but it is a distinct reproach to find that we have deliberately failed, that we have neglected the lessons that have been administered to us, and that we are setting out to repeat the mistakes we have already made.

We summed up the greater of these

errors in October, 1933. There was the Liberal Catholic Church, to which we were all expected to belong as an organization purporting to be the project of the Mahatmas. It was read out of the Society, after repeated protests, and now President Arundale says in his last book, *Freedom and Friendship*,—"Definite organizations such as we have had in the Liberal Catholic Church, or in the Order of the Star in the East, cannot be permitted to function within The Society. They are best outside it, for their own sake and for the sake of The Society." That is an excellent and logical conclusion. Then we had *Man: Whence, How and Whither*, with its bogus calculations and prophecies, and the *Lives of Alcyone*, shown to be altogether a fraudulent composition. Yet these books are still commended and listed as authoritative utterances, misleading thousands of readers as to the true aims of Theosophy and its direction. Then we had the World Teacher and Seven Arhats, the first of whom has repudiated his office and functions, and the Arhats have been deserted by some and no longer assert their identity. In August, 1925, Mrs. Besant announced at Ommen in Holland, by command of the King of the World, Mr. C. W. Leadbeater being undoubtedly the channel of the proclamation, that Mr. Krishnamurti was the vehicle of our Lord and Saviour,

whoever he might be, and that Mrs. Besant, Mr. Leadbeater, Mr. Jinarajadasa, Dr. Arundale, Mr. Oscar Kellerstrom, Mrs. Arundale and Mr. Wedgwood, were Arhats, and according to the *Theosophical Glossary*, "deserving divine honours," Mr. Krishnamurti repudiated all this subsequently. Mr. Kellerstrom also withdrew from such ambitious claims. Three others are dead. We still await the decision of the survivors. Then we had the great Arena built at Sydney, Australia, where the World Saviour was first to appear. That dream has also faded, and the Arena has been sold. All these things have been repudiated or shown to be untrustworthy and false, but their author, now dead, "the mighty and revered St. Charles Leadbeater," to quote *Ubique* of last August, from whom all these things emanated, has not yet been repudiated, and his works are still commended by the surviving "Arhats." Not only that, but in a plan to preach what Mr. Arundale calls "Straight Theosophy," these books are set forth in the fore-front of lists of books supposed to present "straight Theosophy" to those who buy and read them. And this is the record of The Theosophical Society, Adyar, in the last ten years.

We may be asked to explain how such errancies arose in a Society like that which Madame Blavatsky brought into being. We believe there is but one explanation, and that is that Mr. Leadbeater, like many others in the early Movement, and many even now, did not believe in the Masters who were, as H.P.B. stated, the real source of the Wisdom which she indited in *The Secret Doctrine*.

That is to say that in the years following the death of Madame Blavatsky, there had grown up among the leaders of thought in The Theosophical Society, a disbelief in the Mahatmas, in the verity of Madame Blavatsky's writings, and in the actuality of the Law of Karma.

George R. S. Mead was one who professed such skepticism. Mr. A. P. Sinnett, chosen vice-president of the Society, fol-

lowed after strange gods and broke away altogether from Madame Blavatsky's teachings, as may be seen in his later books, and his posthumous volume in which he claimed to be the real founder of the Theosophical Society. Various phases of psychic phantasmagoria were substituted from the time of the death of Col. Olcott, and in the last ten years the "revelations" that were handed out at Adyar became absurd in their frequency and contradictory and inconsistent character. We had hoped that when Dr. Arundale found himself free and independent of this sordid past he would have cut himself loose from the distressful burden; have reasserted his loyalty to the original principles of the Society, and his recognition of the ethical standards which characterize Madame Blavatsky's writings. To do him justice, he does make some attempts in this direction in his late books, *You and Freedom and Friendship*. Perhaps he thinks that the parable of the tares is sufficient guidance at this juncture, and that the tares and the wheat may be left to grow together till the harvest, when the tares will be gathered together in bundles to be burned. But he forgets that the householder did not neglect to recognize the tares for what they were. It is scarcely ethical to say that we are unable to judge what is tares and what is wheat.

Thus we may come to see from the record of the last ten years that in this sixtieth Jubilee Year of the Theosophical Society we stand in the judgment of the outer world as having been unfaithful to our trust. We have still to learn that Theosophy is more important than The Theosophical Society, or than any Theosophical Society. We have still to learn that Madame Blavatsky can have and could not have any "successor," any more than the Ocean or the Sky or Space itself can have a successor. She mirrored for us the Eternity of Truth, and we must find the Sea of Glass in our own consciousness before we can duplicate her vision. Those who would replace *The Secret Doctrine* with their lucubrations may be well-inten-

tioned, but usually merely obumbrate the more enduring records.

Nor need we hesitate to admit our mistakes. The best of us are prone to make grievous mis-steps. Madame Blavatsky sets an example of humility in this respect. And she made no claim to infallibility. Let us all take heed from this attitude of one of the Wise Ones that we are not expected to be infallible except in our desire to be desireless, to be impersonal, to submit ourselves to the rule of our own highest ideals, and to forget ambition, "which overleaps itself, and falls on the other."

As far as the public are concerned, we have been noted for our eccentricities; we should now try and become famous for our normalities. It is unfortunate that with the finest message the world has received in historical times, a message inclusive and embodying all that has ever been voiced of True, or Good, or Beautiful, we should be identified with almost every folly that psychic imagination could suggest, or admiring fanaticism perpetrate. We have even been false to our own record, and all that is worth while in comrades past and gone is to be left officially to oblivion. In Dr. Arundale's summing up of those to be remembered in this jubilee he can only remember Blavatsky, Olcott, Besant, Subba Row, Sinnett and Leadbeater. Blessed be all these for any good they may have done or sought to do, but let us not exalt them over the ever-present Masters and their faithful servants and soldiers, like Judge. Hartmann, Tookeram Taty, Mrs. Patience Sinnett, G. R. S. Mead, James M. Pryse, Charles Johnston, George W. Russell, Dr. J. D. Buck, Dr. Alexander Wilder, Herbert Burrows, Damodar, Bhagavan Das, Archibald and Bertram Keightley, Mabel Collins, Julia Campbell, Verplanck Keightley, Countess Wachtmeister, William Kingsland, Dr. Wynne Westcott and dozens of others in India, Europe and America, self-devoted and loyal to the Movement as they understood it, who sought no distinction, but in remembering whom we do honour to our-

selves.

Nor should we perpetuate "the hereay of separateness" by alleging that *our* organization is the only channel of true Theosophy. H.P.B. told us that there were six other schools of occultism and that ours was as near to the White Lodge as any of the others. But being near to the Ideal is a place of danger if we do not seek to embody it in ourselves. And to assert that we are the only people who approach it is to develop a phase of personality and egotism that is and always has been fatal to spiritual growth. We still have to learn the lesson that Jesus so pointedly taught—that he who would seek to save his psyche (soul or personality) will lose it; but he that would lose the psyche for the sake of the Self, the Christos, would have æonian life. Later developments in The Theosophical Society have all been in the direction of accentuating the personality, the psyche, and we have sought and followed psychic powers and psychic acquisitions to the detriment of all our work.

As we look out on the world of today we can see too sorrowful reasons for the revelation of that Dream of Brotherhood which was the message of the Theosophical Movement to the world of 1875. War and rumours of war are still the prevailing features of our international and social life after sixty years. If we could only get the world of men to understand, it is in their own hands to alter the whole prospect of the future and to give peace to the nations by the simple process of changing their minds from fear and competition and hate and strife, to love, joy, peace, patience, consideration, cooperation, intuition, modesty, self-control. This is a true Theosophical code.

Or we might adopt a modern paraphrase of St. Paul's suggestion to the Ephesians—"Drop all bitter feeling and passion and anger and clamouring and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ." And this is to be applied by each

of the Theosophical Societies to the others, by Adyar to Point Loma, and vice versa; by the New York group to the U. L. T., and by that body to New York; by all Theosophists to all other Theosophists; and let it be in such a spirit that our attitude should inevitably become the mark and standard of those who find in *The Secret Doctrine*, in the leadership of Madame Blavatsky, and the inspiration of the *Mahatma Letters*, the only reasons for having a Theosophical Movement at all.

The world cries out for reform in national and international, in commercial and social relations; for a more humane spirit in the application of science and of learning generally; for more kindness towards the poor and ignorant, the weak and unhealthy and immature, for more consideration for mankind as a whole. Perhaps indeed, we might more easily lose our own self-conceits in seeking the welfare of the race.

We need not be ashamed to confess that we have done what we ought not to have done, and left undone what we ought to have done, and that we have only a little health in us. "Shall we," asks the Maha Chohan in the most memorable communication we have had from the White Lodge in our Christian era, "shall we leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."

Against this plain warning we have forgotten "the small old path stretching far away." But it is not too late in the forty years of our century yet left to us, through toil and strife, through battle and murder and sudden death, through all the chances and changes of our distracted lives, still to hold high the banner of Brotherhood, still to treasure in our hearts the knowledge that the Master Soul is one, though of Teachers there are many, still to dedicate

ourselves to the Life that triumphs most nobly on the Path of Sacrifice.

Therefore we say "Rejoice in the Master always. And again we say, Rejoice."

A. E. S. S.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 231.)

In the beginning of this Introduction, I observed that, in drawing these outlines, I should conduct the reader through novel and solitary paths;—solitary indeed they must be, since they have been unfrequented from the reign of the emperor Justinian to the present time; and novel they will doubtless appear to readers of every description, and particularly to those who have been nursed as it were in the bosom of matter, the pupils of experiment, the darlings of sense, and the legitimate descendants of the earth-born race that warred on the Olympian gods. To such as these, who have gazed on the dark and deformed face of their nurse, till they are incapable of beholding the light of truth, and who are become so drowsy from drinking immoderately of the cup of oblivion, that their whole life is nothing more than a transmigration from sleep to sleep, and from dream to dream, like men passing from one bed to another, — to such as these, the road through which we have been travelling will appear to be a delusive passage, and the objects which we have surveyed to be nothing more than phantastic visions, seen only by the eye of imagination, and when seen, idle and vain as the dreams of a shadow.

The following arguments, however, may perhaps awaken some few of these who are less lethargic than the rest, from the sleep of sense, and enable them to elevate their mental eye from the dark mire in which they are plunged, and gain a glimpse of

this most weighty truth, that there is another world, of which this is nothing more than a most obscure resemblance, and another life, of which this is but the flying mockery. My present discourse therefore is addressed to those who consider experiment as the only solid criterion of truth. In the first place then, these men appear to be ignorant of the invariable laws of demonstration properly so called, and that the necessary requisites of all demonstrative propositions are these; that they exist as causes, are primary, more excellent, peculiar, true, and known than the conclusions. For every demonstration not only consists of principles prior to others, but of such as are eminently first; since if the assumed propositions may be demonstrated by other assumptions, such propositions may indeed appear prior to the conclusions, but are by no means entitled to the appellation of first. Others, on the contrary, which require no demonstration, but are of themselves manifest, are deservedly esteemed the first, the truest, and the best. Such indemonstrable truths were called by the ancients axioms from their majesty and authority, as the assumptions which constitute demonstrative syllogisms derive all their force and efficacy from these.

In the next place, they seem not to be sufficiently aware, that universal is better than partial demonstration. For *that* demonstration is the more excellent which is derived from the better cause; but a universal is more extended and excellent than a partial cause; since the arduous investigation of the *why* in any subject is only stopped by the arrival at universals. Thus if we desire to know why the outward angles of a triangle are equal to four right angles, and it is answered, Because the triangle is isosceles; we again ask, But why because isosceles? And if it be replied, Because it is a triangle; we may again inquire, But why because a triangle? To which we finally answer, because a triangle is a right-lined figure. And here our in-

quiry rests at that universal idea, which embraces every preceding particular one, and is contained in no other more general and comprehensive than itself. Add too, that the demonstration of particulars is almost the demonstration of infinites; of universals the demonstration of finites; and of infinites there can be no science. *That* demonstration likewise is the best which furnishes the mind with the most ample knowledge; and this is alone the province of universals. We may also add, that he who knows universals knows particulars likewise in capacity; but we cannot infer that he who has the best knowledge of particulars knows any thing of universals. And lastly, that which is universal is the object of intellect and reason; but particulars are coordinated to the perceptions of sense.

But here perhaps the experimentalist will say, admitting all this to be true, yet we no otherwise obtain a perception of these universals than by an induction of particulars, and abstraction from sensibles. To this I answer that the universal which is the proper object of science, is not by any means the offspring of abstraction; and induction is no otherwise subservient to its existence than an exciting cause. For if scientific conclusions are indubitable, if the truth of demonstration is necessary and eternal, this universal is *truly all*, and not like that gained by abstraction, limited to a certain number of particulars. Thus the proposition that the angles of *every* triangle are equal to two right, if it is indubitably true, that is, if the term *every* in it *really* includes *all* triangles, cannot be the result of any abstraction; for this, however extended it may be, is limited, and falls far short of *universal* comprehension. Whence is it then that the dianoëtic power concludes thus confidently that the proposition is true of *all* triangles? For if it be said that the mind, after having abstracted triangle from a certain number of particulars, adds from itself what is wanting to complete the *all*; in the

first place, no man, I believe, will say that any such operation as this took place in his mind when he first learnt this proposition; and in the next place, if this should be granted, it would follow that such proposition is a mere fiction, since it is uncertain whether that which is added to complete the *all* is *truly* added; and thus the conclusion will no longer be *indubitably necessary*.

In short, if the words *all* and *every*, with which every page of theoretic mathematics is full, mean what they are conceived by all men to mean, and if the universals which they signify are the proper objects of science, such universals must subsist in the soul prior to the energies of sense. Hence it will follow that induction is no otherwise subservient to science, than as it produces credibility in axioms and petitions; and this by exciting the universal conception of these latent in the soul. The particulars, therefore, of which an induction is made in order to produce science, must be so simple, that they may be immediately apprehended, and that the universal may be predicated of them without hesitation. The particulars of the experimentalists are not of this kind, and therefore never can be sources of science truly so called.

Of this, however, the man of experiment appears to be totally ignorant, and in consequence of this, he is likewise ignorant that parts can only be truly known through wholes, and that this is particularly the case with parts when they belong to a whole, which, as we have already observed, from comprehending in itself the parts which it produces, is called a whole prior to parts. As he, therefore, would by no means merit the appellation of a physician who should attempt to cure any part of the human body without a previous knowledge of the whole; so neither can he know any thing truly of the vegetable life of plants, who has not a previous knowledge of that vegetable life which subsists in the earth as a whole prior to, be-

cause the principle and cause of, all partial vegetable life, and who still prior to this has not a knowledge of that greater whole of this kind which subsists in nature herself; nor, as Hippocrates justly observes, can he know any thing truly of the nature of the human body who is ignorant what nature is considered as a great comprehending whole. And if this be true, and it is so most indubitably, with all physiological inquiries, how much more must it be the case with respect to a knowledge of those incorporeal forms to which we ascended in the first part of this Introduction, and which in consequence of proceeding from wholes entirely exempt from body are participated by it, with much greater obscurity and imperfection? Here then is the great difference, and a mighty one it is, between the knowledge gained by the most elaborate experiments, and that acquired by scientific reasoning, founded on the spontaneous, unperverted, and self-luminous conceptions of the soul. The former does not even lead its votary up to that one nature of the earth from which the natures of all the animals and plants on its surface, and of all the minerals and metals in its interior parts, blossom as from a perennial root. The latter conducts its votary through all the several mundane wholes up to that great whole the world itself, and thence leads him through the luminous order of incorporeal wholes to that vast whole of wholes, in which all other wholes are centred and rooted, and which is no other than the principle of all principles, and the fountain of deity itself. No less remarkable likewise is the difference between the tendencies of the two pursuits: for the one elevates the soul to the most luminous heights, and to that great ineffable which is beyond all altitude; but the other is the cause of a mighty calamity to the soul, since, according to the elegant expression of Plutarch, it extinguishes her principal and brightest eye, the knowledge of divinity. In short, the one leads to all that is grand, sublime and splendid in the universe; the other to all that is little,

groveling† and dark. The one is the parent of the most pure and ardent piety; the genuine progeny of the other are impiety and atheism. And, in fine, the one confers on its votary the most sincere, permanent, and exalted delight; the other continual disappointment, and unceasing molestation.

If such then are the consequences, such the tendencies of experimental inquiries, when prosecuted as the criterion of truth, and daily experience‡ unhappily shows that they are, there can be no other remedy for this enormous evil than the intellectual philosophy of Plato. So obviously excellent indeed is the tendency of this philosophy, that its author, for a period of more than two thousand years, has been universally celebrated by the epithet of divine. Such too is its pre-eminence, that it may be shown, without much difficulty, that the greatest men of antiquity, from the time in which its salutary light first blessed the human race, have been more or less imbued with its sacred principles, have been more or less the votaries of its divine truths. Thus, to mention a few from among a countless multitude. In the catalogue of those endued with sovereign power, it had for its votaries Dion of Siracusan, Julian the Roman, and Chosroes the Persian, emperor; among the leaders of armies, it had Chabrias and Phocion, those brave generals of the Athenians; among mathematicians,

those leading stars of science, Eudoxus, Archimedes\* and Euclid; among biographers, the inimitable Plutarch; among physicians, the admirable Galen; among rhetoricians, those unrivalled orators Demosthenes and Cicero; among critics, that prince of philologists, Longinus; and among poets, the most learned and majestic Virgil. Instances, though not equally illustrious, yet approximating to these in splendour, may doubtless be adduced after the fall of the Roman empire; but then they have been formed on these great ancients as models, and are, consequently, only rivulets from Platonic streams. And instances of excellence in philosophic attainments, similar to those among the Greeks, might have been enumerated among the moderns, if the hand of barbaric despotism had not compelled philosophy to retire into the deepest solitude, by demolishing her schools, and involving the human intellect in Cimmerian darkness. In our own country, however, though no one appears to have wholly devoted himself to the study of this philosophy, and he who does not will never penetrate its depths, yet we have a few bright examples of no common proficiency in its more accessible

† That this must be the tendency of experiment, when prosecuted as the criterion of truth, is evident from what Bacon, the prince of modern philosophy, says in the 104th Aphorism of his *Novum Organum*, that "baseless fabric of a vision." For he there sagely observes that wings are not to be added to the human intellect, but rather lead and weights; that all its leaps and flights may be restrained. That this is not yet done, but that when it is we may entertain better hopes respecting the sciences. "Itaque hominum intellectui non plumæ addendæ, sed plumbum potius, et pondera; ut cohibeant omnem saltum et volatum. Atque hoc adhuc factum non est; quum vero factum fuerit, melius de scientiis sperare licebit." A considerable portion of lead must certainly have been added to the intellect of Bacon when he wrote this Aphorism.

‡ I never yet knew a man who made experiment the test of truth, and I have known many such, that was not atheistically inclined.

\* I have ranked Archimedes among the Platonists, because he cultivated the mathematical sciences Platonically, as is evident from the testimony of Plutarch in his *Life of Marcellus*, p. 307. For he there informs us that Archimedes considered the being busied about mechanics, and in short every art which is connected with the common purposes of life, as ignoble and illiberal; and that those things alone were objects of his ambition with which the beautiful and the excellent were present, unmingled with the necessary.—The great accuracy and elegance in the demonstrations of Euclid and Archimedes, which have not been equalled by any of our greatest modern mathematicians, were derived from a deep conviction of this important truth. On the other hand modern mathematicians, through a profound ignorance of this divine truth, and looking to nothing but the wants and conveniences of the animal life of man, as if the gratification of his senses was his only end, have corrupted pure geometry, by mingling with it algebraical calculations, and through eagerness to reduce it as much as possible to practical purposes, have more anxiously sought after conciseness than accuracy, facility than elegance of geometrical demonstration.



parts. The instances I allude to are Shaftesbury, Akenside, Harris, Petwin, and Sydenham. So splendid is the specimen of philosophic abilities displayed by these writers, like the fair dawning of some unclouded morning, that we have only deeply to regret that the sun of their genius sat, before we were gladdened with its effulgence. Had it shone with its full strength, the writer of this Introduction would not have attempted either to translate the works, or elucidate the doctrines of Plato; but though it rose with vigour, it dispersed not the clouds in which its light was gradually involved, and the eye in vain anxiously waited for its meridian beam.

In short, the principles of the philosophy of Plato are of all others the most friendly to true piety, pure morality, solid learning, and sound government. For as it is scientific in all its parts, and in these parts comprehends all that can be known by man in theology and ethics, and all that is necessary for him to know in physics, it must consequently contain in itself the source of all that is great and good both to individuals and communities, must necessarily exalt while it benefits, and deify while it exalts.

We have said that this philosophy at first shone forth through Plato with an occult and venerable splendour; and it is owing to the hidden manner in which it is delivered by him, that its depth was not fathomed till many ages after its promulgation, and when fathomed, was treated by superficial readers with ridicule and contempt. Plato indeed is not singular in delivering his philosophy occultly: for this was the custom of all the great antients; a custom not originating from a wish to become tyrants in knowledge, and keep the multitude in ignorance, but from a profound conviction that the sublimest truths are profaned when clearly unfolded to the vulgar. This indeed must necessarily follow; since, as Socrates in Plato justly observes, "it is not lawful for the pure to be touched by the impure;" and the multitude are neither purified from the defilements

of vice, nor the darkness of two-fold ignorance. Hence, while they are thus doubly impure, it is as impossible for them to perceive the splendours of truth, as for an eye buried in mire to survey the light of day.

The depth of this philosophy then does not appear to have been perfectly penetrated except by the immediate disciples of Plato, for more than five hundred years after its first propagation. For though Crantor, Atticus, Albinus, Galen and Plutarch, were men of great genius, and made no common proficiency in philosophic attainments, yet they appear not to have developed the profundity of Plato's conceptions; they withdrew not the veil which covers his secret meaning, like the curtains which guarded the adytum of temples from the profane eye; and they saw not that all behind the veil is luminous, and that there divine spectacles\* every where present themselves to the view. This task was reserved for men who were born indeed in a baser age, but who being allotted a nature similar to their leader, were the true interpreters of his mystic speculations. The most conspicuous of these are, the great Plotinus, the most learned Porphyry, the divine Jamblichus, the most acute Syrianus, Proclus the consummation of philosophic excellence, the magnificent Hierocles, the concisely elegant Sallust, and the most inquisitive Damascius. By these men, who were truly links of the golden chain of deity, all that is sublime, all that is mystic in the doctrines of Plato (and they are replete with both these in a transcendent degree), was freed from its obscurity and unfolded into the most pleasing and admirable light. Their labours, however, have been ungratefully received. The beautiful light which they benevolently disclosed has hitherto unnoticed illumined philosophy in her desolate retreats, like a lamp shining on some venerable statue amidst dark and solitary ruins. The prediction of the master has been unhappily fulfilled in these his most excellent disciples. "For an attempt of this kind,"

\* See my Dissertation on the Mysteries.

says he\*\*, will only be beneficial to a few, who from small vestiges, previously demonstrated, are themselves able to discover these abstruse particulars. But with respect to the rest of mankind, some it will fill with a contempt by no means elegant, and others with a lofty and arrogant hope, that they shall now learn certain excellent things." Thus with respect to these admirable men, the last and the most legitimate of the followers of Plato, some from being entirely ignorant of the abstruse dogmas of Plato, and finding these interpreters full of conceptions which are by no means obvious to every one in the writings of that philosopher, have immediately concluded that such conceptions are mere jargon and revery, that they are not truly Platonic, and that they are nothing more than streams, which, though originally derived from a pure fountain, have become polluted by distance from their source. Others, who pay attention to nothing but the most exquisite purity of language, look down with contempt upon every writer who lived after the fall of the Macedonian empire; as if dignity and weight of sentiment were inseparable from splendid and accurate diction; or as if it were impossible for elegant writers to exist in a degenerate age. So far is this from being the case, that though the style of Plotinus† and Jamblichus† is by no means to be compared with that of Plato, yet this inferiority is lost in the depth and sublimity of their conceptions, and is as little regarded by the intelligent reader, as motes in a sun-beam by the eye that gladly turns itself to the solar light.

As to the style of Porphyry, when we consider that he was the disciple of Longinus, whom Eunapius elegantly calls "a certain living library, and walking museum," it is but reasonable to suppose that he imbibed some portion of his master's excellence in writing. That he did so is abundantly evident from the testimony of Eunapius, who particularly commends his style, for its *clearness, purity, and grace*. "Hence," he says, "Porphyry being let

down to men like a mercurial chain, through his various erudition, unfolded every thing into perspicuity and purity." And in another place he speaks of him as abounding with all the graces of diction, and as the only one that exhibited and proclaimed the praise of his master. With respect to the style of Proclus, it is pure, clear and elegant, like that of Dionysius Halicarnassus, but is much more copious and magnificent; that of Hierocles is venerable and majestic, and nearly equals the style of the greatest antients; that of Salust possesses an accuracy and a pregnant brevity, which cannot easily be distinguished from the composition of the Stagirite; and lastly, that of Damascius is

\*\* See the 7th Epistle of Plato.

† It would seem that those intemperate critics who have thought proper to revile Plotinus, the leader of the latter Platonists, have paid no attention to the testimony of Longinus concerning this most wonderful man, as preserved by Porphyry in his life of him. For Longinus there says, "that though he does not entirely accede to many of his hypotheses, yet he exceedingly admires and loves the form of his writing, the density of his conceptions, and the philosophic manner in which his questions are disposed." And in another place he says, "Plotinus, as it seems, has explained the Pythagoric and Platonic principles more clearly than those that were prior to him; for neither are the writings of Numenius, Cronius, Moderatus, and Thrasyllus, to be compared with those of Plotinus on this subject." After such a testimony as this from such a consummate critic as Longinus, the writings of Plotinus have nothing to fear from the imbecile censure of modern critics. I shall only further observe, that Longinus, in the above testimony, does not give the least hint of his having found any polluted streams, or corruption of the doctrines of Plato, in the works of Plotinus. There is not indeed the least vestige of his entertaining any such opinion in any part of what he has said about this most extraordinary man. This discovery was reserved for the more acute critic of modern times, who, by a happiness of conjecture unknown to the antients, and the assistance of a good index, can in a few days penetrate the meaning of the profoundest writer of antiquity, and bid defiance even to the decision of Longinus.

‡ Of this most divine man, who is justly said by the emperor Julian to have been posterior indeed in time, but not in genius even to Plato himself, see the life which I have given in the History of the Restoration of the Platonic Theology, in the second vol. of my Proclus on Euclid.

clear and accurate, and highly worthy a most investigating mind.

Others again have filled themselves with a vain confidence, from reading of commentaries of these admirable interpreters, and have in a short time considered themselves superior to their masters. This was the case with Ficinus, Picus, Dr. Henry Moore, and other pseudo Platonists, their contemporaries, who, in order to combine Christianity with the doctrines of Plato, rejected some of his most important tenets, and perverted others, and thus corrupted one of these systems, and afforded no real benefit to the other.

But who are the men by whom these latter interpreters of Plato are reviled? When and whence did this defamation originate? Was it when the fierce champions for the trinity fled from Galilee to the groves of Academus, and invoked, but in vain, the assistance of Philosophy? When

The trembling grove confess'd its fright,  
The wood-nymphs started at the sight;  
Dissus backward urg'd his course,  
And rush'd indignant to his source.

Was it because that mitred sophist, Warburton, thought fit to talk of the polluted streams of the Alexandrian school, without knowing any thing of the source whence those streams are derived? Or was it because some heavy German critic, who knew nothing beyond a verb in *mi*, presumed to *grunt* at these venerable heroes? Whatever was its source, and whenever it originated, for I have not been able to discover either, this however is certain, that it owes its being, to the most profound Ignorance, or the most artful Sophistry, and that its origin is no less contemptible than obscure. For let us but for a moment consider the advantages which these latter Platonists possessed beyond any of their modern revilers. In the first place, they had the felicity of having the Greek for their native language, and must therefore, as they were confessedly learned men, have understood that language incomparably better than any man since the time in which the antient Greek was a living

tongue. In the next place, they had books to consult, written by the immediate disciples of Plato, which have been lost for upwards of a thousand years, besides many Pythagoric writings from which Plato himself derived most of his more sublime dogmas. Hence we find the works of Parmenides, Empedocles, the Eleatic Zeno, Speusippus, Xenocrates, and many other illustrious philosophers of the highest antiquity, who were either genuine Platonists, or the sources of Platonism, are continually cited by these most excellent interpreters, and in the third place they united the greatest purity of life to the most piercing vigour of intellect. Now when it is considered that the philosophy to the study of which these great men devoted their lives, was professedly delivered by its author in obscurity; that Aristotle himself studied it for twenty years; and that it was no uncommon thing, as Plato informs us in one of his Epistles, to find students unable to comprehend its sublimest tenets even in a longer period than this,—when all these circumstances are considered, what must we think of the arrogance, not to say impudence, of men in the seventeenth, eighteenth, and nineteenth centuries, who have dared to calumniate these great masters of wisdom? Of men, with whom the Greek is no native language; who have no such books to consult as those had whom they revile; who have never thought, even in a dream, of making the acquisition of wisdom the great object of their life; and who in short have committed that most baneful error of mistaking philology for philosophy, and words for things? When such as these dare to defame men who may be justly ranked among the greatest and wisest of the antients, what else can be said, than that they are the legitimate descendants of the suitors of Penelope, whom, in the animated language of Ulysses,

Laws or divine or human fail'd to move,  
Or shame of men, or dread of gods above;  
Heedless alike of infamy or praise,  
Or Fame's eternal voice in future days\*.

\* Pope's *Odyssey*, book xxii, v. 47, &c.

(To Be Continued.)

## A SAGE'S PREDICTION

By Cecil Williams

In general, authentic predictions of the future are conditional. The prophets declare an "either—or." They recognize that man is bound by neither astrology nor the yugas, that more potent than stars and cycles is the spirit within his heart.

"If ye will not have faith, ye shall not have staith," was the burden of Isaiah's message (vii, 9), but the Jews did not heed; and the prophet lived to see four Assyrian invasions of Palestine that would have

name for Theosophy—or a conflict more horrible than the last.

To his campaign for peace, organized as the World Peace Prayer Conference, with headquarters in Shanghai (862 Boone road), there have rallied national government ministers, chairmen of provincial governments, army commanders, mayors, chambers of commerce, leaders in finance and education and many other influential Chinese. The name of this prophet is Tuan Szetsun.

Szetsun means "the great teacher," and Tuan is hailed in China as "the only sage after Confucius and Mencius." In his boyhood he was "gifted with a spirit of great compassion." When he was fifteen (in the third year of the Theosophical movement) he heard a prophecy of the approaching world catastrophe, which could be prevented if men followed the "Great Truth." He resolved to devote his life to the task of trying to avert this terror.

He studied the "peace principles" of the "Great Truth" (basic tenet of Theosophy). At the Omei Mountain, by study and meditation, he thoroughly mastered Buddhism. When eighteen, in Tsing Cheng Mountain, "a vision came to him whereby the complexion of the universe, the secrets of civilization were revealed. The past and future trends of humanity became as clear as the wrinkles in the palm of his hand."

He left the mountain, and "travelled widely so that he could verify all his spiritual understandings and also looked for comrades." At the age of forty he wrote his first book, *The Origin of the Universe*.

As he went about China he founded ethical societies and the titles of works based on his teachings number 300. His ability to predict events amazed the people. He was a Chinese Isaiah!

To illustrate: The authorities of Nanking asked him to form a branch of his moral society there. When at its inauguration he declared the organization would do more to preserve peace in that province than a million well-trained soldiers, they believed him.



TUAN SZETSUN

been averted if the people had changed their lives.

A terrible "either—or" is that of Blavatsky's: Either Theosophy and the Golden Age or the sinking of our civilization in a sea of horror, without parallel in history. The warning, written in 1889, has an appalling significance for us to-day.

This year China is being aroused by the prophet of an imminent world war. His prediction, also, is conditional. Either Confucian Cosmopolitanism — another

For seven years the society flourished, and the province enjoyed peace and prosperity. Then the branch was neglected. As a test of the influence morality exerts upon human affairs, it was wound up. In the autumn war broke out and Nanking narrowly escaped devastation.

On April 1 of this year, his 71st birthday, he made an address which dismayed his hearers.

In the fall of 1935, he said, "a crisis will be reached in the form of a decisive struggle between two forces representing the Way of Heaven on the one hand and man's deeds on the other; at this juncture the influence of predestination (karma) will manifest itself. In other words, it will mark the climax of generations of evil influences caused by several thousand years of cruelties and massacre among men.

"This climax may give way to another turn of a totally different nature in the form of a sudden visitation of the anguish of the Great Way which will cut asunder the effects arising from causes good or bad coupled with the fruits of transmigration. It will mean a general liberation, and will give birth to a new day of peace and supreme happiness.

"These two opposing forces are engaged in a duel and the outcome cannot yet be predicted. If before decisive end comes, responsible statesmen in China and abroad will enter into a thorough understanding of the situation, the evil forces will disappear and the influence of the Way will remain, the heretical doctrines (of selfishness) being swept away and the right principles being upheld which will mean a new era of world peace.

"The world outlook to-day is such that the sources of international friction leading to warfare are very numerous, and the perils thus occasioned are imminent. It is a pain to witness this ordeal or even to hear of it. As I am powerless to avert so great a calamity I am very much afflicted in spirit.....

"I am convinced that after a certain degree of decimation of the human, the

Way that I have been preaching will still be in demand for the world's rehabilitation and the Way will at last prevail.

"But it is awful to see the human race suffer these dreadful misfortunes without amelioration, and when I think of the matter in the light of the teachings of the ancient sages that the burden of the sins of the people was on their shoulders, I am ready to confess that I am a sinner of the world, unworthy of the doctrines of the Way."

The last sentence reminds us of Paul's cry, "I am the chief of sinners!"

We fail utterly to comprehend its meaning if we regard it as hyperbole. The truth is that each one of us is responsible in part for the miseries of the world. To blame evil upon plutocrats, politicians or dictators is a subterfuge of which no Theosophist should be guilty. These act with the assent of the majority, often including ourselves.

Thoughts are more potent than actions, and knowing no geography, can act at any distance. How many of the thoughts of hatred, pride, malice and envy, created by Canadians (to say nothing of Theosophists) have influenced events in Italy and Ethiopia, and must, sooner or later, return to their creators with a progeny of evil?

Those who imagine that pain, sickness, poverty, vice and war are the outcome only of past karma, have failed to understand the Law. One-half to two-thirds of the evils that beset us could be ended in the twinkling of an eye if we had the honesty and courage to recognize our responsibilities and the will to act rightly.

And they also err who think that by doing no ill they have not sinned. The unfaithful servant in the parable of the talents was thrown into outer darkness because *he did nothing*. Right thinking does not mean thinking negative thoughts, nor is the mind "stilled" when it becomes a blank.

The responsibility for war or peace, for poverty or plenty, for joy or sorrow rests upon us all as individuals. We are warned

that the world is teetering at the verge of the precipice of doom, and our individual thoughts, feelings and acts will either aid in bringing it to rest or help to send it crashing into the gulf.

49 East 7th S.,  
Hamilton, Ont.

## THE WORLD AROUND US

We have had an epochal general election in Canada recently, October 14, with the result that a new Government has been formed. It may be of interest to the outside world, not closely in touch with our national life, to hear what the new Prime Minister of Canada had to say on the night of his election. We have not space for his whole statement, but the closing paragraphs will indicate the tone and temper and tendencies he presents. After this we turn to a sermon by one of the prominent preachers in a leading Hamilton Church and give his introduction to a series of sermons on the social conditions of the country and as they might be were the teachings of Jesus to be loyally followed. Mr. William Lyon Mackenzie King, Prime Minister of Canada, closed his Statement with these paragraphs:

"It is a verdict in favour of personal liberty, electoral reform and of measures which will, among other things, prevent the national radio being surreptitiously used by any political party for the defamation of character.

"It is a verdict in favour of the reduction of the burden of public debt and of taxation, and in favour of the attainment of a balanced budget.

"It is a verdict in favour of those courses in international relations which will make for peace and good-will.

"It is a verdict in favour of a more equitable distribution of wealth, with increasing regard to human need, to the furtherance of social justice, and to the promotion of the common good.

"These are all principles and policies which the Liberal party has consistently

and continuously espoused, and for which it has steadily fought. We began the fight for these policies and principles in the parliaments of Canada; we carried our advocacy of them to the people in by-elections, and in provincial elections. The voice of the people, though clear and decisive, remained unheeded, and their will and wish ignored. We have now submitted our policies to the people in a general election. We have received their endorsement. We shall now proceed to put these policies into effect.

"A century ago Liberalism had its birth in Canada in the struggle for political liberty and responsible government. The existence of both has been threatened in the period of time that Mr. Bennett has been at the head of affairs in Canada. They have been maintained in the measure they have, only by continuous and strenuous effort on the part of Liberals in and out of parliament. They will now be fully restored by a Liberal government.

### Banish Poverty and Adversity

"In the new era which dawns to-day the struggle for the rights of the people will, in the realm of economic liberty and security, be carried on as never before. Poverty and adversity, want and misery are the enemies which Liberalism will seek to banish from our land.

"They have lain in wait at the gate of every Canadian home during the past five years, and their menacing mien has served to destroy the souls, as well as the minds and bodies, of an ever increasing number of men, women and children in our land. We take up at once, as our supreme task, the endeavour to end poverty in the midst of plenty; starvation and unnecessary suffering in a land of abundance; discontent and distress in a country more blessed by Providence than any other on the face of the globe, and to gain for individual lives, and for the nation as a whole, that 'health and peace and sweet content' which is the rightful heritage of all.

"The people of Canada have made clear that, in their opinion, 'present material in-

terests,' and a course of action which does not distinguish between materialistic and spiritual values, must make way for something nobler in the conduct of a nation's affairs, and that self-seeking and selfishness, however much they may appear to lead to worldly success, are not the paths of true greatness, either for an individual or a nation.

"The people of Canada to-day have reaffirmed their faith in the ancient and beneficent precepts that it is only by sharing each other's burden, and doing unto others as we would have others do unto us, that men and nations can serve their own interests and the common good."

### THE KINGDOM OF GOD ON EARTH

Preaching from the text Mark i. 14, "Jesus came into Galilee preaching the Gospel of the Kingdom of God," in Melrose United Church, Hamilton, on Sunday evening, October 20, Rev. George G. D. Kilpatrick, B.A., D.D., Minister of the Church, announced a series of sermons intended to consider what Jesus meant by the Kingdom of God and to what extent the Church had contributed to its establishment here on earth. The introductory portion of the sermon follows.

#### Dr. Kilpatrick's Exordium

It was an eye witness who wrote this account—Jesus came preaching the Kingdom of God. His first impression of Jesus is of one who came with a message about the Kingdom of God. That is of deep significance to an age eager to find out what Christ has to say to its needs. According to Mark, Jesus' first emphasis rested on the idea of the Kingdom of God. Has the Christian Church retained that emphasis? Certainly not consistently. There have been periods of history in which the conception of the Kingdom was lost sight of altogether. Personal salvation, for example, has again and again been the sole concern of the Church. There have been other periods when the mind of the Church was taken up with stating its doctrines, and the strange thing is that

the Kingdom is hardly mentioned in the articles agreed upon as the substance of Christian faith.

"Jesus came preaching the Kingdom of God"—but the Church which exists to interpret His life and message to men has repeatedly moved away from that centre and substituted for the Gospel of the Kingdom some other truth. In view of the circumstances of life to-day, I am persuaded the Christian Church, if it is to speak with authority and give clear guidance to the world, must face, as it has not for years, the question of what Jesus meant by the Kingdom of God. Here is an age groping for light on its crucial problem—"How can we achieve an order of life in which men of all races can live together; in friendship?" And beneath all our controversy about internal pacts and economic questions, isn't that what we are trying to find?—a way out of war, military or economic, into peace and good-will?

Well, Jesus Christ came preaching the Kingdom of God, which is nothing less than the vision of a unified world, a world of Brotherhood. Here is a pattern of all we seek; here is given us the constitution, the principles, the secret of the very thing universally admitted as the deepest need of the world. Therefore I say the Church owes it to men to know the mind of Christ on the Kingdom. The world is asking—What must we do to be saved? And the Christian religion has an answer. I say "*an*" answer, for while we Christians believe it is "*the*" answer, it is not the only one before men to-day.

#### The Religion of Communism

If anything intensifies the need of the Church to study and to declare the Gospel of the Kingdom it is the fact that there is now before men a religion that claims to have another way to the same end of full and free life. It is the religion of Communism. And it is a religion. It is far more than an economic theory. I think we may fairly call any way of living a religion which captures the devotion of a people, so that they will be content to die for its prin-



ciples, even if that system declares it has no God. Men may argue for an intellectual position, but they die for a faith. That measure of devotion Communism has evoked among its followers. In the chaos of these days scores of economic doctrines are being discussed but ultimately only two religions are competing for the allegiance of the world, therefore these two alone are concerned with the creation of a world order. The issue is joined—materialistic, godless, Communism, versus the Kingdom of God on earth.

When the Russian revolution broke in a bloody tide upon that great Empire all the world was horrified at its merciless passion. Communism became accursed in the minds of men. But in the eighteen years which have elapsed since that day amazing things have happened to modify that judgment. Hate Communistic methods as you well may, the thing itself has its achievements—one above all others—it has succeeded in ordering the thought and labour of an entire nation on a higher principle than that of ruthless competition—the principle of cooperation.

What the true conditions are in Russia it is difficult to learn, but of the fact that that nation is engaged in the experiment of abolishing the exclusive personal profit motive in life and replacing it by the ideal of cooperative service of the State, there is no doubt. When Stalin said to the Russian people, "In the Soviet Union we have deposited the word 'riches' in the archives of the nation," he did not mean "collective" riches, for Russia is feverishly striving to increase them, and is so succeeding that in five years she has risen from eighth place in industrial production to second, but he did mean the end of selfishly striving to be rich, when to be rich means that other people become poor.

#### The Higher Principle

I am not prepared to say that competition, with its spur to personal initiative and its urge for personal achievement is incompatible with the ideal life, but I do say that cooperation—the enlistment of

men's gifts for the common good, is a higher principle of life than competition as we now know it in our economic system. Once again, we may hate Communistic methods, but the avowed ends of Communism, fuller, richer, juster life for all men, is judging our present order of life; and it seems to me inescapable that if the Christian religion cannot produce on its own principles a kind of life qualitatively better—as rich in material things and richer in spiritual realities than Communism, then in the end Communism will win. The disinherited millions of the world will understand and heed the argument of actual achievement on their behalf.

The final question we have to answer is just this—for the creation of a world order in which peace is a fact and mutual good will a fact, a life in which fear no longer leads every man to have his hand on a sword, a life in which barriers of mistrust and envy and hatred are all down—for that kind of a world, which is the higher principle, which is more likely to attain that end, cooperation, the pooling of resources, brains, loyalty to the end that all may benefit; or competition which puts a first emphasis on personal gain? To that question there is only one answer. Somehow we have to shift the emphasis in life to cooperation. That does not mean abolishing that fine and true element in competition—the stimulus for a man to make the most of life, and to excel; but it does mean that in a new order of life there will be recognition among men, as there is not now, that they have responsibilities to society, to their fellow men—that the other man has an equal right, even if he hasn't equal ability, to share in the things that enrich life.

#### Change of Emphasis

I give it as my judgment that that change in emphasis must somehow be achieved if civilization is to rise from a welter of national strife to racial understanding and security. The question we face is—Will it come under materialistic, atheistic, Communism, or under the direc-

tion of the Kingdom of God on earth?

Do you see how this thrusts on Christians a new scrutiny of the Mind and Message of Christ? If the Church cannot first make out an unanswerable case for the claims of the Kingdom, and then demonstrate in life that it works by actually producing a Christian order, she must drop out of the reckoning of men. Christianity can only vindicate its claim for human allegiance as it produces something better than the old order, or Communism has been able to produce. The Russian experiment is now actually thrusting on the Christian religion the necessity of rediscovering the meaning of the Kingdom of God on earth. It is a strange thing to consider that the Soviet Union, which has abolished religion, may provide the stimulus for a revival of such Christian thinking and living as may transform the earth.

I do not think anyone who has really studied the teaching of Jesus can deny that that Gospel will fit better into a cooperative order than into a competitive order. It cannot be at home in a world where the weaker go to the wall, and the strong rise over and upon other men's defeat. Its genius will only truly flower in an order where men are working together for the common good.

Dr. Kilpatrick then outlined the course he intended to pursue in the following five or six Sunday evenings, in his studies of the New Testament teachings, reminding his hearers that it would involve economic questions, which were inevitably controversial, but predicating that he would not advocate anything which did not belong to the teaching of Christ. Dr. Kilpatrick acknowledges his indebtedness to the writings of Dr. Stanley Jones, particularly to his recent book, *Jesus's Substitute for Communism*. But still earlier comes the Statement issued by the Board of Evangelism and Social Service (Five Cents from the Board, 299 Queen St. West, Toronto), of The United Church of Canada, which it may be said for those outside the

Dominion, is composed of the former members of the Presbyterian, Methodist and Congregationalist Churches. The Statement is called *Christianizing the Social Order*, and is quite the most radical document promulgated by any modern Church. It is, naturally, not more radical than Jesus and his apostles, as represented in the New Testament, but the Church of today is far from adopting the whole ethic and spirit of the New Testament.

"The identification of wealth with the acquisition of possessions has led to an *unspiritual view of property*. . . . The United Church of Canada is only loyal to an unbroken Church tradition in denying any right to absolute private ownership, and in affirming with other Churches the right of the community, acting through the State, to revise its definition of property, together with the rights and duties which possession involves. We affirm that every man holds all he has as a steward of God, not for private aggrandizement of indulgence, but in order that the largest measure of common welfare may be achieved."

*Unregulated competition for monetary gain*, diverting effort in the quest for the common good to the enrichment of one at the expense of the other, is condemned. The Statement asserts: "We associate ourselves with the Anglican Bishops gathered from all parts of the world at Lambeth, in calling for a new spirit in Industry which will place cooperation for the general good above competition for private advantage." If the laymen will follow the clergymen in practising these principles, we may yet outrival Russia in a New Order.

### THE WORLD CONFRONTING WAR

Canada is in the happy position of being at peace with her neighbours, although she presents a tempting arena to such overcrowded nations as Japan, Italy, Germany. How long in the history of the world she may remain sheltered by the British Navy and The United States Army it would take a prophet to make out. Much depends upon the moods and resolutions of

the nations in general. If they resolve on peace, and adopt measures of commerce and intercourse on an amicable basis, as brother men and not savage enemies, all will be well, and gradually the nations of the world might come to be on visiting terms, and get on as pleasantly together as the colonies and Dominions of the British Empire. We are all of one blood, and the Brotherhood of Man should not depend on the ambitions of any upstart militarist who believes himself to be more deific than others. The following address by Prime Minister Stanley Baldwin indicates in some measure the perplexity to which events have driven even the most peaceably disposed of statesmen. How truly has it been said that the failure of the world to accept the Message of Theosophy has plunged us all into the worst possibilities of the Kali Yuga, "an age black with horrors."

#### League of Nations Baffled

Worcester, Eng., Oct. 19. — Both the Briand-Kellogg peace pact and the League of Nations have failed to preserve peace. Prime Minister Stanley Baldwin declared in a political address in his home town of Bewdley to-day.

Nevertheless, Baldwin said, Great Britain will not act alone in the Italo-Ethiopian conflict, even though "it has become our duty to circumscribe it and bring about peace."

The premier linked reference to the failure of the Kellogg pact with what some of his hearers interpreted as a direct bid to the United States to join the League of Nations to insure the peace of the world.

He declared he would not accept the failure of peace efforts as marking the end of the league.

"I would say rather," he said, "that if this first attempt by the world to secure peace fails let us see whether our machinery or whether our work may have been at fault, let us try again and let us see, once more whether we cannot get those still outside the league to join the league."

"There could have been no alternative to the steps taken by the League of Nations

in the Italo-Abyssinian dispute," Baldwin declared. "This conflict is not British-Italian conflict. It is a conflict between Italy and the League of Nations. No isolated action has been taken by Britain, and no isolated action will be taken.

"The object of the league is peace—not war. War is the last thing in the mind of the British government. There has been too much talk about war in many quarters. Such talk is evil. We are always ready to avail ourselves of any opportunity for conciliation.

"No country to-day can be independent of another," Baldwin declared after pointing out how trade and modern communications brought nations closer together. "It arises from that that no country if war once breaks out, can regard itself as secure from war until the war is ended.

"It is interesting to see how many of the clearest sighted men in the United States of America realize that even in that country, however they may talk of isolation, danger exists for them under modern conditions just as it exists for other countries.

"It seems perfectly obvious that the only way—the only safe way for any nation to be kept out of war is to see that war never comes."

"Our path, we think, is peace. We are treading a new path. We cannot tell what that path will turn out to be."

He said that since the league and the Briand-Kellogg pact had failed to prevent war, "it became the duty of the British government if possible to circumvent and try and stop the war and bring about peace."

"We seek peace with nations composing the league. We take no step except in full unison with those working with us. It is a dangerous lie to say that the object of the British government is to overthrow Fascist Italy."

Baldwin said he hoped, "with some prospect of success," that an agreement would be reached "for the purpose of ensuring that there would be no naval com-

petition for the next 10 years or so."

Great Britain must have a general election "very quickly", Baldwin declared, saying he had made up his mind to this during the past 24 hours.

✱ ✱ ✱

We had intended rounding out our survey of "The World Around Us" with a note on Japan, and her open assertion that she intends to achieve world dominance, now that Europe has gone decadent and the British Empire appears to be on the point of dissolution, or so they think; on the Vatican appeal to its Church adherents everywhere to support Italy in its great moral campaign to carry the true Church into the savage lands of Abyssinia; and on some other facts that present problems to those interested in the destiny of the human race. But space does not permit and we must carry over till next month our regrets that superstition makes more appeal and has more interest for most people than the probable fate of the world.

### AMONG THE LODGES

The visit of Mr. Felix A. Belcher to the Montreal Lodge may well prove to be an important 'mile stone' in the history of our Lodge. On Oct. 12th, at the Mount Royal Hotel he addressed a much interested audience on "The Three Objects of the Society". On Oct. 13th. (Sunday), also at the Mount Royal Hotel, to a larger audience, Mr. Belcher gave an excellent address on "Occultism and Science, 1885-1935". On Monday, Oct. 14th being the day of the Federal Election, the meeting was held at the Lodge Room in the Coronation Bldg. Mr. Belcher gave a most comprehensive and appealing lecture on "How to study the Secret Doctrine". The earnestness of his appeal, the altogether new method of how to study, inspired a new hope and even enthusiasm to tackle, at the earliest possible moment, what many of us had heretofore considered to be too difficult. As a result of Mr. Belcher's visit six copies of *The Secret Doctrine* have been sold to Montreal members. Oct. 15th,

being Lodge night, Mr. Belcher took advantage of the opportunity to drive home to the members, the great importance of getting a thorough understanding of the Secret Doctrine. Indeed, the appeal was so compelling, that the Lodge resolved to proceed with the Study of the Secret Doctrine, commencing on Oct. 22nd, and on Tuesday nights thereafter. Mrs. W. A. Griffiths kindly undertook to conduct the Study Class along the lines suggested by Mr. Belcher and an attendance of 13 at the first class held promised well. Thus the genial personality of Mr. Belcher has set in motion a force, the influence of which may be yet far reaching. The Montreal Lodge feels greatly indebted to Mr. Belcher for his visit. Mr. H. Lorimer is again conducting the Thursday evening class, studying "Ancient Wisdom". This is a popular class, and is always well attended.

✱ ✱ ✱

The Speakers at the Sunday evening public lectures in October given by the Toronto Lodge, were Mr. A. E. S. Smythe, who spoke on "How God became man"; Mr. D. W. Barr spoke on "The Unfinished Symphony" which was illustrated by excellent gramophone records; Mr. L. Floyd spoke on "Reincarnation or the Law of Re-birth"; and Mr. F. Belcher spoke on "Dharma and Karma". Mr. L. W. Rogers visited us again this year giving three lectures on Oct. 9th, 10th and 11th, his subjects being, "New views on reincarnation and Karma", "Thought power and Fate", and "Self Development". The attendance was not as large as on former occasions due to his visit falling in the last week prior to Election day, there being many political meetings held in the City. On Oct. 17th A. Leon Hatzan, M.D., well known traveller, gave an interesting lecture on "Lost continents and civilizations of the Ancient world", which was illustrated by some eighty excellent coloured slides. During the past two winters the Lodge gave a series of Broadcast talks on theosophy on Sunday afternoons, consisting of fifteen and twenty talks respectively, it was

estimated that each season from eight to ten thousand listened, and last season about two thousand copies of these talks were sent out free of charge to those asking for them. These series were naturally a heavy drain on the lodge funds; this year the lodge will have to discontinue the broadcasts unless financial assistance be obtained from other sources. This propaganda work is the most important that has, as yet, been carried out in Canada, and should make a strong appeal and be a matter of vital interest to all members of the Canadian-Section. Using a powerful station in Toronto last year, an area was covered containing several million people. The interest should not be limited to the fact that these broadcasts do not reach some particular district in which some members may be living; it is a question of sending out the Beam of Theosophy far and wide, and to "Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou." All members of the T.S. in Canada or any others who may be interested in this work, can, if they wish to assist, send their donation, large or small, to the treasurer, Mrs. J. K. Bailey, 52 Isabella St., Toronto, Ont., who will gratefully acknowledge the same.

### FROM OUTSIDE THE FLESH

The following letter, which has been received from a subscriber, explains itself. We have given only our friend's initials, for we know how many disagreeable communications often arrive after such a statement:— Editor Canadian Theosophist:—I am sending subscription for the Magazine. Farming here on the prairie don't amount to anything. Since 1930 I was living a life in solitude and meditation. I am sorry I have to write with the pencil. Well, we as Theosophical students try to reach into the great mystery of life through study and meditation. I have had the privilege to know and see something of the resurrection while still in the physical body, leaving the same in the subtle

vehicle. As a great heaviness came over me one fine Sunday afternoon about 3 o'clock I lay down as one who is going to die, but the next moment I found myself standing outside the house in full consciousness; also the sun was shining, but everything was in darkness. Then I commanded Light. (it was a command), and everything was lighted up so that I saw the whole prairie in front of me. Then there was a swift movement and the next moment I was in the house, trying to walk, but oh! my legs were weak! I was conscious that my body was lying right behind me, which I had left. So I thought I will have a look at it, and as I turned my head and shoulders there was a great fog, so I could not see plain.

The first thing which it is necessary for the soul of man to do in order to engage in this great endeavour of discovering true life is the same thing that a child first does in its desire for activity in the body—he must be able to stand. (Through the Gates of Gold, p. 231). Yes, and then I know I was still connected to the physical body, and now comes the interesting part: The taking possession of the physical body again; There was another swift movement and I was conscious I was together with the vital body in the physical. Now I tried to move my arm and then the shoulders, and then I succeeded, which took me quite awhile, to open my eyes again. There is resurrection for you while still in the physical body. The strong man goes forth from his body exultant. That release from the chains of ordinary life can be obtained as easily during life as by death. Read *Through the Gates of Gold*, in your last Magazine, pages 255-256

E. R.

Saskatchewan.

✱ ✱ ✱

The Diamond Jubilee Commemoration Number of The Theosophist has just been received from Adyar, and its varied contents should attract the attention and interest of all who value the Theosophical organization.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA

## GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Ligar St., Toronto.  
 Maud E. Crafter, 345 Church Street, Toronto.  
 William A. Griffiths, 87 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Hotzner, 10 Glen Gowat Ave., Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 23 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

Mrs. Albert E. S. Smythe, wife of the General Secretary, leaves for Ireland from Montreal on the "Antonia" on the 22nd inst., on a visit to her mother who has been in poor health for some years. She expects to return in February.

\* \* \*

At 1.06 a.m. on Friday morning, November 1, Hamilton had an earthquake lasting a minute and a half, and at 9.33 on Saturday morning a very slight shock reminded all who felt it, as a naval captain remarked, of our "joyful sense of insecurity."

\* \* \*

*The Theosophical Path* for October gives a final blow to the ridiculous story of a colony of mysterious Lemurians, alleged to be the Mount Shasta Brotherhood in northern California. Any one who knows anything of occultism at once denounces the yarn as fictitious, but people who swal-

low Spalding's monstrous concoctions and *The Lives of Alcyone* will believe anything.

\* \* \*

We have been notified that the Theosophical Quarterly, the organ of the New York Theosophical Society, which claims to be the one and only real T. S., has been compelled by circumstances to suspend publication till next year. We understand that Mr. Ernest Temple Hargrove has been very seriously ill and that this is the reason for the suspension. He is now said to be improving in health, and we trust he will find his way to that joy and peace which begins with love of our fellow men.

\* \* \*

The Quarterly Bulletin of the Hamilton T. S. completes its first year of publication. An article on Theosophical Idealism occupies the first page and regrets "the terrible superstitions and fears that plague and torment millions, which religious exploiters have carefully kept alive," but which vanish in the light of Theosophy. The passages dealing with the three fundamental postulates of The Secret Doctrine are usefully reproduced in the middle pages and the last is devoted to local and official Lodge information.

\* \* \*

We have received very hearty greetings and timely messages from several of our colleagues of the General Council, among them Signor A. J. Plard, San Juan, Porto Rico; Miss Flora Selever, Budapest, Hungary; Erik Cronvall, Stockholm, Sweden. Madame C. W. Dyghraaf, writing from Geneva, requests that the National Societies vote one per cent. of their annual dues each year to the World Congress Fund. We are inclined to think that those who attend Congresses get the benefit of them and should bear the costs. The less fortunate members who have to stay at home and cannot afford to travel should hardly be expected to pay for those who can.

\* \* \*

Jelisava Vavra, General Secretary of Jugoslavia, sends fraternal greetings to the Canadian National Society and its members on the occasion of the Yugoslav annual

convention, lasting, with the Armistice celebration days from November 10 till the 18th, and a cordial invitation to any Canadian members who may wish to visit there. "Celebrating our dear Society's birthday we send you our loving greetings, praying you to remember us kindly with a message from your country," it is written. Also, "there is much good will and frankly sincere readiness for the realization of Peace. The historical fact indicating religious worship originated by the Ancient Wisdom known under the name "Bogumilli," which means "Dear to God," left the atmosphere which perhaps attracted H. P. B. to stay awhile, walking on this spot of the globe, now Jugoslavia." So Love, Joy, Peace, we heartily desire for these our Brethren.

✱ ✱ ✱

"The Link (Incorporating The Seeker), has come to hand with greetings from the T. S. in South Africa, being the September issue, and No. 1 of Vol. II. of the periodical. The General Secretary narrates a curious instance of karma which befell a number of members of the Blavatsky Lodge, Lourenco Marques, when after a meeting of the Lodge, they were standing chatting on a street corner prior to separating for their homes. As they stood a motorbicycle crashed into the gathering, injuring seriously in some cases, all but one. After a long struggle for existence that Blavatsky Lodge has now dissolved itself. "feeling that this accident was the final blow to any effort to be active. Our hope," adds the General Secretary, Lily M. Membrey, "now lies in one or two enthusiastic members who are bravely trying to keep from extinction the feeble flicker of the torch of Theosophy." We can only say it is always in the hands of the "one or two" that the torch of Theosophy has any chance of being borne into the darkness which it is hoped to lighten. We have great hopes of the "one or two" and we hope Lily Membrey will convey our sympathy and our good wishes to those who undeterred by accidents or ill-success, carry

on with courage and good cheer, knowing that Life is full of strength and accomplishment, for those who know that "There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self and seek their refuge in It."

✱ ✱ ✱

The centenary of Mark Twain, Samuel Langhorne Clemens to his family, is being celebrated this month, he having been born on November 30, 1835. It is difficult to think of Mark Twain as having been a hundred years in the world, but then we only discovered him in the seventies, so that he is young in the world in the real sense yet. And he still has much work to do, for his works do follow him. Stephen Leacock in his new book about Charles Dickens tells how "among the audience at one of his New York lectures at Christmas time (December 23, 1867) sat a robust, vigorous young man of thirty-two, with a shock of reddish hair and a blue eye with something of the arresting power of Dickens's own glance. This was Mr. Samuel L. Clemens who had just had a sudden rise to literary success as 'Mark Twain' almost as phenomenal as that of Boz." The world owes much to Mark Twain and Theosophists not less than the rest. There is no greater lesson on Concentration than is to be found in his "Life on the Mississippi" and there are lessons in *The Prince and the Pauper* and in *Joan of Arc* and in *A Connecticut Yankee at King Arthur's Court* which no beginner can afford to miss. The one thing that the Theosophical Society has lacked since the death of Madame Blavatsky is a sense of humour, and it is practically impossible for people to get over dogmatism and theological bigotry and the bitter prejudices of religion without a sense of this sterling virtue. Brander Matthews places *Tom Sawyer*, *Huckleberry Finn*, and *Pudd'nhead Wilson* at the head



of all his writings, but no lover of Twain will miss any of his works.

✱ ✱ ✱

A heavy loss has been sustained in the world of science in the death of Sir John C. McLennan on October 9, when he passed away suddenly during a railway journey in France. His career was almost entirely associated with the University of Toronto in which he took a vivid interest and was the means through the Alumni Association of erecting the splendid Convocation Building, the Physics Building, one of the best equipped in the world, and in many other ways adding to the lustre of his *alma mater*. He began life as an errand boy on a grocery wagon, but his genius urged him on and he became one of the most brilliant men of science in research work in the world. When the Great War broke out he was one of the first men the British Admiralty sent for. More recently, one year he went over with half a dozen papers in his pocket to be submitted to the Royal Society, of which he was a Fellow. He expected them to be read by title. The Society demanded to hear them, and then resolved to publish them all in a special Transaction, an honour it is said never paid before to any Fellow. His researches in helium gas are well known. He was born at Ingersoll in 1867. After graduation at Toronto he took a course at Cambridge, was appointed on the staff at Toronto and rose step by step till he was professor of physics in 1907. The writer, as editor of the *Toronto World*, had many opportunities of meeting him, and he consented to address the Theosophical Society on several occasions. He was interested in The Secret Doctrine views of the atom and in the septenary law illustrated in Mendeleef's table of the chemical elements, and the relation of these which had magnetic or electric properties either separately or in alloys. The debate will be remembered on the origin of life which took place privately at the University between Dr. A. B. McCallum, professor of biology, and Dr. McLennan. It was notable that the biolo-

gist had the more material view of life than the physicist, and that the latter had the better of the argument.

✱ ✱ ✱

The Magazine *Theosophy* announces that in the year beginning with November it will print a series of articles dealing with Robert Browning, Ralph Waldo Emerson, and Walt Whitman, representing respectively the third, second and first objects of the T. S. *Theosophy* concludes its "Aftermath" articles with a study of Dr. de Purucker who is dissected in the same spirit in which other notable members of the Theosophical Movement have been served. It may not be so intended, but Messrs. Garrigue, Clough and those associated with them certainly leave the impression that they honestly believe that no one else in the Universe is capable of understanding or expounding the works of Madame Blavatsky and William Q. Judge but themselves. One wonders if they really agree among themselves, or if they do not sometimes doubt the orthodoxy of each other. A little should be allowed for the good intentions of other people, and their intellectual weaknesses not too heavily emphasized. Their own calibre is rendered questionable when they try to assail the Theosophical loyalty of Mrs. Alice Leighton Cleather and Basil Crump, sincere, devoted, intelligent and most faithful followers of H. P. B. and *The Secret Doctrine*. We do not know Mr. Manly Hall personally but a friend who knows him endorses his character for integrity and unselfishness and as "a true worker in the Theosophical Movement, although not belonging to any T. S." No doubt if he joined the U.L.T. he would rise spectacularly in the esteem of our Los Angeles contemporaries. We are not finding fault with them for having their own opinions which give a healthy fillip to all critical considerations, but there are other principles than Lower Manas to be considered. There is very little tenderness in *Theosophy*, and we doubt whether its editors will admit the existence of a kamic subplane on the Bud-

dhic plane. We are all servants of the One Master.

✱ ✱ ✱

We are glad to get Dr. Stokes' lively periodical *The O. E. Library Critic*, Vol. xxiii, No. 9 for August-September having come to hand with the usual variety of subjects and sparkling treatment. The valuable article by A. Trevor Barker, editor of *The Mahatma Letters*, is reprinted from the February issue of *The English Theosophical Forum* and if there were nothing else in the *Critic* this article would repay the annual subscription of 50c. Mr. Barker thinks that the organization methods of the Theosophical Societies are exhausting their energies without adequate results. The quiet influence of individuals and their moral power in their own communities he regards as more important than the building up of huge organizations. He quotes the Master K.H.: "Far be it from us to create a new hierarchy for the future oppression of a priest-ridden world." But that is exactly what the larger societies appear to aim at. The original intention was to have all the Societies local and autonomous. We have aimed at that in Canada, but we fear our local members have not always felt that the success of the Society as a whole depended upon them, and governed themselves accordingly. Every Fellow of the T.S. of whatever society should feel that the salvation of his age depended upon him and him alone. With that spirit we could really do something in the world and get rid of ambitious Leaders. A man is doing mighty well when he can lead himself. Dr. Stokes goes after the anonymous Magazine *Theosophy* in his usual two-fisted manner. He renews the charge that W. Q. Judge suppressed H.P.B.'s letter of March 27, 1891 at the E. S. Council meeting immediately after H.P.B.'s death of May 8 of that year, in which H.P.B. wrote: "Unselfishness and Altruism is Annie Besant's name, but with me and for me she is Heliodore, a name given her by a Master, and that I use with her; it has a deep meaning. It is only a

few months she studies occultism with me in the innermost group of the E. S., and yet she has passed far beyond all others. She is not psychic nor spiritual in the least—all intellect, and yet she hears Master's voice when alone, sees His Light, and recognizes his voice from that of D——. Judge, she is a most wonderful woman, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America." Other articles deal with A.M.O.R.C. and with Kingsland's *Great Pyramid in Fact and Theory*, and in *The Periscope* among other things he touches on the Wheaton Convention and our Article, "The Fly in the Ointment."

## CORRESPONDENCE

### DUBLIN T. S. IN THE '90s

Editor Canadian Theosophist: — Your very interesting article about Æ has awakened long dormant memories of the old Dublin Lodge of the T. S. in Ely Place. I, too, was a "clerk at a pound a week in Pim Bros.," and my earliest recollection of George Russell is of seeing him at the breakfast table in our common dining-room with a copy of the Bhagavad Gita propped up before him. He was extremely thin in those days, (about 1891), and devoted much effort to the disciplining of his physical body. The Bhagavad-Gita was the *pièce-de-resistance* at most of his meals.

Agnes Varian, who passed away last month here at Halcyon, was also at that time a clerk at Pim Bros., and so was Arthur Dwyer.

Another memory is of walking in the rain with George to Kingsbridge Station to meet W. Q. Judge on his arrival from over the sea. The train was several hours late and we paced back and forth, soaked to the skin, while George recited and perfected some of the poems which were published in the Irish Theosophist.

And then, the original Print-shop of the I. T.! It was in the attic of the home of

the Coates Bros. Dan Dunlop was editor and one of the Coates boys was publisher, and we printed laboriously on a very small hand-press, one page at a time and that very badly. George would sit and smoke and recite and talk while we got out the magazine, somehow; after working into the small hours of the morning. At that time the residents of the Ely Place house were Fred and Annie Dick, Geo. Russell, Edmund King, Malcolm Magee, and myself, and frequent visitors were W. B. Yeats, Chas. Weekes, and John and Agnes Varian. Less frequently Maude Gonne, Katharine Tynan, and Dora Sigerson would drop in—and Russell was always the centre of it all. He would talk incessantly, and smoke all the time, often becoming so engrossed in his expositions that he would neglect his pipe and it would go out. Once, to test the extent of his absorption, someone, (Weekes I think), handed him a toy chocolate cigar, and he struck eight matches at intervals in an effort to light it. His matches flickered and died, but the lights he kindled in the hearts of everyone who knew him have never died, and who can say how many dormant souls have been awakened by George and those *he* brought to life. He was a flaming soul and to look into his eyes was to gaze into the eternal.

Ernest Harrison.

Temple Scribe.

Halcyon, California, Oct. 28.

### Æ'S EXPECTED RETURN TO IRELAND

Editor, The Canadian Theosophist:—Mrs. Nicholls is certainly wholly correct in saying that Æ fully intended his absence from Ireland to be but a temporary one. I have many letters from him in which he speaks of his hope to return, and that he and I should work together for Theosophy in Ireland. What puzzles me, however, is what "inaccuracy" Mrs. Nicholls finds in my statement that "Æ finally handed over charge" of the Hermetic Society to myself. I state a fact: it

was his final act in connection with the Hermetic Society. Perhaps I do not understand English, but I fail to see how my words can be read to imply anything whatsoever concerning Æ's *intentions*. In actual fact he had no definite intentions at all when he left: he *hoped* to return to Ireland but whether to settle in Dublin was a question concerning which he was entirely undecided. Mrs. Nicholls is herself inaccurate when she suggests (unintentionally) that Æ's "published correspondence" declared his definite intention of resuming his leadership of the Hermetic Society. Mrs. Nicholls can inspect the relevant letters which I hold, at any time.

(Capt.) P. G. Bowen.

11 Grantham Street, Dublin, Sept. 28.

## THROUGH THE GATES OF GOLD

A FRAGMENT OF THOUGHT

By Mabel Collins

(Concluded from Page 257.)

### III.

The man who is strong, who has resolved to find the unknown path, takes with the utmost care every step. He utters no idle word, he does no unconsidered action, he neglects no duty or office however homely or however difficult. But while his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him. For his passionate and unceasing desire is to go that way on which the subtle organs only can guide him. The physical world he has learned, and knows how to use; gradually his power is passing on, and he recognizes the psychic world. But he has to learn this world and know how to use it, and he dare not lose hold of the life he is familiar with till he has taken hold of that with which he is unfamiliar. When he has acquired such power with his psychic organs as the infant has with its physical organs when it first opens its lungs, then is the hour for

the great adventure. How little is needed—yet how much that is! The man does not need the psychic body to be formed in all parts, as is an infant's; he does but need the profound and unshakable conviction which impels the infant, that the new life is desirable. Once those conditions gained and he may let himself live in the new atmosphere and look up to the new sun. But then he must remember to check his new experience by the old. He is breathing still, though differently; he draws air into his lungs, and takes life from the sun. He has been born into the psychic world, and depends now on the psychic air and light. His goal is not here: this is but a subtle repetition of physical life; he has to pass through it according to similar laws. He must study, learn, grow, and conquer; never forgetting the while that his goal is that place where there is no air nor any sun or moon.

Do not imagine that in this line of progress the man himself is being moved or changing his place. Not so. The truest illustration of the process is that of cutting through layers of crust or skin. The man, having learned his lesson fully, casts off the physical life; having learned his lesson fully, casts off the psychic life; having learned his lesson fully, casts off the contemplative life, or life of adoration.

All are cast aside at last, and he enters the great temple where any memory of self or sensation is left outside as the shoes are cast from the feet of the worshiper. That temple is the place of his own pure divinity, the central flame which, however obscured, has animated him through all these struggles. And having found this sublime home he is sure as the heavens themselves. He remains still, filled with all knowledge and power. The outer man, the adoring, the acting, the living personification, goes its own way hand in hand with Nature, and shows all the superb strength of the savage growth of the earth, lit by that instinct which contains knowledge. For in that inmost sanctuary, in the actual temple, the man has found the

subtle essence of Nature herself. No longer can there be any difference between them or any half-measures. And now comes the hour of action and power. In that inmost sanctuary all is to be found: God and his creatures, the fiends who prey on them, those among men who have been loved, those who have been hated. Difference between them exists no longer. Then the soul of man laughs in its strength and fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place without apprehension, alarm, fear, regret, or joy.

This state is possible to man while yet he lives in the physical; for men have attained it while living. It alone can make actions in the physical divine and true.

Life among objects of sense must forever be an outer shape to the sublime soul,—it can only become powerful life, the life of accomplishment, when it is animated by the crowned and indifferent god that sits in the sanctuary.

The obtaining of this condition is so supremely desirable because from the moment it is entered there is no more trouble, no more anxiety, no more doubt or hesitation. As a great artist paints his picture fearlessly and never committing any error which causes him regret, so the man who has formed his inner self deals with his life.

But that is when the condition is entered. That which we who look towards the mountains hunger to know is the mode of entrance and the way to the Gate. The Gate is that Gate of Gold barred by a heavy bar of iron. The way to the threshold of it turns a man giddy and sick. It seems no path, it seems to end perpetually, its way lies along hideous precipices, it loses itself in deep waters.

Once crossed and the way found it appears wonderful that the difficulty should have looked so great. For the path where it disappears does but turn abruptly, its line upon the precipice edge is wide enough for the feet, and across the deep waters that look so treacherous there is al-

ways a ford and a ferry. So it happens in all profound experiences of human nature. When the first grief tears the heart asunder it seems that the path has ended and a blank darkness taken the place of the sky. And yet by groping the soul passes on, and that difficult and seemingly hopeless turn in the road is passed.

So with many another form of human torture. Sometimes throughout a long period or a whole lifetime the path of existence is perpetually checked by what seem like insurmountable obstacles. Grief, pain, suffering, the loss of all that is beloved or valued, rise up before the terrified soul and check it at every turn. Who places those obstacles there? The reason shrinks at the childish dramatic picture which the religionists place before it,—God permitting the Devil to torment His creatures for their ultimate good! When will that ultimate good be attained? The idea involved in this picture supposes an end, a goal. There is none. We can any one of us safely assent to that; for as far as human observation, reason, thought, intellect, or instinct can reach towards grasping the mystery of life, all data obtained show that the path is endless and that eternity cannot be blinked and converted by the idling soul into a million years.

In man, taken individually or as a whole, there clearly exists a double constitution. I am speaking roughly now, being well aware that the various schools of philosophy cut him up and subdivide him according to their several theories. What I mean is this: that two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god. No brute of the earth is so brutal as the man who subjects his godly power to his animal power. This is a matter of course, because the whole force of the double nature is then used in one direction. The animal pure and simple obeys his instincts only and desires no more than to gratify his love of pleasure; he pays but little regard to the existence of other beings except in so far

as they offer him pleasure or pain; he knows nothing of the abstract love of cruelty or of any of those vicious tendencies of the human being which have in themselves their own gratification. Thus the man who becomes a beast has a million times the grasp of life over the natural beast, and that which in the pure animal is sufficiently innocent enjoyment, uninterrupted by an arbitrary moral standard, becomes in him vice, because it is gratified on principle. Moreover he turns all the divine powers of his being into this channel, and degrades his soul by making it the slave of his senses. The god, deformed and disguised, waits on the animal and feeds it.

Consider then whether it is not possible to change the situation. The man himself is king of the country in which this strange spectacle is seen. He allows the beast to usurp the place of the god because for the moment the beast pleases his capricious royal fancy the most. This cannot last always; why let it last any longer? So long as the animal rules there will be the keenest sufferings in consequence of change, of the vibration between pleasure and pain, of the desire for prolonged and pleasant physical life. And the god in his capacity of servant adds a thousand-fold to all this, by making physical life so much more filled with keenness of pleasure,—rare, voluptuous, æsthetic pleasure,—and by intensity of pain so passionate that one knows not where it ends and where pleasure commences. So long as the god serves, so long the life of the animal will be enriched and increasingly valuable. But let the king resolve to change the face of his court and forcibly evict the animal from the chair of state, restoring the god to the place of divinity.

Ah, the profound peace that falls upon the palace! All is indeed changed. No longer is there the fever of personal longings or desires, no longer is there any rebellion or distress, no longer any hunger for pleasure or dread of pain. It is like a great calm descending on a stormy ocean; it is like the soft rain of summer falling on

parched ground; it is like the deep pool found amidst the weary, thirsty labyrinths of the unfriendly forest.

But there is much more than this. Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him.

Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The god as servant adds a thousand-fold to the pleasures of the animal; the animal as servant adds a thousand-fold to the powers of the god. And it is upon the union, the right relation of these two forces in himself, that man stands as a strong king, and is enabled to raise his hand and lift the bar of the Golden Gate. When these forces are unfidly related, then the king is but a crowned voluptuary, without power, and whose dignity does but mock him; for the animals, undivine, at least know peace and are not torn by vice and despair.

That is the whole secret. That is what makes man strong, powerful, able to grasp heaven and earth in his hands. Do not fancy it is easily done. Do not be deluded into the idea that the religious or the virtuous man does it! Not so. They do no more than fix a standard, a routine, a law, by which they hold the animal in check. The god is compelled to serve him in a certain way, and does so, pleasing him with the beliefs and cherished fantasies of the religious, with the lofty sense of personal pride which makes the joy of the virtuous. These special and canonized vices are things too low and base to be possible to the pure animal, whose only inspirer is Nature herself, always fresh as the dawn. The god in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.

You forget, you who let your animal self live on, merely checked and held within certain bounds, that it is a great force, an

integral portion of the animal life of the world you live in. With it you can sway men, and influence the very world itself, more or less perceptibly according to your strength. The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognize the power that has awakened within you. The animal in yourself will then be a king among the animals of the world.

This is the secret of the old-world magicians, who made Nature serve them and work miracles every day for their convenience. This is the secret of the coming race which Lord Lytton foreshadowed for us.

But this power can only be attained by giving the god the sovereignty. Make your animal ruler over yourself, and he will never rule others.

#### ÉPILOGUE.

Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it? Surely some must do so. And then perhaps those will add what is needed to this poor fragment of thought.

THE END.

### NEW METHODS NEEDED

By Cyrus Field Willard

It was a great pleasure to read the names of some of my old friends in the Theosophical Movement, when I read of the Fraternization convention, which will have, I believe, a great influence on the future of that movement. I am reminded of the time that Bertram Keightley, sent to America by H.P.B. came to my office in the editorial rooms of the Boston Globe, and asked me to join the Boston Branch of the Theosophical Society. This was in 1887 and I remember I cried in some heat;

"What! join a Society formed to pro-

mote a nucleus of universal Brotherhood, whose members are fighting like cats and dogs all the time? Not on your life," was my reply.

"But you say you are a Theosophist?" he persisted. I had written in 1884 when H.P.B. was in the midst of the Coulomb trouble at Madras and told her that I was a Theosophist instead of saying I was trying to be one.

"Yes I believe in Theosophy."

"Then don't you think it is your duty to join?"

"My duty?" I said in wonder. "How is it my duty?"

He said, "You are connected with this big paper and can be of great help to this poor little struggling society." He was accompanied by Arthur Griggs, then the President of the Boston branch, to whom I said, "Take that Application blank out of your pocket, Griggs." He did, and I signed it and have been in all the rows ever since until I left the Society, a short time before Mrs. Tingley was killed in an automobile accident in Europe.

New methods are necessary and the quarrels over personalities must cease. The fraternization movement where persons with fraternal love in their hearts come together, as in that recent convention, brings together a united spiritual force that is of greater occult potency, than many of the participants, perhaps realize. I can look back over 50 years of the Theosophical Movement, and see where we have made many mistakes in our method of presenting the wonderful truths of Theosophy to the people of the world, at least in the western part thereof. Our duty is to those incarnating with us. It was necessary for H.P.B. to attack the materialistic Christianity of her day. But we are not all H.P.B. Although there are some who think they know better than she, and call Karma, "Karman", although Karma was good enough for her.

We live in a civilization dominated by so-called Christianity. We attack Chris-

tianity and fail to make converts. The teachings of Jesus the Christ, are our beliefs, and if we bring out these facts we will make more believers in Theosophy, and more members.

Jesus told Nicodemus, "Ye must be born again," and all the glosses and commentaries cannot change those words. He told his disciples in the 11th verse of the 11th chapter of Matthew, speaking of John the Baptist, "If ye will receive it this is Elijah that is to come," or "who was to come," and is its meaning, no matter how the translators have mixed the tenses, for often the present tense is used for the future or past. In another place St. Paul said, "God is not mocked, for, as a man soweth so shall he also reap." That does away with vicarious atonement! Jesus said that the Son of Man would reward every man according to his works. Matt. xvi., 27.—Here are the twin doctrines of Theosophy, Karma and reincarnation as taught by Jesus, saying in the matter of John being the reincarnation of Elijah, "He that hath ears to hear let him hear." This should be our injunction to all professing Christians.

For if these doctrines taught by Jesus are not now in the Christian religion, whose fault is it? We have no antagonism against these teachings of Jesus. They are what we believe. The fact that these doctrines are omitted from the various branches of the present Christian religion, is one of the greatest indictments against the system, rightly called Church-ianity, and we need say no more. All we as Theosophists need to urge, is the fact that Jesus taught reincarnation and Karma. If we emphasize this we will not have any lack of converts; we but restore the lost chord of Christianity.

It seems to me that a new spirit is abroad, and if we but follow these methods we will see an ever increasing number of members of our Theosophical societies if guided by the wise counsel of the editor of this paper, who has held aloft the banner of pure Theosophy lo! these many years.



## A RELIGION FOR THE YOUNG

There is no system of thought that offers so much to Youth as does Theosophy, embracing as it does the All-Inclusive Wisdom of the Ages. For there is no subject however recondite, none so abstract, none so sacred that cannot be studied in this Science-Philosophy-Religion. To Youth it offers the discovery of All Nature and suggests adventure at every step of investigation. Filled with hints of what has transpired through the fathomless depths of Time and of prophecies of what is to come long ages hence, fraught with the mysteries of both past and present, Theosophy provides not only intellectual stimuli but promises the development of faculties which lie latent in man awaiting proper and careful rediscovery and training under trustworthy tutelage.

Having been given to the world by the Highest Initiates whose Holy Purpose in Life is to live to benefit mankind by raising the spiritual levels of humanity, Theosophy offers to the earnest student who is indefatigable in the application of its precepts a moral security and a spiritual peace not to be completely found elsewhere.

Youth in its tireless quest to find its place in the scheme of things often unwisely turns to paths that lead to disappointment and seemingly unjust suffering. In a world of beings the youth finds himself companion to other humans and to the animal creatures. He finds himself an observer of the stars above him, the plants and flowers about him, and the mineral kingdom below him. Alert to the psychical changes of the times he no longer believes that God created him to be lord over all creation or that He put the stars in the heavens just to please man's fancy with their twinkle. Being awake mentally he is acquainted with the latest scientific developments which teach a Universe made of mind-stuff and a cosmic infiltration of energy centres. Being ambitious for what he calls a "success" in life he often decides that the environment he is born into

is a barrier to the realization of his dreams; that his people from whom he thinks he has inherited disease or evil tendencies, peculiar ways or a grotesque body, are the wrong kind of people; that there is no such condition as equal opportunity and that even his government is rotten to the core. In this trend of thought he usually does one of three things: acquiesces to conditions as he finds them and beds down in the mire of his own inhibitions; attempts to flee from the surroundings so distasteful to him; or revolting tries to upset the applecart by his bitterness. In any event he has not found his place in the scheme of things for he has looked outside himself to find this place. For however close relatives, for instance, may be or however inhibiting environment and governments may seem they remain uninterpretable so long as he does not seek within to understand himself.

In Theosophy, Youth may learn that environmental conditions are never a mistake—nor an accident. He is taught that they are a clear testimony of that which he has drawn unto himself by love or hate. He learns that kicking over the traces does no good; that it is simply abortive to any attempt to improve affairs; that rising above things as he finds them, that looking to his Innermost Being and setting out in positive loyalty to his Inner Self is the only way out, for that is looking the situation in the face and understanding conditions as he meets them. Without understanding he can hope to accomplish nothing but blunders.

He learns that physical proximity is not always indicative of that which is nearest one's heart. He learns that though a continent, an ocean, a world, or a universe may appear to separate him from that which he most loves, there is an Essence within him that binds him to the thing he holds so dear; for he and it are one. This is a great lesson that he learns for from it he also learns the fundamental unity of All Nature. It is not long before he realizes that the crux of the whole matter

is finding out that which is most truly nearest his heart, the centre of his being—that which enjoys the pure sweet light springing from the Inner Flame at the heart of him.

Once Youth understands the truth of the Theosophical teaching that he is the result of *himself* and that he is where and *how* he is by his own actions he leaves off being resentful and discontented. He hesitates to "pass the buck" and begins to accept his own responsibilities. He attempts to stand on his own feet and in attempting, gradually gains a poise that withstands the temptations that are so likely to come his way.

Youth in the composite is expressive of so many different aspects of himself: beauty, freedom, pleasure, adventure, excitement, ambition, and dreams. And in the exuberance of his nature he often plunges himself into experiences that result in serious consequences. But Youth does not need to be restrained; he needs to learn that *he* can bridle his own nature and direct his own course. He needs to learn that he is the rider of his own steed which he himself has broken to the bit of self-discipline. Theosophy teaches that everyone can direct his own course, can make his own Karma.

Theosophy also teaches that everyone is evolving and that evolution means the bringing out of that which is within. Therefore, if Youth understands that in the core of him there is an indwelling god he will seek more readily the noble things of life and scorn the cheap and tawdry. He will realize that alliance with the Wisdom of the Ages is to reap the benefit derived from the bringing forth of his own god from within.

Youth seeking Life often finds Death—Death that is sometimes merely physical annihilation, at other times a destruction of precious faculties, or in the horrible extreme a breaking down of the moral fibre that supports his very soul. In any of these cases the teaching of Theosophy will be like a beacon light to the Youth who in the in-

tensity of his too full life has lost himself in the fog of doubt and bewilderment and misunderstanding and fear, all of which has caused him to lose hope too soon. Theosophy gives hope to such Youth for Theosophy teaches that man returns again and again to take up his life and his work where he has left off; to unravel the entanglements his lower nature has been the cause of; to learn the lessons his stupidity and lack of self-control have made him neglect. The knowledge of reincarnation makes life an adventure. Meeting "new" faces, being attracted to "new" people or repelled by others indicate most clearly adventures begun in other lives with these same people—adventures to be continued until they are brought to harmonious fruition. The knowledge of this teaching indissolubly linked as it is with the Law of Consequences or Cause and Effect is a challenge to Youth to change the discords of his life into the beautiful harmonies developed by impersonal love and service to others.

Physical death to Youth is so often frightening and revolting. Frequently he is shaken to the very depths of his being in what appears to him eternal destruction. Were Youth to understand thoroughly the Theosophical teaching he would know that Death is a gateway to Life itself. Then he would understand something of the phenomena of Nature in regard to this tearing-down-building-up process. For he would learn that man is not body alone, that indeed his body is the least important portion of him. He would learn how man's higher principles seek their own realms and how the myriads of evolving entities composing the lower principles go on peregrinations of their own in the after-death state.

And learning something about Death, Youth would, paradoxically, learn much about Life and of his part in it. He would learn that he is composed of innumerable Life Atoms that through him are getting their experiences on this evolutionary journey. He would learn that he is an in-

separable part of the Universe which is also evolving. He would learn that his fellow-men have lived just as he has lived for aeons of time; that they like him have had their cyclic periods of activity and rest; that the people with whom he works and plays and those whom he loves and hates are people he has known before. Human relations would take on an added value. More care would be exercised as to duties to be performed and daily life in general. For Youth would see for himself that the Law of Karma or Cause and Effect or Action and Re-Action simply means that there can be no thought sent out, no word spoken, no deed done without attending re-action on the one responsible. Knowing this Law, Youth would become more thoughtful, kinder in his attitude toward others, more considerate of his fellows, more understanding of the aches of the human heart, more eager to alleviate the pain, and less willing to risk adding to the suffering of the world by indulgences through the dictates of his lower nature.

Theosophy teaches one to know himself for knowing one's self he would know all things. Youth becoming acquainted with this thought would learn that at the heart of him is the core of the Core of All Being. He would feel himself a very Universe. Before him would be the discovery of All Nature, there being no branch of any Knowledge that is not an integral part of Theosophy.

Theosophy is not so much an anchor which Youth can throw into a turbulent sea to stop his forward progress as it is a directory of how to use the compass he finds within his own nature by which he can set his course to destinations that only Youth dares dream about.

Jalie Neville Shore,  
Headquarters Staff,  
Point Loma, California.

The above was read before the Fraternization Convention last August in Toronto, and should appeal to those interested in the Youth Movement.

## REVIEWS

### "SAYINGS OF THE ANCIENT ONE"

The Ancient One is not to be confused with the Old Boy though the impulse is irresistible to associate one with the other. And perhaps there may be a link between the African Sage with the Chinese Mage, for their Wisdom seems to belong to those earlier races whose descendants sought refuge in Asia and Africa. Capt. P. G. Bowen, who has presented this book to the world, has reaped richly from the fields of Africa, and his statement that the original of his translations are written in Isinzu, an archaic form of Bantu, indicates an antiquity that might lead us into Atlantean lore at least. Capt. Bowen points out himself the resemblance between his scripts and the well known phrases of "Light on the Path" and indeed ventures on some remarks about the origin of that remarkable work. He has told us also in an article on "Africa's White Race" (Theosophical Path, Point Loma, October, 1932) of his intercourse with the Berbers of North Africa, and that again, so fleet and flitting is the mind, recalls Wilson MacDonald's "Hosts of Barbary." Government service kept Capt. Bowen for 25 years among the African natives, and his aptitude for native languages brought him into contact with "the real rulers of all tribes, namely, the people miscalled 'witch-doctors'." Thus he met a chief of a white race in the Zulu region. "He was an Atlas Berber, but had travelled not only over all Africa, but over most of the world. He spoke English and several European languages perfectly, and exhibited an erudition far superior to my own. And yet he was living in this remote spot the life of an ordinary Bantu headman!" The position of this man was that of a teacher to whom little groups came, attending daily at his hut to get knowledge. In one group was seen an Arab, in another two Rajput Indians. Capt. Bowen became one of a group of seven, and in his studies with this Wise Man he learned what he now embodies in this priceless little

volume. His teacher and those associated with him say they are members of a great Brotherhood which was termed by his teacher "Brothers of Secret Wisdom." An Egyptian friend whom he had met from the northern half of Africa, spoke of it as "Elders of Ethiopia." The higher grades of attainment among them are spoken of as "Those Who Know," and above these is said to be "The Ancient One." This new book contains in addition to the section "The Path to Manhood," included in the article of three years ago, and now revised, and the Introductory section, one entitled "The Wilderness of the Mind of Man," another called "The Temple and the Pool," and then the invaluable article which we had the honour of publishing last February, "The Way Towards Discipleship." After this comes a chapter on "The Universe, The Planet, The World, and Man." The last section provides "Hints and Explanations for the Student." To say that this is an epoch-making book is nothing more nor less than the truth for those who are seeking what they have hitherto failed to find. Here is a gateway to the Path, and there need be no straying in strange by-paths under this instruction. There is nothing of the psychic world about it, the Hall of Learning, under whose every flower lies a serpent coiled. A book like this needs no puffing. It will make its way as *Light on the Path* made its way, in spite of opposition and ridicule and abuse. It is, of course, a novelty in these days to find a book which is thoroughly Theosophical, which makes no appeal to authority, which is satisfied to state its message, and to leave it without any effort to arouse wonder, the first step to superstition, or belief, the first step to credulity. It speaks to students and would have them use their reason and their intuition for the benefit of their fellows. When they have gained Wisdom and put it into action in their lives they will find that they have gained more than they imagined. For in the Secret Path "One becomes a member by virtue of a certain development of mind

and in no other way. There are many members, they say, who are unaware that they are such." And no claims are made.

### "CONCENTRATION AND MEDITATION"

Among the many good works of the Buddhist Lodge in London, England, and remembering that "Buddhism in England," the bi-monthly organ of the Lodge is the source of many of these, we must praise this little book on "Concentration and Meditation" as one of the most useful compendiums that has ever been issued on the subject. There are many books written to guide the student, but this one appears to sum them all up, and yet leaves one free to choose his own course. In fact we are not inclined to follow any of the usual systems which partake more or less of Hatha Yoga, but to adapt as much of the Patanjali system as suits our western heredity and training, and experience seems to indicate that with such knowledge and the intensive application that comes from western business methods a habit of concentration will be formed which will be quite sufficiently effective for all ordinary students. Concentration without interest does not appear to lead to any important results. In the Epistle to the Colossians St. Paul speaks of certain phases of such practice. Dr. Moffatt translates ii. 23: "These rules are determined by *human precepts and tenets*; they get the name of *wisdom* with their self imposed devotions, with their fasting, with their rigorous discipline of the body, but they are of no value, they simply pamper the flesh!" It is of interest to compare Ferrar Fenton's translation of the same passage, for Dr. Moffatt allows his prejudices to colour his renderings in the most questionable way, as instance Colossians ii. 8. Here is the Fenton rendering of ii. 23: "In which there is certainly a show of prudence in the repression of appetite, and meekness, and disregard of the body, yielding it no consideration by sensual gratification."

Dr. Richard Francis Weymouth gives a much better rendering than either of these. "These rules," he translates, "have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures." The fact is that all these practices savour more or less of *hatha yoga*, and in following it the true methods of *raj yoga* are forgotten. The Old Testament injunction: "Whatsoever thy hands find to do, do it with all thy might," is wholly and completely satisfactory as a method of concentration. On a higher plane of action we have the New Testament formula: "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength." One who can do this is needless of other methods. But these outright applications are impossible to any student unless he has aroused an emphatic interest in what he is doing. The lack of this interest is what is behind all so-called irreligion and all worldliness. If a man be more interested in this world and the things of this plane, his concentration will be on them. If he can be interested to the same or greater extent on higher things he will find it easy to concentrate on the higher things. It is of slight use trying to get people to concentrate on Theosophy or Divine Wisdom or anything of a subjective nature until he is inspired with a real living interest in what he seeks, his concentration will never gain any important success. He may by mere sticking at it develop a habit of will, or "will-worship" as St. Paul's word has been translated, but the will without other elements of *buddhi* and *manas* is ineffective. One may gain more skill from simple business concentration or professional application than from any practice of the *hatha yogic* systems. The present volume will supply the student with everything that he possibly requires in following up the study of this branch of occultism. There are four main divisions in the book. These are Concentration, Lower Meditation, with an interlude on the

laws of health, Higher Meditation and Contemplation, fifteen chapters in all, with two appendices. It is full of the best advice and can be recommended as a perfectly safe guide to any intelligent person who wishes to understand the psychology of religion. But apart from religion altogether any person who wishes to become more efficient, more intelligent, more alert, and of more use to himself and to the world in general, will find in the book everything that is necessary to aid him in bringing all his powers into play, and in developing many latent faculties that he probably had not dreamed of possessing. A new edition is being called for and may be had for One Dollar from The Buddhist Lodge, 37 South Eaton Place, Westminster, S.W. 1, London, England.

## THEOSOPHY UP TO DATE!

### EVOLUTION: As Outlined in The Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in *Montreal Star*: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

### BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

### THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

### THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 28 Bedford Gardens, Camden Hill, London, W. 8, England.

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## TIBETAN YOGA AND SECRET DOCTRINES

The above is the title of W. Y. Evans-Wentz' latest book published by the Oxford University Press. The book is not actually by him, he is only the arranger, editor, annotator and commentator of "Seven Books of Wisdom of the Great Path, According to the Late Lama Kazi Dawa-Samdup's English Rendering."

It is only once in a long time one comes across a new book that he feels is important. This book conveys that impression. It can be recommended to all students of psychology in the west, both masters and pupils. To read it is to recognize the infant state of our so-called psychological sciences. To Theosophical students its philosophy will be familiar although there is much new material never before translated into English. Among the quotations from the seven books of wisdom is one from "The Voice of the Silence" of which Madame Blavatsky made a translation.

This is the third book of a trilogy which Dr. Evans-Wentz has been instrumental in giving to western readers, all translated by his master, the Lama Kazi Dawa-Samdup. The first was "The Tibetan Book of the Dead" or the after death experiences on the so-called Bardo plane. The second was the life of "Tibet's Great Yogi Milarepa" who lived in the eleventh and twelfth centuries.

### Dr. Evans-Wentz

Dr. Evans-Wentz' history is told in the foreword to his latest work by R. R. Marett, Rector of Exeter College, Oxford, and Reader in Social Anthropology at the University of Oxford. Dr. Wentz is also an Oxford professor and a post graduate of Stanford University, California. For many years he was a student and collector of primitive folk lore of Ireland, Scotland, Isle of Man, Wales, Cornwall and Brittany

in the hope of tracking down and interviewing an authentic fairy seer. He eventually took as his field of study the entire folk lore of Europe and became what Marett calls "a scholar gypsy." In 1911 he published "The Fairy Faith in Celtic Countries." Degrees were conferred upon him by Oxford University and the University of Rennes. In 1917—, with the help of the famous Lawrence of Arabia his fellow-student at Oxford,—he received permission to carry on his investigations in India. A year later he joined a pilgrimage over the Himalayas to the Cave of Amarnath and soon he was living as a Sadhu in a grass hut in the jungles of the Upper Ganges. Later he went to Sikkim where he met the learned Lama Kazi Dawa-Samdup whose chela he became. The Lama died in 1922 and ever since Dr. Evans-Wentz has devoted his time to preparing for publication his guru's English translations of the works already mentioned.

### Seven Esoteric Treatises

The volume "Tibetan Yoga and Secret Doctrines" contains seven distinct but related treatises translated from the Tibetan belonging for the most part, says Dr. Evans-Wentz, to the esoteric lore of the Mahayana or great path. Orientalists have translated *Mahayana* as "the great vehicle" translating *Yana* as "vehicle" but "Path" according to Dr. Evans-Wentz is preferable (*Yana*, that by which one goes.)

The first four treatises given present an account of the yogic practices which Milarepa successfully put to the test personally in the hermitages of the Himalayas. "For Milarepa's followers to-day they are still the Light on the Path leading to liberation," Evans-Wentz tells us.

The fifth treatise antedates Buddhism coming down through the school of "The Old Style Ones." The sixth is a mantra

yoga common to all schools of Mahayana in Tibet. The seventh is an epitome of the doctrines known as "Transcendental Wisdom" and is representative of the orthodox metaphysics underlying the whole of Lamaism in Tibet.

#### The Commentary

A lengthy and exhaustive commentary is supplied by Dr. Evans-Wentz, the chief source of which is the explanatory teachings privately transmitted from the translator to the editor or from guru to chela. These have been supplemented "in some measure" by later research on the part of the editor, Dr. Evans-Wentz, into the Tibetan and Indian aspects of yoga.

The editor's commentary is one of the best short treatises on Buddhism and yoga that this reviewer has come across in much reading along these lines. The ground for study is cleared by a section on "Some Misconceptions Concerning Buddhism" which the editor points out are current among European peoples. "Unfortunately too" he adds "there has been on the part of opposing religions much misrepresentation, some deliberate, some arising from ignorance, of the subtle transcendentalism which makes Buddhism more a philosophy than a religion, although it is both. . . . As a philosophy, and also as a science of life Buddhism is more comprehensive than any philosophical or scientific system yet developed in the occident, for it embraces life in all its multitudinous manifestations throughout innumerable states of existence, from the lowest of sub-human creatures to beings far in evolutionary advance of man."

#### H. P. B. on Buddhism

Madame Blavatsky, herself a Buddhist, states in *Isis Unveiled* (123) that Kabalism, Judaism and our present Christianity all sprang originally from prehistoric Buddhism, "the once universal religion," which later merged into Brahmanism, and finally degenerated into Lamaism.

"The Roman Catholic Church has never had so good a chance to Christianize all China, Tibet and Tartary as in the thir-

teenth century during the reign of Kublai-Khan," says Madame Blavatsky (*Isis* 581). "It seems strange that they did not embrace the opportunity when Kublai was hesitating at one time between the four religions of the world and, perhaps through the eloquence of Marco Polo, favoured Christianity more than either Mahometanism, Judaism, or Buddhism. . . . It seems that unfortunately for Rome, the embassy of Marco Polo's father and uncle failed, because Clement IV. happened to die just at that very time. There was no pope for several months to receive the friendly overtures of Kublai-Khan, and thus the 100 Christian missionaries invited by him could not be sent to Tibet and Tartary. . . . Perhaps,—who knows?—Pope Clement fell sick so as to save the Buddhists from sinking into the idolatry of Roman Catholicism."

Even Buddhism in its present degenerate form of Lamaism, H.P.B. says, "is far above Catholicism."

#### Various Yogas

Section VII. of Evans-Wentz' commentary deals with the Yoga philosophy. Yoga, he recognizes as having two Sanskrit roots one meaning "to meditate" or "go into a trance" as in Samadhi Yoga, the other meaning "to join," as in the English word "yoke," which is said to have the same root. Less generally, Evans-Wentz states, yoga is taken to mean a harnessing or disciplining of the mind by means of mental concentration.

The various schools of yoga are then reviewed—Hatha, Laya, Bhakti, Mantra, Yantra, Dhyani, Raja, Jnana, Karma, Kundalini, Samadhi. There is a special section on Buddhistic Yoga as distinguished from Hindu Yoga. The differences, Evans-Wentz says, are largely in terms and technique—not in essentials. There are other sections on the psychology of yoga visualizations, Karma and Rebirth, and the exoteric and esoteric teachings.

#### Part of a Movement

This is a book recommended to the modern world by a western scholar of the



highest rank, and therefore likely to be read with respect by men of science who too frequently judge books from the east as many people judge paintings, by the signature on the cover. It adds one more valuable contribution to the growing number of works on psychology and yoga now flooding America. "As the Renaissance of the fourteenth and sixteenth centuries overwhelmed the scholastic philosophy and restored to Europe the great literature and art of ancient Greece and prepared the way for the reformation and the new age of untrammelled scientific development, so to-day there are deeply influential ideas, likewise born of the east, which give promise of a reformation far more sweeping and thorough than that which was set in motion by Martin Luther."

So writes Evans-Wentz. "It was the feebly reflected light from the east transmitted by means of the Platonic and Arab philosophers which initiated the rebirth of the Mediaeval occident. To-day it is the strong, direct light of the orient which is now reshaping the religious life of Europe and of both Americas, and affecting in some not unimportant manner, even the thought of men of science in all occidental centres of research."

### THE CONQUEST OF DEATH

Two of the Digest Magazines "World Digest" and "Current Thought" for October carried contrasting articles on the problem of death.

The Current Thought article was written by H. W. Chapin, M.D., who points out that an apparently growing number of persons refuse to believe that there is any continuing entity which survives the death of the body. "The most they can believe is that a sort of immortality of influence is all that humanity can expect or desire."

"This," Dr. Chapin says, "seems to me a sort of defence reaction on the part of those unwilling to face the futility of annihilation. . . . To me it seems that the eons of time that made possible the evolution of a Personality render it difficult to

believe that the Personality itself can be snuffed out forever."

While the writer does believe in immortality and recognizes that "those who delight in loudly proclaiming their unbelief in any future state are doing a disservice to humanity," and that "belief in immortality has a great individual and social value," he fails to suggest in his sympathetic article anything more than there is something in man that survives the death of the body.

The article in the World Digest is a "modern" one; that is it assumes that modern intellectual development is on the mountain-top or at least well up on the mountain-side and that the earlier races of humanity stumbled about in the fog-filled valleys.

#### Some Mis-statements

Some of the curious mis-statements in this article are— "The idea of individual immortality for everybody is only about two thousand years old. Before that time it was reserved for heroes and rulers, who were deified to save them from the common lot.

"Some sort of survival after death was imagined at times, but it was either vague and shadowy, as among the Greeks, or, as in the old Norse mind, it lasted only with the lifetime of the gods that had decreed it. . . . gods that themselves had to perish in a world-consuming Ragnarok.

"Mostly, as with the Jews, the only immortality contemplated as possible was tribal or racial.

"With the crop of religions out of Asia Minor that ultimately crystallized into Christianity, modern individualism appeared on the scene. . . . a recognition of the single human being as having existence, past, present, and future, apart from the group or state to which he belonged."

#### Immortality Not New Idea

With each of these statements the Theosophical Student will disagree. The idea of individual immortality for every human being was not first pronounced in the year 1 A.D. The philosophy of the Bhagavad

Gita, which is at least five thousand years old, is based upon the immortality of the human soul and its unity with the ever-continuing life of the universe.

Nor was Greek philosophy "vague and shadowy" about immortality (we are assuming that speaking of the Greeks, Norse and Jews, the writer means the Philosophers and Teachers among these races and not the great masses who always follow some exoteric faith). Reincarnation was well-known among Jews, and the Kabbala takes Reincarnation for granted and traces the Reincarnations of various characters that appear in Old Testament literature.

To any student of comparative religion it is obvious that "a recognition of the single human being as having existence past, present and future, apart from the group or state to which it belonged" is not a "radically new idea."

"There are two ways of conquering death, one is material and direct, the other is spiritual and indirect."

The material and direct way is, according to this article, the prolongation of physical life which "modern science has begun to dream of making it come true in some measure at least." But even if it were prolonged indefinitely it would not be immortality as immortality cannot begin with the birth of a physical body.

#### Reincarnation

The article dismisses the "spiritual and indirect" way in a short paragraph and then speaks of Reincarnation—"Reincarnation, which the Buddhist cherishes in company with the Brahmanist, and the Theosophist must be held a punishment rather than a promise. . . . a series of, in all respects but one, isolated stations on the road to Nirvana and not a form of immortality in our sense."

But the whole point is Reincarnation is not isolation and separateness—the human soul is a continuing entity and its Reincarnations are not fortuitous but rather the direct results of unbroken ties with the past.

The two articles it seems to us are typi-

cal of two great groups in the world to-day, one, the religious, to whom immortality is some vague form of continuous life after death; the other group, the materialists, who consider that modern science will eventually, if it has not done so already, find a solution to all the problems about life which the human mind can ask.

#### BUDDHISM AND CHRISTIANITY

There is evidence that Buddhism is attracting an increasing number of men and women who have been brought up in the Christian Church. Students of comparative religion, especially, will be interested in seeking an explanation.

Some reasons given by J. F. McKechnie for *trying* to be a Buddhist may throw light upon the subject. These appear in an article called "A Scotch Buddhist", in the October copy of *Current Thought*, abridged from the *Aryan Path*.

In the first place, the author claims to have an adult mind, which discovered its limitations some thirty years ago—Since then his cry has been that of Laurence Stein's skylark; "I want to get out, I want to get out."

After searching through philosophies and religions he at last heard of one of his fellows who had "got out". This one told *how* he did and assured others that they might do so the same way.

The advice given by the Lord Buddha not to kill, steal, lust, and not to use intoxicants seemed sound but not very different from what good men all the world over have given their fellow-men to follow. The difference, however, was that Buddhism gave a reason for refraining from these acts, which fully satisfied his intellect.

Mr. McKechnie goes on to explain that in the light of Buddhism these acts at bottom are more or less emphatic modes of self-assertion and that they keep one a prisoner of the personal ego-consciousness for a period exactly in keeping with the extent and intensity of one's practice of them.

After following the advice concerning actions toward his fellow-men, the author

felt that he was a more welcome companion to them. Consequently he found himself happy and free from care.

The recommendation to observe a *certain way of behaving toward himself*, namely, to look for and avoid certain ways of thinking and feeling, proved much more difficult. These too, if indulged in, would keep him prisoner for just that much longer.

#### Has Found A Way

After thirty years of constant practise, Mr. McKechnie still finds the latter advice very difficult to follow, yet he will continue trying, he says, for he *knows* it is the way to "get out." Just once he had the experience of at least getting his head between the bars so that there was a clear, unobstructed view of liberty. It was something so inspiring that he will continue practising the outward conduct prescribed, and the thought control recommended by Buddha—for the next thirty years—for the next thirty thousand years if need be—until the bars of the cage are left behind forever. "For," concludes the Scotch Buddhist, "I am perfectly sure that they will be, if only I go on as I am doing, giving heed to the teachings of the Teacher."

And this, from a Theosophical viewpoint is a wise decision. In the Secret Doctrine, III., 401, we find the following—"If any one holds to Buddha's philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects."

#### Appeal of Buddhism

Evidently there are no dogmas in Buddhism which one is required to accept on faith. "I taught you not to believe," said Lord Buddha, "merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly."

Gautama's philosophy is *obviously* based upon the Laws of Reincarnation and Karma. These Laws are being recognized by an ever increasing number of people, who find in them the nearest approach to

a scientific and reasonable explanation for life.

#### Jesus Was Handicapped

Quoting from the Secret Doctrine III, 382: "Six centuries after the translation of the human Buddha (Gautama) another reformer as noble and as loving, though less favoured by opportunity, arose in another part of the world, among another and less spiritual race."

The Doctrine maintains, that, with the exception of Paul, who was an initiate (and the real founder of Christianity (see Vol. III, section xv) the few faithful followers of Jesus were men—only half-way to knowledge, who after the death of their Teacher had to struggle with a world to which they could impart only what they but half-knew themselves—and no more.

On the other hand, although Gautama prudently left the Esoteric and most dangerous portions of the Secret Knowledge untold, "yet he died with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world. . . . In later ages the exoteric followers of both mangled the truths given out, often out of recognition." (S.D. III., 382-3).

#### Esotericism in Christianity

According to Occultism, there is an "Esoteric Doctrine—enshrined like a pearl within the shell of *every* religion." And although the shell of Christianity may perhaps be more difficult to pry open—yet the pearl is there.

Students of Theosophy are of the opinion that Jesus too taught Reincarnation and Karma. The most suggestive of his parables is the explanation given by him to his apostles about the blind man. John ix, 2,3. What else but Re-birth was implied when the Jewish priests and Levites asked John the Baptist—"Art thou Elias?" With reference to so-called Christians H. P. Blavatsky says (S.D., III., 65)—"Their Saviour taught his disciples this grand truth of the esoteric philosophy, but verily, if his apostles comprehended it,

no one else seems to have realized its true meaning."

Proof of the fact that the apostles received a "secret teaching" from Jesus, and that the Divinity of Christ was not established until sometime later than the fourth century will be found in the Secret Doctrine, (III., 149 note)—It is there stated that the primitive Christians believed that Jesus was but a man "of the seed of a man."

It is also suggested in the Doctrine that one should read the little of original that is left of Paul in the writings attributed to him, and see whether there is a word therein to show that Paul meant by the word "Christ" anything more than the abstract ideal of the personal divinity indwelling in man.

#### One Path

Esoterically, the Buddha and the Christ are the Way—never the Goal. Did the way of Gautama and the way of Jesus differ?—Occultism answers "No."—Both trod the great Raj-Yoga Path, which, it is maintained, is the synthesis of Hatha-Yoga, Karma-Yoga, Gnana-Yoga and Bhakti-Yoga.

The method of giving out the Teachings differed of necessity, as has been shown in a previously quoted passage. Gautama stressed the Gnana-Yoga (science of wisdom) whilst Jesus laid emphasis upon the Bhakti-Yoga (science of devotion).

Unquestionably, many a Christian Mystic has, like the "Scotch Buddhist", been able to get his head between the bars and has been inspired by that clear and unobstructed view of liberty. It is maintained by Theosophists, however, that each path of Yoga must be trod in turn, until finally they merge and culminate in the One Great Path. Only at the end of this, will the bars of the cage be left behind—forever.

R. S.

#### THE PSYCHOLOGY OF JUNG

A recent interview of C. G. Jung, the noted Swedish psychologist, by M. H.

Halton of the Toronto Daily Star (Oct. 18, 1935), throws an interesting sidelight on his beliefs and on his psychology as coloured by these beliefs. If we are to believe what Halton says, Jung has no hope of immortality, for himself or anyone else; nor is mind anything but another form of matter. Such conclusions do not seem to jibe with his latest book recently reviewed in these columns.

Halton began by asking Jung if mind was really something different from body. Jung in reply asked if Halton had ever seen a mind without a body and on receiving a negative reply continued: "And you never will. Mind is part of the body, and mind is matter. We are just animals, you know, even though we think. If the body doesn't get its food, what happens to the poor old mind?"

"Many people maintain they can think better if they fast for a few days," Halton suggested. "Many people are mad," retorted the great Jung. "If you fast for a few days, you get a wonderful feeling of mental exhilaration. You feel that you could conquer the stars or conquer the moon. You think you are thinking much more clearly and brilliantly than ever before. But try to do some work in that state! Try to create something! You can't do it. You can't concentrate. You are no good.

#### Man Only An Animal

"Man is just an animal who is having his innings now. One era of geological time belonged to the fish, another to the reptiles, another to mammoths, and this to man. We will probably develop, mind and body together, to heights of power and civilization that to-day we can only dream of. But one day we will pass away—perhaps through changes in the earth's climate, perhaps through killing ourselves off. But when the time comes when there will be mind without body for it to live on, and of which it is part, then I hope somebody will call my attention to it.

#### The Unconscious

"There are two minds," said the great psychologist, "the conscious and the un-

conscious mind is the most wonderful thing in the world; for it knows everything that has ever happened to the race of man.

"Here I am, sitting in this room. My vision and hearing and all my senses are bounded by these four walls; but actually I am far more than that. I have the whole history of the world in my subconscious mind, just as I have traces in my body of the whole physical development of mankind."

"You mean the vestiges of gills we have in our necks, the vestiges of webs we have in our toes, the vestiges of tails—" "Exactly," said Prof. Jung. "It is the same with our unconscious minds."

He believes there is a parallel all through history between man's unconscious mind and the stream of events. "There is no word in English to express it, but the Americans have a word for it—they call it a 'hunch'. I am a practical psychologist, not a mystic. When you feel right, how many things go right with you? When you feel wrong, how many things go wrong?"

#### Comment

One reads the above words with a feeling akin to regret, for of all present-day psychologists Jung comes nearest to the Theosophical position in regard to the nature of man. Yet, if he be correctly quoted, he is still far from being completely in sympathy or agreement with that

but including all memories continuum which is somewhat superior to the merging of all one with Jung.

One can find the belief that the expression through the Manas to mind since with J dependent on matter for its the conclusion another and which physical conditions are available. The physical cart horse of mind

#### MULLISS

The library of Hamilton, about four hundred additional papers are complete vols.), Lucifer vols.), Theosophical odd volumes

# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 10.

HAMILTON, DECEMBER 15th, 1935

Price 10 Cents

---

## "TO DO GOOD AND DISTRIBUTE —"

To read the lore of the heart one must have written some words in the Book of Life. We can imagine how the Wise Ones listen with grave and perhaps amused interest to our speeches, modestly meant to show that we are doing our lessons as well as we can. We take delight in the prattle of our children, and what is but infant prattle from our lips, in the ears of the All-hearing may be token to them of what we dare not dream of now. But we must become like little children, and to be good children calls for an innocent artlessness which may well shame our more weighty achievements.

To do good is not, after all, merely the work of children. At this Christmas time we may specialize a little in this sentiment, since for too many it is nothing more than sentiment; but when we proceed to distribute, we enter a new realm where discrimination, judgment, taste, prudence and many other virtues, intellectual, practical, ethical and vital have their place and power. And over all these at Christmas tide is poured out the blessed unction of love in fuller or lesser measure, as it wells up in the heart of the gift giver. There are givers who have no chrism to grace their offering, but if they keep on giving, the day will come when the sweet waters of kindness will gush up in their hearts and refresh every withered plant in the desert of their darkness. What a nation we should have if all men took it to heart to make

Christmas an every day festival!

We would get rid of the economics of scarcity and its dismal science, and replace it with the economics of plenty, and learn that distribution is the lacking element in our trade and commerce. We would no longer calculate on returns, but figure large estimates of intangible values. To do good and distribute is perhaps too God-like a proposal for every day, but it is good to have a seed-sowing on one day of the year, and it is not by accident that the Lord and Giver of Life to our earthly system starts once more on his journey of beneficence and goodwill towards springtime and seedtime, summer warmth and brightness, with the fruits of autumn to follow. We are tiny units in that One Life, most of us in the tadpole stage, but when we begin to know the joy of giving we begin to grow from within, and to lift up our hearts towards the Mount of Sacrifice.

Christmas is our time of blessing, of new birth, of larger hope, of diviner life. Dear friends are dearer; our enemies, if so we regard them, are only on the other side of our Christmas Tree, and their gifts would look as good to us as those that we are ready to receive. The Great Sun shines all round the world. We must write some words in the Book of Life before we can read the lore of the heart. To do good and distribute forget not. Some one may arise and call you blessed. And what if it be the Master?

# FIDELITY TO H. P. B.'s MESSAGE.

## A WHITE LOTUS DAY ADDRESS.

By Dr. G. de Purucker

To my Fellow-Students in Theosophy, and to our Companions in Theosophical work:

The revolving months have once again brought around the anniversary of the passing to the "Home" which she loved so well, of our great H. P. B.

Once a year we meet together, in accordance with her request, to commemorate with due meed of respect and love the life and labours of our Masters' first public Messenger to the modern world. It was not her request that we should pay homage or reverence to her, nor even to make a demonstration in her memory of the love and respect which we bear towards her in our hearts; these we do solely from the impulse of our own souls; her request rather was that her life and work should be commemorated solely for their Theosophical value on each anniversary of her passing from the physical plane, and again solely that thereby the delicate spiritual and psychological factors involved in her mission should be kept ever present in our minds and hearts.

The writer of these lines receives each year requests from many places to write especial messages for White Lotus Day commemorative services to be held in these different places; and he would gladly do so had he the spare energy and the time to meet these many calls; but with the growing burden of his daily routine-work, which is steadily increasing from year to year, and indeed from month to month, and with his many other official occupations which need not here be mentioned, it has become physically impossible to comply with each such individual request for an especial Message of greeting containing at least a few lines of suggestive and constructive Theosophical thought. He has therefore decided to meet the situation in a manner

which seems to him to be both practical and useful, and it is by writing the present Message which will, he hopes, be read on each White Lotus Day anniversary, as the cycling years bring it around, by those who care so to do.

Many indeed are the thoughts which crowd the mind and press for written expression, when one inwardly visions our great H. P. B.'s life and her immortally beautiful labours; but there are two especially salient characteristics of both which to the present writer it seems profitable to us all and spiritually as well as intellectually helpful to emphasize. These two characteristics, are, first, her great, her immense, her truly Buddha-like, Charity; and, second, her inflexible, her strong—her very strong—Fidelity.

It is not easy out of such a treasury of great virtues and brilliant intellectual and psychical endowments such as she had, to choose which ones might be most helpful for us to aspire daily to follow; yet in view of circumstances both of the past and in the present, and doubtless to be with us in the future, it has seemed to the undersigned that the two virtues above mentioned, while not the only ones needed in our Theosophical work, are the two which, practising them faithfully, will help our beloved Work most, and fill our hearts and enlighten our minds in the greatest degree.

It should be evident to every thoughtful mind that world-history is but repeating itself in the history of the Theosophical Movement since H. P. B.'s passing; and by "history" in this instance is meant the course of events which have characterized every spiritual and intellectual and psychical movement formerly instituted for the betterment of mankind. In these Movements, always the Teacher comes, sent as a Messenger or Envoy by the Masters of



Wisdom and Compassion; the Messenger's life-work is done, success is achieved, and the Teacher passes; and then, because of the faults and weaknesses inherent in human nature, even in the best of us all, and in whatever part of the world, differences of opinion, differences of viewpoint, misunderstanding and intellectual contrarieties, rend the work in twain or in three parts or in four or in more, and each one such division thereafter is all too apt to pursue its own path in haughty isolation, forgetful of its common birth with its fellow-portions, and often treating its fellow-fragments of the original Movement or Association with contempt and suspicion and dislike, evil offspring of the stupid but always fecund Mother, Ignorance, and of the prolific but shifty-eyed Father, Fear. Ignorance and Fear, and Hatred their child!

It is a saddening historic picture indeed when we see it as we may in our own beloved Theosophical Movement; yet there is something in the picture withal which saves us from foolish pessimism. The present writer is one who not only feels but may say that he knows, and he says this with due reserve, that the breaking up of the original Theosophical Society into its present fragments was not only foreseen as something that would probably come to pass, but, despite its unfortunate features nevertheless has elements in it which give us grounds of genuine hope that the original purposes of the Theosophical Movement have not been lost, but, on the contrary, will be preserved and will grow ever stronger as time passes, provided we all do our parts to that end. This objective we should unite and work for with unceasing energy, and with our eyes to the future.

However, let this be as it may. The present writer has no wish or intention here to labour the question, nor to elaborate its interesting philosophical and even spiritual factors. What concerns him most at the present time is the preserving of the nucleus such as H. P. B. formed it for us, gave it into our hands to cherish,

and to pass on to our successors in the Work. We must remember that no such nucleus of a genuine Theosophical Brotherhood will be fit to endure and to perform its proper work in the world unless it is based on those spiritual qualities which the Masters have pointed out to us as the *sine qua non* of a successful Theosophical organization; and first among these qualities, and in the front rank, the present writer would place the two grand virtues of universal Charity and perfect Fidelity: Charity not only to those of our own family—our own T. S.—but Charity to all and to everyone without exception: as much to those who differ from us and who may even go so far as to attempt to injure us, as we are charitable or try to be so to those with whom we feel most spiritual and intellectual sympathy, they of our own Household, of our own Family. Let our record in this respect be so clean, on so high and truly spiritual a plane, that the mere thought of losing it or abandoning it would cause us greater and more poignant grief than any other loss we could possibly incur.

Let me remind you, my Brothers and Fellow-Students and Companions, of the words of the Christian Initiate Paul, as they are found in his First Letter to the Corinthians given in the Christian New Testament, in chapter xiii, verses 1, 3, 4, 5, 6, 13; and whatever Paul at times may have had in his somewhat paradoxical and somewhat devious mind, at other times he wrote some beautiful things, and none perhaps are more beautiful than these verses above mentioned, which run in their common English translation as follows:

Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not

itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Yea, verily, my Brothers, these are true words indeed.

Let us however turn to a far grander source than that of the Christian Paul to get an inspiring thought of the same kind, to one of our Master's own statements, which runs as follows:

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. . . It is not the moment for reproaches or vindictive recriminations, but for united struggle. — *The Mahatma Letters to A. P. Sinnett*, p. 387.

There is at the present time altogether too little of this sublime and truly spiritual Theosophical virtue, Charity, in the general Theosophical Movement; although the present writer will say, because he believes it to be true, that in our beloved T. S. this beautiful virtue is revered and aspired to, thanks be to the immortal gods. The reason is that we are so inwardly sure of our own field of effort, and of the justice of our Cause, and of the purity of our motives, that whatever mistakes we may make, it is precisely because we have malice towards none and good will towards all that we are able to open our hearts and minds to the benign influences of Charity, and thus are able to see good and at times much good even in those who, because gravely misunderstanding us and our efforts, refuse our proffered hand of fellowship and even at times may seek to injure us.

After all, it is the man who is uncertain

of his own ground, who lacks the blessed virtue of Charity; who envieth and who therefore is not kind, and who is easily provoked, who delights in picking flaws or imaginary flaws, in the thoughts and acts and Theosophical labours of Brother-Theosophists. Let us strive, I say, always to keep out of our hearts the "uncharitable spirit" of which the Master speaks.

There are not a few such uncharitable ones in the Theosophical Movement, in one or other of its different branches, at the present time; but towards these our misunderstanding Brothers let us preserve unruffled the strong spirit of brotherly kindness and of unceasing Charity, for in this manner we shall be practising our Masters' precepts, and thereby exercising the equally spiritual virtue of the Fidelity of which H. P. B. was so eminent an exemplar. Among the first of hers and of our Masters' teachings is the statement that in a heart filled with dislike and suspicion and fear and hatred of others, especially of Fellow-Theosophists, the Spirit of Truth dwelleth not; nor are such unfortunate victims of uncharity, followers in true fidelity either of H. P. B.'s teachings or of the broad platform of universal benevolence and sympathetic understanding which she laid down, and herself fought all her life long firmly to establish for us. We must at all cost to our own feelings keep this spiritual platform secure and safe for the future.

It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as "traitor", "impostor", "insincere", etc., etc. Outside of anything else, all this is very bad psychology, if not worse; and it certainly is not the way by which to reform any abuses that may have crept into the

Theosophical Movement. Arrogance in criticizing others shows clearly self-righteousness in the notion that the critic's views are the only "holy ones," and that all who differ from him are on the "wrong path," or on the "downward path."

Let us pursue the contrary course to all this, my Brothers. Utterly true as we strive to be to our Masters' teachings, and to H. P. B.'s noble life, let us exemplify this Fidelity with which we follow them by practising Charity and forgiveness. This is the quickest and best way by which to bring 'wandering sheep' back to the fold; for by throwing mud at them, or stones, or missiles of any kind, we but drive them still farther away from us, and alienate them still more; and we certainly thereby do not exemplify in our lives the noble precepts which we profess.

The reference above is to mud-throwing, and the ascribing to Brother-Theosophists of unworthy and possibly evil motives. This is not only wrong, but is utterly contrary to the spirit of Charity. Obviously, however, it does not refer to the perfectly proper and indeed often beneficial results that follow from a candid, frank, generous, but always courteous, discussion, or even criticism, of religious, philosophic, or scientific opinions or writings proffered by others. It is one thing to condemn the sin; another thing to condemn the sinner. The evils of orthodoxy can be avoided in our beloved Movement by faithfully retaining the platform of free and open discussion which H. P. B. founded, and which she and all her true followers have cherished; this likewise brings about the birth of keen intellectual and even spiritual interests in our teachings. Such open and frank discussion of doctrines and tenets therefore is not only permissible, but even to be encouraged; but the simplest-minded should be able to see that a criticism of doctrines or tenets is quite different from the throwing of mud at those whose views we dislike, or the ascribing to them of motives either unworthy or evil or both.

The few cases which have come under

the present writer's attention of such unkind aspersions of other Theosophists, seem to arise—and one is glad to state this for it appears to be true—in a mistaken feeling that because Theosophists differ among themselves—and what can be more natural than that Theosophists should hold different opinions?—there is danger of standard Theosophical teachings being abandoned, and therefore X and Y who differ from, let us say Z, are on the wrong path. It is not right to hold this idea or feeling. As H. P. B. so forcibly points out in her *First Message to the American Section of the Theosophical Society*, written in 1888:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

These are wise words, very wise words indeed!

Possibly there is no one in the entire Theosophical Movement who loves more greatly and who holds more strongly to the Original Message which H. P. Blavatsky brought to the modern world from the Masters, than does the writer of these lines. In fact, he is invariable, even rigid, on the point; but just precisely because he realizes with intense keenness of conviction that to be utterly true in Fidelity to H. P. B.'s Message means being true *all along the line and throughout*, not only in matters of teaching but likewise in matters of charity of spirit, so does he realize with ethics and in brotherly kindness, and in equal intensity of conviction that healthy divergencies of opinion, combined with fidelity to the Original Message, will do away with any possibility of the T. S.'s

degenerating into a mere sect, in which bigoted and narrow-minded views, however much of partial truth they may have, show that while the 'word' has been kept, the 'spirit,' with its softening and refining and benign influences, has been lost.

Those, therefore, who yearn to be alike in quality of life at least, in feeling and in devotion, to that part of the character of the Great Theosophist, H. P. Blavatsky, which the writer of the present lines has called her "strong fidelity," will realize that Fidelity means fidelity in whole, and not in part. A Theosophist may know *The Secret Doctrine* of H. P. B. from cover-page to cover-page; he may be able to rattle off at will incidents innumerable in the history of her life; he may be able to cite volume and page and word of the thoughts of our great H. P. B.; but if he have not her spirit of Charity living in his heart and enlightening his mind, he does not understand the Fidelity which was so eminently hers, and therefore himself is not faithful either to the Message which she brought, or to the Masters whom she pointed to as our noblest exemplars in life.

Let us then remain for ever faithful followers of the complete Fidelity and of the immense Charity which made H. P. B. not only the Messenger she truly was, but the chela she became because of them. On these White Lotus Day occasions, in commemoration of her great life, and of her even greater Work, let us one and all strive to become more alike unto her, and as best we can unto those glorious Examples of the Master-Men whom she served so faithfully. Let these anniversaries, which we call White Lotus Day, be unto us times when we enter into the arcanum of our own souls, and, communing together, seek to expel from within us all unworthy things which should have no place in the Temple. Let us on each such anniversary-occasion strive to reform our lives each time a little more, taking a step forwards on each such occasion, and through the ensuing year hold fast to the progress thus achieved—at least in our hearts.

This is what would please our well-beloved H. P. B. most, and this is certain; for it is a following of the spirit of her wish that the date of her passing be held as a commemorative and inspiring anniversary.

With these words the present writer closes this, a heartfelt plea, with a final reminder that, as we have been told in perfectly clear terms, the Theosophical Society will live into the future and progress as it was intended to grow, exactly in proportion as we, its component elements, keep it where our Masters and our beloved H. P. B. left it when she left this Earth-plane.

I am, my Brothers, in trust and affection,

Faithfully yours,

G. de Purucker.

*The above is reprinted by special permission of Dr. G. de Purucker, leader of The Theosophical Society, Point Loma, from The Theosophical Forum of May 15.*

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 290)

But it is now time to present the reader with a general view of the works of Plato, and also to speak of the preambles, digressions, and style of their author, and of the following translation. In accomplishing the first of these, I shall avail myself of the synopsis of Mr. Sydenham, taking the liberty at the same time of correcting it where it appears to be erroneous, and of making additions to it where it appears to be deficient.

The dialogues of Plato are of various kinds; not only with regard to those different matters, which are the subjects of them; but in respect of the manner also, in which they are composed or framed, and of the form under which they make their appearance to the reader. It will therefore, as I imagine, be not improper, in pur-

suance of the admonition given us by Plato himself in his dialogue named †*Phaedrus*, and in imitation of the example set us by the antient Platonists to distinguish the several kinds; by dividing them, first, into the most general; and then, subdividing into the subordinate; till we come to those lower species, that particularly and precisely denote the nature of the several dialogues, and from which they ought to take their respective denominations.

The most general division of the writings of Plato, is into those of the Sceptical kind, and those of the Dogmatical. In the former sort, nothing is expressly either proved or asserted: some philosophical question only is considered and examined; and the reader is left to himself to draw such conclusions, and discover such truths, as the philosopher means to insinuate. This is done, either in the way of inquiry, or in the way of controversy and dispute. In the way of controversy are carried on all such dialogues, as tend to eradicate false opinions; and that, either indirectly, by involving them in difficulties, and embarrassing the maintainers of them; or directly, by confuting them. In the way of inquiry proceed those, whose tendency is to raise in the mind right opinions; and that, either by exciting to the pursuit of some part of wisdom, and showing in what manner to investigate it; or by leading the way, and helping the mind forward in the search. And this is effected by a process through opposing arguments‡.

† Whoever is unable to divide and distinguish things into their several sorts or species; and, on the other hand, referring every particular to its proper species, to comprehend them all in one general idea; will never understand any writings, of which those things are the subject, like a true critic, upon those high principles of art to which the human understanding reaches. We have thought proper, here, to paraphrase this passage, for the sake of giving to every part of so important a sentence its full force, agreeably to the tenor of Plato's doctrine; and in order to initiate our readers into a way of thinking, that probably many of them are as yet unacquainted with.

‡ It is necessary to observe, that Plato in the *Parmenides* calls all that part of his Dialectic, which proceeds through opposite arguments, an exercise and wandering.

The dialogues of the other kind, the *Dogmatical* or *Didactic*, teach explicitly some point of doctrine: and this they do, either by laying it down in the authoritative way, or by proving it in the way of reason and argument. In the authoritative way the doctrine is delivered, sometimes by the speaker himself magisterially, at other times as derived to him by tradition from wise men. The argumentative or demonstrative method of teaching, used by Plato, proceeds in all the dialectic ways, *dividing, defining, demonstrating, and analysing*; and the object of it consists in exploring truth alone.

According to this division is framed the following scheme, or table:

DIALOGUES	Sceptical.....	Disputative.....	{ Embarrassing Confuting.
		Inquisitive.....	{ Exciting Assisting
	Dogmatical.....	Demonstrative.....	{ Analytical Inductional
		Authoritative.....	{ Magisterial Traditional.

\* We have, given us by Diogenes Laertius, another division of the characters, as he calls them, of Plato's writings, different from that exhibited in the scheme above. This we have thought proper to subjoin, on account of its antiquity and general reception.

Dialogues	Didactic.....	Speculative.....	{ Physical Logical
		Practical.....	{ Ethical Political
	Inquisitive	Gymnastic.....	{ Maieutic Peirastic
		Agonistic.....	{ Endeictic Anatreptic.

The learned reader will observe the latter half of the dialogues, according to this scheme, to be described by metaphors taken from the gymnastic art: the dialogues, here termed gymnastic, being imagined to bear a similitude to that exercise; the agonistic, to the combat. In the lowest subdivision, indeed, the word *maieutic* is a metaphor of another kind, fully explained in Plato's *Theætetus*: the *maieutic* dialogues, however, were supposed to resemble giving the rudiments of the art; as the *peirastic* were, to represent a skirmish, or trial of proficiency: the *endeictic* were, it seems, likened to the exhibiting a specimen of skill; and the *anatreptic*, to presenting the spectacle of a thorough defeat, or sound drubbing.

The principal reason why we contented not ourselves with this account of the difference between the dialogues of Plato, was the capital error there committed in the first subdivision, of course extending itself through the latter. This error consists in dividing the Didactic dialogues with regard to their subject-matter; while those of the Inquisitive sort are divided with respect to the manner of their composition. So that the subdivisions fall not, with any propriety, under one and the same general head. Besides, a novice in the works of Plato might hence be led naturally to suppose, that the dogmatical or didactic dialogues are, all of them, written in the same manner; and that the others, those of the Inquisitive kind, by us termed sceptical, have no particular subjects at all; or, if they have, that their subjects are different from those of the didactic dialogues, and are consequently unphilosophical. Now every one of the suppositions here mentioned is far from being true.

The philosopher, in thus varying his manner, and diversifying his writings into these several kinds, means not merely to entertain with their variety; not to teach, on different occasions, with more or less plainness and perspicuity; not yet to insinuate different degrees of certainty in the doctrines themselves: but he takes this method, as a consummate master of the art of composition in the dialogue-way of writing, from the different characters of the speakers, as from different elements in the frame of these dramatic dialogues, or different ingredients in their mixture, producing some peculiar genius, and turn of temper, as it were, in each.

Socrates indeed is in almost all of them the principal speaker: but when he falls into the company of some arrogant sophist; when the modest wisdom, and clear science of the one, are contrasted with the confident ignorance, and blind opinionativeness of the other; dispute and controversy must of course arise: where the false pretender cannot fail of being either puzzled or confuted. To puzzle him only is sufficient, if there be no other persons present; because such a man can never be confuted in his own opinion: but when there is an audience round them, in danger of being misled by sophistry into error, then is the true philosopher to exert his utmost, and the vain sophist to be convicted and exposed.

In some dialogues Plato represents his great master mixing in conversation with young men of the best families in the commonwealth. When these happen to have docile dispositions and fair minds, then is occasion given to the philosopher to call forth the latent seeds of wisdom, and to cultivate the noble plants with true doctrine, in the affable and familiar way of joint inquiry. To this is owing the inquisitive genius of such dialogues: where, by a seeming equality in the conversation, the curiosity or zeal of the mere stranger is excited; that of the disciple is encouraged; and by proper questions, the mind is aided and forwarded in the search of truth.

At other times, the philosophic hero of these dialogues is introduced in a higher character, engaged in discourse with men of more improved understandings and enlightened minds. At such seasons he has an opportunity of teaching in a more explicit manner, and of discovering the reasons of things: for to such an audience truth is due, and all demonstration possible in the teaching it. Hence, in the dialogues composed of these persons, naturally arises the justly argumentative or demonstrative genius; and this, as we have before observed, according to all the dialectic methods.

But when the doctrine to be taught admits not of demonstration; of which kind is the doctrine of antiquities, being only traditional, and a matter of belief; and the doctrine of laws, being injunctive, and the matter of obedience; the air of authority is then assumed: in the former cases, the doctrine is traditionally handed down to others from the authority

† We require *exhortation*, that we may be led to true good; *dissuasion*, that we may be turned from things truly evil; *obstetrication*, that we may draw forth our unperverted conceptions; and *confutation*, that we may be purified from twofold ignorance.

‡ The Platonists rightly observe, that Socrates, in these cases, makes use of demonstrative and just reasoning, (*apodeiktikou*;) whereas to the novice he is contented with arguments only probable, (*pithanous*;) and against the litigious sophist often employs such as are *eristikoi*; puzzling and contentious.

of antient sages; in the latter, is magisterially pronounced with the authority of a legislator\*.

Thus much for the manner, in which the dialogues of Plato are severally composed, and the cast of genius given them in their composition. The form under which they appear, or the external character that marks them, is of three sorts; either purely dramatic, like the dialogue of tragedy or comedy; or purely narrative, where a former conversation is supposed to be committed to writing, and communicated to some absent friend; or of the mixed kind, like a narration in dramatic poems, where is recited, to some person present, the story of things past.

Having thus divided the dialogues of Plato, in respect of that inward form or composition, which creates their genius; and again, with reference to that outward form, which marks them, like flowers and other vegetables, with a certain character; we are further to make a division of them, with regard to their subject and their design; beginning with their design, or end, because for the sake of this are all the subjects chosen. The end of all the writings of Plato is that which is the end of all true philosophy or wisdom, the perfection and the happiness of man. Man therefore is the general subject; and the first business of philosophy must be to inquire, what is that being called man, who is to be made happy; and what is his nature, in the perfection of which is placed his happiness. As however, in the preceding part of this Introduction, we have endeavoured to give the outlines of Plato's doctrine concerning man, it is unnecessary in this place to say any thing further on that subject.

The dialogues of Plato, therefore, with respect to their subjects, may be divided

\*It is necessary to observe, that in those dialogues, in which Socrates is indeed introduced, but sustains an inferior part, he is presented to our view as a learner, and not as a teacher; and this is the case in the *Parmenides* and *Timæus*. For by the former of these philosophers he is instructed in the most abstruse theological dogmas, and by the latter in the whole of physiology.

into the speculative, the practical, and such as are of a mixed nature. The subjects of these last are either general, comprehending both the others; or differential, distinguishing them. The general subjects are either fundamental, or final: those of the fundamental kind are philosophy, human nature, the soul of man; of the final kind are love, beauty, good. The differential regard knowledge, as it stands related to practice; in which are considered two questions: one of which is, whether virtue is to be taught; the other is, whether error in the will depends on error in the judgment. The subjects of the speculative dialogues relate either to words, or to things. Of the former sort are etymology, sophistry, rhetoric, poetry: of the latter sort are science, true being, the principles of mind, outward nature. The practical subjects relate either to private conduct, and the government of the mind over the whole man; or to his duty towards others in his several relations; or to the government of a civil state, and the public conduct of a whole people. Under these three heads rank in order the particular subjects practical; virtue in general, sanctity, temperance, fortitude; justice, friendship, patriotism, piety; the ruling mind in a civil government, the frame and order of a state, law in general, and lastly, those rules of government and of public conduct, the civil laws.

Thus, for the sake of giving the reader a scientific, that is, a comprehensive, and at the same time a distinct, view of Plato's writings, we have attempted to exhibit to him their just and natural distinctions; whether he chooses to consider them with regard to their inward form or essence, their outward form or appearance, their matter, or their end: that is, in those more familiar terms, we have used in this Synopsis, their genius, their character, their subject, and their design.

And here it is requisite to observe, that as it is the characteristic of the highest good to be universally beneficial, though some things are benefitted by it more and



others less, in consequence of their greater or less aptitude to receive it; in like manner the dialogues of Plato are so largely stamped with the characters of sovereign good, that they are calculated to benefit in a certain degree even those who are incapable of penetrating their profundity. They can tame a savage sophist, like Thrasymachus in the Republic; humble the arrogance even of those who are ignorant of their ignorance; make those to become proficient in political, who will never arrive at theoretic virtue; and, in short, like the illuminations of deity, wherever there is any portion of aptitude in their recipients, they purify, irradiate, and exalt.

After this general view of the dialogues of Plato, let us in the next place consider their preambles, the digressions with which they abound, and the character of the style in which they are written. With respect to the first of these, the preambles, however superfluous they may at first sight appear, they will be found on a closer inspection necessary to the design of the dialogues which they accompany. Thus the prefatory part of the *Timæus* unfolds, in images agreeably to the Pythagoric custom, the theory of the world; and the first part of the *Parmenides*, or the discussion of ideas, is in fact merely a preamble to the second part, or the speculation of *the one*; to which however it is essentially preparatory. Hence, as Plutarch says, when he speaks of Plato's dialogue on the Atlantic island: These preambles are superb gates and magnificent courts with which he purposely embellishes his great edifices, that nothing may be wanting to their beauty, and that all may be equally splendid. He acts, as Dacier well observes, like a great prince, who, when he builds a sumptuous palace, adorns (in the language of Pindar) the vestibule with golden pillars. For it is fit that what is first seen should be splendid and magnificent, and should as it were perspicuously announce **all that grandeur which afterwards presents itself to the view.**

With respect to the frequent digressions in his dialogues, these also, when accurately examined, will be found to be no less subservient to the leading design of the dialogues in which they are introduced; at the same time that they afford a pleasing relaxation to the mind from the labour of severe investigation. Hence Plato, by the most happy and enchanting art, contrives to lead the reader to the temple of Truth, through the delightful groves and valleys of the Graces. In short, this circuitous course, when attentively considered, will be found to be the shortest road by which he could conduct the reader to the desired end: for in accomplishing this it is necessary to regard not that road which is most straight in the nature of things, or abstractedly considered, but that which is most direct in the progressions of human understanding.

With respect to the style of Plato, though it forms in reality the most inconsiderable part of the merit of his writings, style in all philosophical works being the last thing that should be attended to, yet even in this Plato may contend for the palm of excellence with the most renowned masters of diction. Hence we find that his style was the admiration of the finest writers of antiquity. According to Ammianus, Jupiter himself would not speak otherwise, if he were to converse in the Attic tongue. Aristotle considered his style as a medium between poetry and prose. Cicero no less praises him for the excellence of his diction than the profundity of his conceptions; and Longinus calls him, with respect to his language, the rival of Homer. Hence he is considered by this prince of critics, as deriving into himself abundant streams from the Homeric fountain, and is compared by him, in his rivalry of Homer, to a new antagonist, who enters the lists against one that is already the object of universal admiration.

Notwithstanding this praise, however, Plato has been accused, as Longinus informs us, of being frequently hurried away as by a certain Bacchic fury of words to

inmoderate and unpleasant metaphors, and an allegoric magnificence of diction. Longinus excuses this by saying, that whatever naturally excels in magnitude possesses very little of purity. For that, says he, which is in every respect accurate is in danger of littleness. He adds, "and may not this also be necessary, that those of an abject and moderate genius, because they never encounter danger, nor aspire after the summit of excellence, are for the most part without error and remain in security; but that great things become insecure through their magnitude?" Indeed it appears to me, that whenever this exuberance, this Bacchic fury, occurs in the diction of Plato, it is owing to the magnitude of the inspiring influence of deity with which he is then replete. For that he sometimes wrote from divine inspiration is evident from his own confession in the *Phædrus*, a great part of which is not so much like an orderly discourse as a dithyrambic poem. Such a style therefore, as it is the progeny of divine mania, which, as Plato justly observes, is better than all human prudence, spontaneously adapts itself to its producing cause, imitates a supernatural power as far as this can be effected by words, and thus necessarily becomes magnificent, vehement, and exuberant; for such are the characteristics of its source. All judges of composition however, both ancient and modern, are agreed that his style is in general graceful and pure; and that it is sublime without being impetuous and rapid. It is indeed no less harmonious than elevated, no less accurate\* than magnificent. It combines the force of the greatest orators with the graces of

\* The reader will see, from the notes on Plato's dialogues, and particularly from the notes on the *Parmenides* and *Timæus*, that the style of that philosopher possesses an accuracy which is not to be found in any modern writer; an accuracy of such a wonderful nature, that the words are exactly commensurate with the sense. Hence the reader who has happily penetrated his profundity finds, with astonishment, that another word could not have been added without being superfluous, nor one word taken away without injuring the sense. The same observation may also be applied to the style of Aristotle.

the first of poets; and, in short, is a river to which those justly celebrated lines of Denham may be most pertinently applied:

Tho' deep, yet clear; tho' gentle, yet  
not dull;

Strong without rage, without o'erflowing  
full.

(To Be Continued.)

## REVIEW

### "A PIXIE'S ADVENTURES IN HUMANLAND."

This very charming story of a fairyland which is none the less attractive for having been newly discovered, should be a most welcome addition to the libraries of our Theosophical young folks. There are still many Mr. Gradgrinds in the world, and we have even met them in Theosophical Lodges, but for the most part, fairy tales are still in fashion, and are welcomed by all properly trained young people. They serve to eliminate priggishness, and to conserve and even increase the milk of human kindness in the world. Jean Delaire, (who is Mrs. Muirson Blake), writes with a fine sympathy for children and with a keen appreciation of the life of nature and its creatures of the lower creations. Those who read this narrative will find many truths illustrated that are obvious enough when understood, but have been forgotten in the materialism of our civilization. (Theosophical Publishing House, London, 3/6.).

\*\*\*

One of the privileges of living in the Twentieth Century is the opportunity of allying oneself with the Theosophical Movement, originated by the Mahatmas, and of making a link, however slender, with the Elder Brothers of Mankind. Join any Theosophical Society that follows the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

## TORONTO'S ANNIVERSARIES

On the 18th inst. Toronto Lodge celebrated both the 60th birthday of the parent T. S. and the 45th of its own founding, and the occasion was a great success with over a hundred members and friends present. Chief amongst these was Dr. Augusta Stowe Gullen who, with her mother Dr. Emily Stowe, were charter members of Toronto Lodge and the first ladies to practice medicine in Canada, after overcoming the strong resistance of medical authorities. Two other charter members are still living, Mr. Algernon Blackwood, the famous author, who resides in London, Eng., and Mr. A. E. S. Smythe, the General Secretary of the Canadian Society, who lives in Hamilton. Of members admitted before 1900, fifteen signed the roll of those present; this included Mrs. K. Moffatt, who had the privilege of meeting H. P. B. in England and told us about her "wonderful eyes, which seemed to look right through me." Six more signatures were dated between 25 and 35 years ago, and forty-four gave dates less than 25 years.

Col. E. L. Thomson, First Vice-President, opened the proceedings and read from several letters of greeting which had been received from Montreal, Hamilton and Kitchener Lodges, from the St. Catharines group, and from numerous non-resident members, several of whom are now in British Columbia. One of the latter merits special attention as it came from Mr. J. Gardner, who also had the privilege of spending an hour with H.P.B. and her associates in her flat in London. The Chairman of the Celebration Committee, Mr. N. W. J. Haydon, was then asked to carry on and began by drawing attention to the handsome replica of the Society's seal, in gold and colours, which Col. Thomson had made for the evening and given to the Lodge. He first called upon Mr. Felix Belcher, who, next to Mr. F. E. Titus, held the longest membership among those present, to read an extract from The Mahatma Letters which explains the choice of

Colonel H. S. Olcott as a co-worker with H. P. B. in founding the parent Society, and other extracts from the Colonel's "Old Diary Leaves" which gave the details of the manner in which the Society came into being. Mr. F. E. Titus was then asked to narrate the story of the founding of Toronto Lodge, in the regretted absence of Mr. Smythe, and he paid tribute to the grasp of our late President, Mr. A. G. Horwood, in explaining the complexities of the Rounds and Races. Dr. Gullen then recalled her early association with Theosophy and described some of the pioneer work in behalf of Women's welfare carried out by her mother and herself. Mrs. Moffatt described what she could remember of her visit to H.P.B. at a party in the home of Mr. and Mrs. Sharp (Fiona Macleod); Mrs. Horwood and Mrs. Belcher, as our senior lady members, spoke of early days in the Toronto Lodge; Mrs. Goddard, widow of our former Treasurer, who used to sing at our meetings when her mother, Mrs. Darwin was Secretary; Mrs. Haydon who, as Miss Pritchard, had been Secretary; Mr. Elmer Ogilvie, who had followed her in that service; and Mrs. Janet Cornwell, all recalled their memories of 25 to 35 years ago. As a happy conclusion to this part of the programme, souvenir medals from Adyar were presented to Mrs. Horwood, Mrs. Belcher and Mrs. Cornwell.

During the social hour following, refreshments were served including a Birthday cake, suitably inscribed in coloured icing. A loan exhibition of some fifty books, all dating before 1900, with volumes of poems, published (two) by Mr. Smythe and one each by Mr. W. T. James and our late Vice-President, Mr. Hunt Stanford. There was also a large collection of framed photographs of H. P. B.'s "Masters", of early members in Toronto, of Mr. Judge and his associates, (in 1893), a group at Adyar in 1884, and several European members who had become famous for their scholarship, e.g. G. R. S. Mead, Mme. de Steiger, Dr. Alex Wilder, Countess Wachtmeister, Dr. Franz Hartmann, and others;

all of which will form part of the equipment of Toronto Lodge.

During the festivities, Mr. Geo. Kinman proposed the health of Mr. Haydon for his efforts which was very cordially supported, and the meeting closed with the singing of Auld Lang Syne, hands clasped and arms crossed.

Assistance in transporting some elderly and infirm members was kindly supplied by Mr. R. J. Catteral, Mr. E. Ogilvie and Mr. R. Marks; the management of the refreshments was in the care of Mrs. H. Illingworth.

N. W. J. H.



*Lt.-Col. Thomson, D.S.O.*

Lt.-Col. E. L. Thomson, D.S.O., who was recently elected first vice-president of the Toronto Theosophical Society, saw active service in the South African War in 1901-2 with his regiment, the York and Lancasters. He was in the Great War from the beginning and was in France for a year after the Armistice. He represented his regiment at the Coronation of King

Edward and also of King George. He saw the final act and the curtain rung down on the Victorian Era, that is to say, he was at the funerals of Queen Victoria, President Kruger and Cecil Rhodes. Col. Thomson is settling down into his position, which is virtually that of Acting President, and has many ideas about active work. He also designs a new decoration for the Theosophical Hall.



*Miss Maud E. Crafter*

Miss Maud E. Crafter, who was recently elected second vice-president of the Toronto Theosophical Society, has been interested in Theosophy for many years, having first studied it in London, England, of which city she is a native, and knows the city thoroughly as a resident of the city proper. She has been and is a business woman, from necessity, perhaps, rather than from choice, but her efficiency is unquestioned and for the fourteen years in which she has given her services freely to the routine office work of the Canadian National Society, she has proved her abil-

ity in dealing with detail and correspondence. By choice she is a physical educationist and remedial gymnast, of which subjects she has made long and arduous study.

### AUTHENTICITY OF VOL. III. THE SECRET DOCTRINE

Editor, Canadian Theosophist:—When Mr. Felix A. Belcher was visiting Victoria last August he explained to me his very interesting plan for leading young people to the study of the Secret Doctrine through their interest in modern science. Mr. Belcher is to be congratulated on the success to which many group-meetings have attained through his advice, and for having hit upon a method of promoting a study of which the importance cannot be over-estimated. No greater service can be rendered to mankind than that of bringing the rising generation to a realization of the value of H.P.B.'s message and of the irrefutable scientific evidence of its veracity.

But I think it is to be regretted that Mr. Belcher advises the use of the so-called "Third Volume" of the Secret Doctrine for it was not published by H.P.B. nor with her consent, nor with the consent or supervision of the Masters. The title-page of this volume is completely misleading—untruthful in fact. It surely ought to be well known among theosophical students that Annie Besant compiled this "Third Volume" after Mme. Blavatsky's death, from MSS that were scattered about and piled in great confusion in her room. Probably many of these papers had been discarded by their author as misleading or otherwise unfit for publication. A. B.'s selection certainly included "Instructions" that had been given only to "The Inner Group" under pledge of never revealing them. She has explained, however, after H.P.B.'s death that she was released from her pledge. Instructions were given, it seems, through a little girl whom A.B. regarded as H.P.B.'s reincarnation. This little girl was a daughter of Chakravarti,

the Hindu under whose influence A.B. became a Brahmin. That this "Third Vol." is not the one spoken of by H.P.B. is shown by the following quotation from page 437 of Vol. II. of the first edition of the "S.D.": "In Volume III. of this work (the said Volume and the fourth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a birds-eye view of the Mysteries, . . . ."

The equivalent of page 437 of the original edition is 456 of the revised edition but it would be useless to look there for the passage quoted because the revisers have omitted it. (For further information on this point see Mr. Leachman's pamphlet, "Besant—or Blavatsky?")

On page 416 of this "Vol. III." the statement is made that "One of the chief mistakes of the Orientalists when judging on 'internal (?) evidence' as they express it, was that they assumed that the Pratyeka Buddhas, the Bodhisattvas, and the 'Perfect' Buddhas were a later development of Buddhism." And A.B. remarks in a footnote "The Pratyeka Buddha stands on the level of the Buddha, but his work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish is found in the exoteric books, though it is hard to see how it can have arisen. H.P.B. charged me to correct the mistake, as she had in a careless moment, copied such a statement elsewhere." The charge was given presumably by Chakravarti's little girl, but however it was conveyed it is in direct contradiction to the far-reaching and deeply occult teaching, given to the world for the first time in "The Two Paths" and "The Seven Portals" of the "Voice of the Silence", with regard to the "Open Path" which ends in "Bliss Immediate" and the "Secret Path" that leads to "Self-Immolation". We are told that "He who becomes Pratyeka Buddha makes his obeisance but to

his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: 'For others' sake this great reward I yield'—accomplishes the greater Renunciation." And close to the end of "The Seven Portals": "Thou art enlightened—choose thy way." One of the most important passages relative to this doctrine together with a long note by H.P.B. is omitted in A.B.'s edition of "The Voice of the Silence". A student must be idiotic to imagine that all this teaching and the notes thereon in this small book that contains occult truth to the very limit of what H.P.B. was authorized to reveal, was "copied" and in a "careless moment." This teaching is of profound importance to each one of us to-day, for we are warned by it that it is possible to conquer all earthly desire and yet remain spiritually selfish to the very end of our earthly evolution. It is according to our choices and motives of to-day that we are moving towards becoming Pratyeka Buddhas "caring nothing for the woes of mankind or to help it...." or whether we shall become "Buddhas of Compassion".

It is implied, however, that the "Selfish Buddhas" will have to reincarnate in some future Manvantara when they will once more come under the law of Karma.

A great deal more might be written on this subject but I hope that I have said enough to warn classes to be very careful how they introduce this Third Volume to your students. H.P.B. must not be held responsible for the publication of a single word contained in it.

W. B. Pease.

Victoria, B.C.

### Christmas and New Year Gifts

#### NOTHING MORE WELCOME THAN BOOKS

Choice Theosophical and others for Selection.  
List on Request. Mailed with Despatch.

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,  
Los Angeles, California

## BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth \$1.25 leather \$1.75
Crest Jewel of Wisdom .....	cloth \$1.25
Great Upanishads, vol. I. ....	cloth \$1.50
Parables of the Kingdom .....	paper .50
Patanjali's Yoga Sutras .....	cloth \$1.25
Song of Life .....	paper .75

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT

P. O. Box 64, Station O.

New York City.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Craft, 345 Church Street, Toronto.  
 William A. Griffiths, 87 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 91 St. Joseph Street, Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

A friend suggests that Dr. Dafoe must be a Theosophist, because Madame Blavatsky says in chapter xii of *The Key to Theosophy* that "Theosophy is the quint-essence of duty."

\* \* \*

Mr. R. C. Bingham writes from Winnipeg in mid-October and is impressed with the prairie cities. He has also imbibed the virus of Social Credit, so much so that he proposes to get a group together in Toronto for its more intimate study. He expects to return to Ontario next year.

\* \* \*

The Adyar authorities kindly sent us a specimen of the phonograph record of Dr. Arundale's Jubilee address, and we went down to the Custom House and paid fifty-five cents quite cheerfully to get it out of bond. The official did not open the parcel, and unsuspectingly we took it home, opened it up and found it in pieces, and

instead of hearing the eloquence of the President there was no alternative but silence. We can only suppose the packing was inadequate.

\* \* \*

The 1936 catalogue of Rider & Co. is to hand and covers a wide field in Spiritualism, Occultism, Mysticism, Psychology, Psychism, Freemasonry, Hygiene, Philosophy, Yoga and Astrology. In this kind they are probably unrivalled and they control such books as Paul Brunton's "A Search in Secret India," announcing also his new book, "A Search in Secret Egypt," and "The Secret Path." Last month we reviewed their books, Jean Delaire's "The Mystery Teaching in the West," and Capt. Bowen's "The Sayings of the Ancient One," while Maurice Maeterlinck's latest book, "The Supreme Law", is also on their list. They also are the publishers of "The Mahatma Letters" and the new "Complete Works of H. P. Blavatsky" the third volume of which is now ready. A copy of the catalogue may be had from Paternoster House, London, E.C., 4, England.

\* \* \*

"The Tibetan" puts a severe test on his readers in the October issue of *The Beacon*, Mrs. Alice Bailey's vehicle. There is really no limit to the "faith" required of those who follow the plan now being displayed, and which has been gradually becoming more definite for some time past. It may appear ungrateful to hesitate before an ideal venture, but it is exactly that initial difficulty that always presents itself when one has to decide whether one is to maintain one's freedom or surrender it to another. It is easy to trust those who have demonstrated their impersonality, but it becomes more and more difficult as one advances to trust where personality is obviously involved. Blavatsky bound her pupils to absolute loyalty to their own Higher Self. Those who have come after her do not appear to be satisfied with this: they would apparently focus loyalty on a point on this side of the Noetic plane. The



Tibetan speaks of "the Christ and his great Brother, the Buddha." Is this the old snare of the Personal Christ, or do we misconceive what is intended?

✱ ✱ ✱

The London Forum, whose name was formerly *The Occult Review*, announces that with the October issue it suspends monthly publication and will henceforth appear as a quarterly under its old name, *The Occult Review*, the next issue to appear in January. A more sympathetic support has been given to Theosophical conceptions of life by the Forum in recent months, and we trust this intelligent attitude will be maintained. The Review fills a place unoccupied by any other magazine, as it is outside the controversies of the various cults but is in touch with them all, and for the most part takes an eclectic view of their work. This is an attitude we should have liked to see in the chief Theosophical Magazine, but the sectarian spirit is too strong to have permitted the Blavatsky ideal to survive. The Forum has an article by William Kingsland, M.I.E.E., "The Light-Bringers," which is in this tradition and illustrates the comprehending spirit and breadth of St. Paul. Nine pages are given to a study of the "Poetry of Krishnamurti" by Iqbal Singh, who holds that Krishnaji transcends personality.

✱ ✱ ✱

*Theosophy*, organ of the United Lodge of Theosophists, as we have understood it, though it announces itself as "an Independent Journal, unconnected with any theosophical society or other organization," has opened its 24th volume with the first of a series of articles on "Precursors of H. P. B." the first being devoted to Ralph Waldo Emerson. Emerson is numbered with the three score and ten others who are celebrated in the Hall of Fame as the greatest of Americans. They have just added a Nova Scotian, and perhaps they will one day add that greatest of naturalized American citizens Helena Petrovna Blavatsky. Wheaton is not contributing to such a pos-

sibility by associating her with such books as "The Lives of Aloyone." But *Theosophy* is taking a good line, and following a suggestion we made in *The Lamp*, of more or less blessed memory, in which we were running a series of "Unenrolled Theosophists" when the vicissitudes of the time became too much for it. Theosophy, however, which associates itself with *The Arya Path* and *Asia*, is doing very fine work and will continue to do much to lift the name and reputation of Theosophy and Theosophists out of the depths. The method of appreciation, after all, in the spirit of the paragraph from W. Q. Judge on page 10, is a powerful aid for the popular mind.

✱ ✱ ✱

The September issue of *The Theosophist* continues to present a variety of articles and follow the fashion of fare for all tastes, and we are accordingly grateful for what agrees with us and trust that tastes will improve. Dr. Arundale has every desire to be friendly and we have every desire to meet him on that basis. He extends "A Hand of Friendship" in the "On the Watch-Tower" department, and says "I am sure, therefore, that behind even the most acute differences on either side there is honour and a spirit of devotion to our great Cause." This is as much as one can expect from anyone and much more than we can expect from the ordinary man. Dr. Arundale is not an ordinary man and fills an extraordinary position. He does not, we feel sure, expect any of us, to sacrifice his personal integrity merely to be diplomatic, nor should we, merely to be independent, fail to be diplomatic where it is possible. But all this does not alter the necessity of plain speech, when it becomes necessary for us to testify to what we believe to be true. We are always open to receive new evidence, and we must hope that when we possess evidence which it is so unpleasant to others to receive that they will even refuse to examine it, they will extend as much consideration as they would expect for themselves if they could

imagine themselves being placed in similar circumstances. Great lawyers can bombard each other and even descend to levels of personal abuse in the pursuit of their profession, and yet go and lunch or dine together immediately after such displays. Surely we can be no less regardless of mere personal considerations when the great quest of Truth is the goal? There is a fine suggestion of deportment in the Epistle of Jude, verse 9, which is perhaps applicable here, though we refrain from any attempt to identify the complainant or defendant. The first of three biographical articles about Madame Blavatsky is given, for which Miss M. K. Neff was responsible. It supplies in its account of an early astral experience of H.P.B. herself, a complete explanation of how some of our later much admired literature has come into being. An article on Roger Bacon by J. L. Davidge is concluded, and J. W. Hamilton-Jones in his third article on What a Theosophist Ought to Know, writes "A Dissertation on Brotherhood" of which Dr. Arundale submits that he is unable to endorse some of Mr. Hamilton-Jones' views—"They are extreme, but they are provoking," he says. We should be grateful for this, and also for W. Whately Carington's first article on "Occultism and Language" which promises a useful series.

## THE GENERAL EXECUTIVE

The General Executive met on the afternoon of December 1st at 52 Isabella Street, Toronto and transacted routine business. Those present were Miss Crafter and Messrs. Belcher, Haydon, Housser and the General Secretary. Mr. Belcher reported his visit to Montreal as having had an organically centralizing influence and he spoke of a possible visit to Ottawa, though conditions there depended on local activity. Funds were reported as about on a par with last year, and Mr. Belcher suggested that in the February meeting the policy regarding the magazine would have to be considered. The membership is almost exactly

the same as last year, both as to new members and renewals. It is hoped that the local officials will do their best to reinstate all lapsed members, and take advantage of the offer for indigent members of a half-payment to be supplemented by the Headquarters, which is open till December 31st.

## MR. BELCHER AT ST. CATHARINES

How vibrant life is within even the densest, dumbest looking piece of a stick of wood, was the theme of an inspiring address given by Felix A. Belcher of Toronto, to the St. Catharines Group on Sunday, November 10th at the home of Mr. and Mrs. Bertram Taylor, Niagara-on-the-Lake. Life within this stick of wood is so vibrant, so rampant with motion that to the normal everyday vision of the human being it appears dead and motionless. And, as with this stick of wood, so also with every other apparently "dumb" lifeless thing in the world.

This was a teaching impressed upon those who would list to The Secret Doctrine half a century ago, and predictions of that Bible of Theosophists have been by now abundantly justified and proven, Mr. Belcher emphasized. He showed in many ways, reading copiously from The Secret Doctrine, what a truly valuable compendium of knowledge The Secret Doctrine is.

To members of the St. Catharines Group this is quite a familiar teaching. There was something else, however, which impressed members, certainly the secretary. It was the factor of personality, individuality. For many years Theosophists have in one way or another crammed themselves with facts and theories of Ancient Wisdom, and many have wondered what they could do to pass this gem along.

Only one thing can do it. Sincerity, personality, magnetism and true understanding. We were impressed, always have been impressed with the certainty that Mr. Belcher combines well all these

qualities. Hence, his success as a lecturer.

Some of us at least are continually up against this problem—how to impress theosophy upon others. More and more we are realizing it will be impossible unless we cleanse ourselves of mental, spiritual impurities, and combine cleanness of mind with breadth of vision and strength of outlook.

This to me at least was the big problem, and still is. I still see in Mr. Belcher and other leaders of the movement just the very thing I know is the requisite of the true Theosophist, but how to attain it and become a truly useful member is quite another thing.

It might not be profitless to publish articles having in mind the practical application of such profound philosophies as those of the Sutras of Patanjali. We all know we should all be those things Patanjali suggests, but in the everyday life of this world with the illusory elements clinging about us everywhere within ourselves it seems nigh impossible. Many of us have tried set meditations and have read reams of Wisdom, but somewhere, somehow, at this point or that in our mental-spiritual compass something has been lacking. We realize there are very, very few real theosophists. Yet, unless one is a true theosophist he is liable to a risk of leading others astray because irrespective of anything he might presume to teach the real self within him fails to reach those he addresses, and the latter see only his diurnal second, third, and fourth selves, and forget he has a real SELF.

To summarize, Mr. Belcher enunciated what are now to theosophists time worn facts of Ancient Wisdom, but through the winning something within him which shone out to those about him he seemed to bring new light on the time worn facts, and to enthuse his listeners.

It is not enthusiasm; it is not wisdom; it is not mere saintliness that does all this. It is, perhaps some elusive quality which combines all these factors. It is nevertheless a something which every would-be

theosophist should study deeply. Wrongly directed enthusiasm can destroy that thing it seeks to protagonize. Wisdom can be very boring, so, I imagine, can saintliness.

Ronald V. Garratt,  
Secretary.

## LECTURES AND BAZAAR

Toronto Lodge reports that the four Sunday evening lectures in November were given by Mr. A. E. S. Smythe, whose subject was, "Something better than religion"; Sadhu Singh Dhami, spoke on "East and West, Some Cultural Contrasts"; Mr. D. W. Barr, spoke on "The Masters of Wisdom"; and Dr. E. J. Norman on "Tuition and Intuition".

On Monday Nov. 18th, the lodge held Commemoration Day; the arrangements were made and carried out by Mr. N. W. J. Haydon, in a very able manner; an account of the proceedings appears elsewhere.

The Radio Committee have announced that Broadcasts on Theosophy will be again given for the third consecutive season, commencing on Sunday, December 1st, at 1.45 p.m. to 2 p.m., over Station C.R.C.T., those speaking during the Sundays in December, being, Mr. A. E. S. Smythe, Alvin B. Kuhn, Ph.D. (2), Mr. D. W. Barr and Mr. F. Belcher. Those who wish to support this propaganda work can send their donations to the Treasurer, 52 Isabella St., Toronto, who will gratefully acknowledge the same.

On Friday and Saturday, Nov. 29th and 30th, the lodge held a Bazaar for the purpose of raising funds to carry on its various activities, the local members under the chairmanship of Mr. G. I. Kinman, worked hard and untiringly to make it a success, with the result that the proceeds were quite up to the amount we hoped to realize. The Hall was decorated to represent a Chinese village, and the stall holders were in corresponding costume. The Bazaar committee wish to thank their many supporters who contributed articles to the various

stalls, and in other ways helped to make the Bazaar a success.

The Sunday morning and Friday evening Secret Doctrine classes are being well attended; also the Astrology class on Tuesday evenings and the Lotus circle on Sunday afternoons. On Saturday evenings a social evening has been started at which some person, well known in the literary world is invited to speak on some popular book of recent publication, this being followed by a discussion.

## THE HERMETIC SOCIETY

*11-12 Merrion Row, Dublin*

At a General Meeting of the Hermetic Society, held on Thursday November 21st, 1935, it was decided to resume activities which, since the death of our late President, Dr. George W. Russell, had been suspended.

A letter from Dr. Russell was read in which he expressed his views concerning the work of the Society, and the lines which Theosophical endeavour in Ireland should follow; and in which also he nominated unequivocally as his successor to carry on his work in these directions, Captain P. G. Bowen.

The meeting, without dissent, elected Captain Bowen as President of the Hermetic Society.

The names of ten persons were presented to the meeting as candidates for membership, and these were accepted and enrolled.

Mr. J. Alibert was elected Secretary in succession to Mr. J. De Poe.

It was decided to resume, and continue the informal meetings formerly held on Thursday evenings at 8 p.m.

It was further decided that as the great majority of members of THE DRUID LODGE had now become members of the Hermetic Society, and furthermore are both presided over by Captain Bowen, the two institutions should merge into one, and be known henceforth as THE HERMETIC SOCIETY (Druid Lodge).

The activities heretofore carried on by

THE DRUID LODGE will be continued by THE HERMETIC SOCIETY, and will be as listed below.

The preservation, and dissemination of the Message brought to the West by H. P. Blavatsky, and devotion to the lines of thought and study initiated by her and her co-worker, W. Q. Judge, form the main objects of the Society, and no further formulation, or elaboration of these is deemed necessary.

MEETINGS:—

Open meeting with lectures, Wednesdays at 8 p.m.

Informal meeting (open), Thursdays at 8 p.m.

Members' study meeting, Saturdays at 4 p.m. (Members may invite friends).

Special Members' study meeting, Sundays at 11.30 a.m. and 8 p.m. on alternate Sundays. (Closed).

J. Alibert, Hon. Sec.

## INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS

Stamford House,  
Wimbledon Common,  
London, S.W. 19  
November 1st, 1935.

General Secretary, The Theosophical Society in Canada.

Dear Mr. Smythe:

The Committee of the World Congress of The Theosophical Society, to be held at Geneva, 1936, has appointed Mr. M. J. Neervoort van de Poll to take charge of the artistic side of the Congress.

The Committee wishes to include an Art Exhibition in the Congress Programme and Mr. Neervoort van de Poll has suggested three lines on which an exhibition might be organized. They are:—

A. An exhibition of art in general, in which naturally Swiss art would predominate owing to shorter distance in transporting.

B. An exhibition of work by members of the Theosophical Society, sent at their own risk and for their own account.

C. An exhibition of art depicting Theosophical Truths, symbolical or otherwise.

Mr. Neervoort van de Poll would be pleased to receive:—(a) Suggestions; (b) Definite contributions, works of art, etc.; (c) Names of musician-delegates willing to collaborate; (d) Names of delegates willing to help with the exhibition.

Mr. C. Jinarajadasa has expressed the wish that a whole day of the Congress should be devoted to Arts and Crafts and the Committee is desirous that this should be done.

Please send your suggestions, etc., direct to:—Mr. M. J. Neervoort van de Poll, Villa Prana, La Rosiaz, Lausanne, Switzerland.

Your sincerely,

Irene Prest,  
Secretary.

## WILSON MACDONALD MARRIED

Meriden, Conn., Nov. 30—Wilson MacDonald of Toronto, well-known Canadian poet and lecturer, and Miss Dorothy Ann Colomy of Vassalboro, Mass., were married here at noon yesterday by Rev. Charles S. Applegath formerly of Toronto and Hamilton, close friend of the poet. Announcement of the marriage was made by Rev. Mr. Applegath, who said the couple had left for a honeymoon in Maine. A marriage licence was secured just before the ceremony after Judge of Probate William M. Luby had waived the five-day posting of intentions under the state law.

Mr. MacDonald gave his age as 55 and his bride said she was 25.

Miss Colomy was connected with the faculty of Oakwood Girls' school in Vassalboro. Mr. MacDonald is president of the Poetry Society of Canada.

The above announcement in The Toronto Daily Star will interest the many admirers of Canada's foremost poet as he is in the judgment of many critics. Our readers will remember his last great poem, "The

Song of Empire," which appeared in our May number. His books include "Songs of the Prairie Land," with an introduction by Albert E. S. Smythe, "The Miracle Songs of Jesus," "Ode on the Diamond Jubilee of Federation," "Out of the Wilderness," "Caw-Caw Ballads," "A Flagon of Beauty," and, we understand, another new volume now in the press. It should include an Epithalamium of surpassing beauty.

## LIGHT EXISTS AND MAY BE FOUND

Some notes from an Orpheus Lodge meeting: on, "Laying the foundation for the spiritual life". Three things are necessary in the laying of a foundation for the spiritual life. Aspiration, a real impersonal interest in something outside oneself, the motive; Concentration, which is the means to power, and Sincerity, that inner sense of truth with oneself; a growing capacity at every step of the way to detect and face self-deception in its more and more subtle forms. This is the only safeguard on a difficult and dangerous road. Each of these requirements is equally essential, and to neglect any one spells futility if nothing worse.

The following are some notes of a discussion on the first of these qualities.

Every individual who has a real interest in the welfare of Humanity has something in common with every other person who is working for the Race. This common interest in Humanity is the true basis, and provides real values in the approach to spiritual matters.

Two things are required, however, before an individual can take a step toward the true Path. He must realize as the result of his own examination and reflection that the life he knows is totally unsatisfactory as an end in itself. And, he must have the conviction that Light exists; that it may be attained, and that when found it will justify itself.

Whatever true impersonal interest we

possess is the germ of spirituality within us. This is the one sound spot in our being; the one link with the unawakened powers of our spiritual nature. We have to discover it, clarify and define it, and free it from sentimentality and self-deceiving illusions as far as we are able.

The starting point then is to look deep within ourselves and discover what this impersonal interest is which we value more than anything else in all life. We shall pass in review many fine and great qualities, some of which are so great that we and everybody else assent that there can be none greater, but we have to discover not what others may consider important, but what value makes the greatest appeal to us and draws out our energy as nothing else can.

It will help to clarify this search if we ask ourselves this question; "If to-morrow I had to give my life in exchange for one of these qualities, which should I choose?" If we ask ourselves, "What quality in human life will I be fully satisfied to have lived and worked for when I come to the end of my life?" In this way we shall discover what in the deepest part of our nature we value the highest, the form which our link (however small) with the 'Great Life of the Universe' takes; the form of impersonal living to which we have given allegiance in the past.

It will be seen that it becomes a matter of tremendous importance that we acquire a growing capacity to discriminate between self-interest no matter how beautifully disguised, and true impersonality.

As a result of increasing awareness and clarity regarding our values, we shall seek for evidences of them in ourselves, in those about us, in literature, and history, and we shall discover as our perceptions become more acute that very much that passes for fineness and greatness in human life is but a tawdry imitation; it is not the power to 'give without asking', it is not the power of Self-Mastery, it is not the disinterested love of Truth, it is not compassion which we shall usually find, but subtly disguised

barter masquerading as these things. We shall realize that Beauty, Truth, and true Greatness, even in a small way, are very rare indeed and when we do discover them, as we certainly shall if we look for them, our whole being will go out to them and feed on them, and the germ of spirituality awake in us will expand in their radiance. "Grow as the flower grows, unconsciously but eagerly anxious to open its soul to the air. So must you press forward to open your Soul to the Eternal".

All this is the first step, a negative one. The neophyte has discovered what those one or two things are which he values more than anything else in life, which he would gladly give his life for if he had the power. He has cleared away vagueness and obscurity, sentimentality and self-deception, so that his value stands out clear and well-defined in his mind so that he could formulate it at any time, at a moment's notice.

The next step is to put oneself in training in order to get the power to dedicate whatever of his life he has made his own, to his chosen value. This preparatory work of self-discipline is to give him the power to take a positive and much more difficult step,—to commit himself unreservedly,—unconditionally and with all the force at his command, to his values. This must be done coolly and without dependence upon emotional enthusiasm, knowing as well as it is possible for him to know what it means and will mean to him. If he succeeds in doing this, he has thrown the challenge to his lower nature and the first battle in the long war for Self Conquest is on.

## NOVEMBER

We shall not always know  
 Grey skies, November gloom;  
 Remember summer's glow,  
 We shall not always know  
 The winter and the snow,  
 The apple trees will bloom;  
 We shall not always know  
 Grey skies, November's gloom.  
 A. E. S. S.

## A STUDY OF TWO

The following is a tale of two persons who set out through the portals of the Theosophical Society to make the world in their own image. The first was Mr. Watters (who had Neptune in the midheaven of his horoscope, square to Mars and opposition to Saturn), and the second, Mr. Land (who had Saturn rising and Uranus in the midheaven).

Mr. Watters had read and browsed amongst New Thought and semi-occult literature before encountering Theosophy and joined the Society, not because he wanted to, but because of his personal respect for someone or other and a profound but quite erroneous respect for H.P.B. and the Adepts.

He entered the Society, not as a beginner, but with a mingled collection of knowledge and rubbish gleaned from his sporadic reading which had been disjointed and unprogressive. He could not be bothered with the Key or the Secret Doctrine except in a vague, semi-distracted way, owing to his irrelevant reading.

He had read somewhere that all knowledge is reminiscence and so regarded H. P. B.'s books as splendid tomes of occult data which an "occultist" or "mystic" did not require to read, it merely being necessary to reminisce and all knowledge would be available and infallible too! (Of course he had not discovered this most interesting secret.).

The lectures "interested" him, especially the question period. He would stand up and ruminate questioningly on symbolism and what he conceived to be Occultism—questions which were utterly beyond the experience of the lecturer and entirely out of place at a public lecture, and which he had no ability or intention of putting into practice.

He would ask vaguely, hopeful questions about the Pythagorean structures regarding beans, or the occult importance of honey in one's diet; or whether æther

might be the spirit in air, as someone wrote somewhere; and just what constituted a lost soul? If it were actually possible to lose this rather ephemeral attribute, and if so, just how would one know whether one was a lost soul or not? Was it really true that the Moon was the Earth, and the Earth the Moon, before the Moon became the Moon and the Earth ceased to be a Moon? And just how did the insects and the wheat get here from Venus?

Speakers looked to the question period with apprehension, or replied to the ambiguous "questions" with equally ambiguous answers, which strange to say, seemed to appease the spiritual voracity of Mr. Watters.

He strictly avoided politics and controversial questions, not from cowardice, psychological neuroticism, or romantic emotionalism, but because H. P. B. somewhere counsels us to avoid politics and to be brotherly, which, of course makes controversy even of an intellectual sort, offensive.

H.P.B.'s and the Adepts' statements he swallowed in toto with a solemnity due to such exalted beings. They constituted a sort of popery whose dicta were unquestionable.

Readings from the Voice of the Silence, the Gita, and so on, filled his spiritual cup to the spilling point and soothed his susceptibilities, making him realize that the Adepts were in the White Lodge and that all was well with the world. Leave it to the Lords of Karma!

Mr. Watters liked to go into the silence, though he disparaged Occultism, indeed he spoke in awful accents of the dangers of this study and passed by on the other side when anyone brought up the subject.

Mysticism of the "misty" sort appealed to him. In such moments he would sigh ecstatically and let his mind wander into all sorts of chaotic notions which he could not, for the life of him, put into a logical sequence, or even into an intelligible theory.

When newcomers came to the Lodge he invariably regaled them with colourful stories of H.P.B.'s psychic ability in regard to flying tobacco pouches, roses and similar prestidigitations from thin air. Bear in mind, of course, that he had not reasoned about H.P.B., he merely believed in her!

Mr. Watters had collected a vast amount of data on the Bardo or after-death and pre-natal states of being. In a sort of chant, he would readily burst into a paean of solemn nonsense about Kumaras, lokas, talas and so on, utilizing to the full extent the sonority and tonal iridescence of the Sanskrit tongue. It was nonsense, because, if one interrupted his recitative and questioned any of his statements, he would shrug his shoulders coldly, and having read disjointedly, and not being able to verify his allusions by reference to any author of note, would refuse to discuss it any farther, murmuring something about intuition, or Atma-Buddhi-Manas, or something.

His lore regarding death caused him to regard Wars with dignified aplomb. It is true that he hated to see little boys fighting; thought boxing was brutal; spoke feelingly of our brothers the birds and animals; and was shocked beyond words by the horrors of vivisection; yet, irrelevant as it may seem, the sight or thought of accidents would nauseate him, he enjoyed a real old time roast of beef or pork, et al, liked his "brothers" fur in his wardrobe, and felt an old-maidish security when reading in the papers of the brutal treatment of police toward radicals and strikers!

He seldom voted in lodge meetings though he wasted much time in fruitless ruminating and irrelevant chattering about anything but the business in hand. He harboured a notion that one should always bring grievances to the lodge meeting and discuss them "in the open", although, like most repressed persons, of both sexes, who clutter up societies, which would otherwise be quite actively useful groups, he was

wont to enlarge on his particular grievance to a clique, which, for similar reasons, he found to be sympathetic.

Mr. Land, on the other hand, was rather impractically practical. He held that to gluttonously gorge oneself on knowledge or information which he was incapable of applying in his daily life was on a par with gluttony in food.

The Gita and similar books which enchanted Mr. Watters, made him realize the more his inability adequately to express what he conceived to be his real nature, and filled him with a sort of exasperation. He regarded H.P.B. and the Adepts with a friendly skepticism, accepting only those truths or statements which were consistent with his own intelligence and reason.

His gibes and witticisms offended the emotional Mr. Watters. The lectures interested him, not so much for their content, but because, by some subtle magnetism, they set up a chain of thought or intuition in him, analogous to the content of the lecture, so that he got more out of the lecture than the lecturer had orally given out.

He was keen on economics and frequented various radical groups, contributing his mite of idealism in that mostly otherwise materialistic fraternity. He could defend his ideals with reason and logic; instinctively find the weak points in Mr. Watters' and others' theories and dreams; and thrust the rapier of satire and irony with unerring aim.

It was with much effort and not a little "grousing" that he remained in the society since he held that actually it was in particular, merely a location for divergent and internecine squabbling between various coteries of emotionally repressed persons who nibbled warily at Theosophy and gabbled abominably, using Theosophical terms for a framework on which to hang their unoriginal and pseudo-scientific twaddle. He was convinced that whatever of Theosophy that got abroad through the Theosophical Society was not through the efforts of, so much as it was in spite of



the fatuosity of the various cliques who distort it to suit their petty minds.

Business meetings disgusted him as, it appeared, the assembly invariably quibbled about prices, rent, collections and verbal bouquets, and left the real business, the giving out of Theosophy, severely alone. They reminded him of the muck-raker who was so busy raking up straws and rubbish that he failed to note the angel holding the crown over his head.

He was tolerated in the Lodge because his skepticism and enthusiasm were a change from the ordinary run of "Theosophers"; also, his skepticism was controlled and the latter quality could be utilized occasionally.

One night, by some strange circumstance, while in a restaurant, they both encountered a man whose name they never discovered because it did not occur to either of them to ask it. The only vacant seats were on either side of the stranger who had a sort of fascinating repulsion about him. He was good looking, straight as an arrow, but with a decided coldness or reticence about him which he could dispel at will. They talked a bit and found him to be a veritable mine of information on philosophy and so on. Mr. Watters told him of his dreams and aspirations and was counselled to tabulate his knowledge and information into logical sequence, based on such verities as he might discover: to put these verified facts into practice in his own nature and mind which, he said, would require Will, which would increase in proportion to his use of it; and to shut up about the results, if any, and let his own life bear witness to the truth or falsity of his studies.

Watters thought he had read this somewhere else and dismissed it all as unworthy of further notice. The stranger then invited Mr. Land to come to his hotel, where he was spending the night, that they might converse more freely. They left Mr. Watters reading his favourite passage from something or other—about a lotus

growing out of mud into something—or something.

Mr. Land had very little to say about his conversation while closetted with the stranger, except that, instead of instructing him (as the other appeared perfectly capable of doing), the stranger did little more than to ask a few searching questions, not so much in regard to morals or political views, but rather about the sincerity of his aspirations, his motives, and just what he expected to gain from Theosophy.

They were not easy to answer, but the result was one of clarification and Mr. Land ceased to be skeptical except in those cases (exceedingly numerous in the T.S. Alas!), when the cuticle seems to be so thick that nothing short of biting sarcasm will pierce their deplorable complacency and admit some light.

It is pitiful that in a Society,  
"Which is more noble than they are,  
And sigheth for a nobler war;  
A finer strain its trumpet sings,  
A brighter gleam its armour flings,"

calling for pioneers and adventurous spirits, and attracting, largely, a host of camp followers ready to give obedience to any poseur who has a plausible front, or, at best, giving a lip service to H.P.B. and Theosophy without actually devoting any vigour or effort by way of real mental, moral, or spiritual work.

Mr. Land's conviction was, now, to wait, to work, and to will, in secret, without hope or desire for reward; heedless of praise or blame, working steadily for humanity in the most constructive and useful way possible, namely, to help only those who need your help, not with platitudes, but with wisdom, born of understanding, experience, and love.

C. L. D.

\*\*\*

The oppressor of man or nation is but preparing bondage for himself in an incarnation to come when he will learn the lessons of liberty, equality and fraternity.

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## THE DANCE OF DEATH

Kali the Terrible has begun her dance. The drums are throbbing faster and faster to a pulse-raising tempo. Her ten hands grip new and more fearsome weapons. As she whirls, her long necklace of skulls and human heads swings out from her black, blood-drenched body to disclose the girdle of hissing serpents around her waist. She stamps upon the earth in ever widening circles; in her foot-prints the flowers and grass die. The music screams, the drum-beats quicken. Her eyes are maelstroms of frenzy. Kali is dancing.

"Germany," said Winston Churchill, according to an article in the Toronto Daily Star of Nov. 18th, "is spending, directly or indirectly, four billion dollars a year on armaments".

The new government of Britain was returned on post-election promises to rapidly increase the armaments of Britain and it is estimated that one billion dollars per annum will be spent.

Japan and Russia are clashing over border incidents; each is arming as rapidly as possible and observers are wondering just how long a final conflict can be postponed.

United States and smaller countries are infected by the phobia. Faster and more powerful battleships, more efficient airplanes, deadlier bombs, more frightful gases will from now on flow from every armament centre in the "civilized" world.

### Where Will It End?

Where will it end? There is only one end—a world war so devastating upon civilization that the 1914-18 struggle will seem like the formal handshake in the boxing ring before the pugilists meet in combat.

The armament boom is "good for business". The above mentioned article quotes John Strachey, author of "The Coming Struggle for Power". "An armament

boom is essentially like any other capitalist boom. It can only be maintained by an ever-increasing acceleration; it must mount higher and higher, must become more and more feverish; more and more hundreds of millions of pounds must be spent if the boom is not to collapse".

"Capitalism cannot demobilize," said Strachey. "Germany is now spending £800,000,000 a year on arms. A fantastic sum, but not as fantastic as it will be. That sum must inevitably grow. Any sane economist will tell you that you cannot stabilize that kind of boom. It must be pushed higher and higher, in an ever dizzying and more precarious pyramid, until inevitably the crash comes.

"In other words, once a capitalist state has embarked on armament building on the new scale; has embarked on this last and most desperate and most horrible device for the maintenance of the system, it cannot stop or even pause.

### New Crisis Feared

"The vast mass of capital and of human labour which are sucked into the military machine must not only be maintained but must be continually increased. If there is pause or hesitation, a new crisis will break out. That is why, for economic reasons alone, every such armaments race must end in war. The point comes when one or other of the rivals simply cannot stay the course. One dictator or another finds that he must crack within another month. He dare not throw his millions of munition workers out of work, or demobilize his millions of conscripts. Capitalism cannot demobilize. At that moment war must come."

### Can It Be Stopped?

Will it come in 1936 or 1940? Perhaps 1936 is too soon. Sufficient armaments alone are not enough. The mass psychology of the nations must be prostituted and brutalized. Mercy, tolerance, forgiveness, justice, brotherhood must be subtly sub-

verted. Idealism must be corrupted. Young men and women must be threatened, coerced and maddened. The idea of a "righteous war" must be put over by the powers of black magic, high pressure salesmanship. This takes time.

Is there still time to prevent this catastrophe? Under the law of Karma nothing is inevitable in human affairs until it actually happens—up to then there is the possibility of counter-action. But cause and effect are equal as well as opposite. Where is the counterbalance to come from? One inspired leader burning with the enthusiasm of sincerity could arouse men and women in every land against the spirit of war. How many would labour with self-forgetting zeal—and with Wisdom?

There perhaps is the point. We are moving along like dumb, driven cattle to the slaughter because racially we do not know of anything better than war. War is the only way out—we may hate it, but what is the substitute? War is the clearing house of old debts—and the pawnshop of many new ones. If the problem were one of economics alone, we might find an answer. But greed, desire, lust for power, pride, egotism—how are these to be met—it is folly to say that they will disappear with the dawn of a new economic system, although this may help.

If these things are the causes of war, there is only one solution and that is "an old path stretching far away", the recognition of the Divinity within human beings—this and this alone will end the invasion of the rights of others. But how long have we waited and how long must we wait before the Ancient Wisdom of the race is remembered?

In the meantime, Kali is dancing and calling to us with a voice that we will soon not resist.

D. W. B.

### THE PLANET OF HELL

Italy's determination to occupy Abyssinia by waging what the Abyssinian ambassador to Geneva called "a war of ex-

termination" is only one of the outrages which are being committed to-day in the name of commerce and so-called civilization.

What Signor Mussolini may be starting was only too vividly suggested by the premier of South Africa, Mr. Hertzog, who believes that the world is entering one of "the bloodiest periods in its history".

Professor Gaston Jeze, Ethiopian representative at the League, said before the invasion that if the Italians invaded his country the name of Abyssinia would be on the lips of every coloured man as the symbol of the injustice of the white race.

The Japanese Young Men's Association on September 6 signed a manifesto calling on the coloured world to "slay the Mediterranean white wolf pouncing on the black lamb of East Africa. Do away with the white peril," and proposed the co-operation of the world's coloured races to defend the Ethiopian cause. "The Italo-Abyssinian conflict," the manifesto is reported to have said, "is a racial issue between coloured peoples and whites and seems to be a prelude to a racial war, possibly inciting another world war." Another wave of this tide may now be breaking in North China and Mongolia.

### War And Drug Traffic

"Nearly a century ago England waged the famous opium war to force the inhabitants of China to become drug addicts for the greater glory and profit of British imperialism," says *The Living Age*. To-day Japan pursues the identical policy. According to the Anti-Opium Information Bureau in Geneva, "the potential danger of Manchukuo for the rest of the world as a source of supply for illicit traffic is plainly established."

Now Japan has succeeded in fomenting a revolt in North China thus widening the scope of the Manchukuo opium menace. Great Britain calls for more drastic sanctions on Italy. Is it because of the injustice of Mussolini's attack on Abyssinia or as an object lesson of what the League of Nations may do to Japan under Britain's

urging if she goes too far in North China? Only the British foreign office knows.

#### Moral Breakdown

The moral break-down of western civilization is apparent in the political sphere as the above situation indicates. In the financial sphere the break-down is notorious. An effort is now being made to ban the usurer racketeers from the State of New York. The New York Times recently reported that every year some \$70,000,000 of illegal interest is collected in that state. The rate averages 175 per cent per annum. It is believed that 50,000 New Yorkers are continually in the clutches of underworld usurers. If the borrower falls behind in his interest payments he is pursued by thugs and bullies who on their first call threaten him and on the second beat him. The authorities can see "no economic reason for the existence of these sharks," but anyone who knows anything about the working of the present financial system and of the "respectable" usurers might suggest plenty of reasons.

In the commercial sphere such books as "One Hundred Million Guinea Pigs" and "Your Money's Worth", show that practically every well known household article—soaps, medicines, cosmetics, disinfectants, tooth pastes, etc.—are in some degree "fakes and rackets", and that the claims in their advertising cannot be relied upon.

It is these and the many other evidences of moral and spiritual decay that have inspired post-war poems like Eliot's "Waste Land"—

He who was living is now dead  
We who were living are now dying  
With a little patience.  
Falling towers  
Jerusalem, Athens, Alexandria,  
Vienna, London  
Unreal.  
London bridge is falling down, falling  
down, falling down.

#### The Way of Liberation

It is the realization of conditions like these that may finally cause more spiritual-

ly sensitive men in the west to seek out the path of liberation which the Buddha talked about and which men in the east have long embraced. It is this path which Madame Blavatsky and her Mahatmas pointed out to the west in the hope that a few souls might be found to follow it. Without the knowledge contained in the fragments of the ancient wisdom which the founders of the Theosophical Society gave to the western world the spectacle which economics and politics present to-day would sour the soul of the greatest optimist. Many of the finest souls in the west, like the same T. S. Eliot who wrote the Waste Land, and Eric Gill the British sculptor, have sought escape by going in for holy orders and withdrawing from the world. This is understandable, since the protestant churches have nothing to offer such men, but it is not the way of the Buddha, nor the way that Madame Blavatsky urged us to go. They showed the way of liberation but urged us to take it, not alone for our own salvation but that we might be able to come back and guide others along it, saying with Whitman, "Allons! the road is before us! It is safe—I have tried it—my own feet have tried it well—be not detained."

#### The Great Sacrifice

"This earth, disciple, is the hall of sorrow," says the Voice of the Silence. The Secret Doctrine speaks of "This limitless desert of Illusion and Matter called Earth-Life." The ancients spoke of the earth as "The Planet of Hell." In the Secret Doctrine (II., p. 228) H. P. B. speaks of a "Wondrous Being"—a "Nameless One"—the "Initiator"—called the "Great Sacrifice". He, "sitting at the Threshold of Light, looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primal Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth nor in Heaven? Because the lonely sore-footed

pilgrims, on their journey back to their home are never sure till the last moment of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice."

#### The Hope In It All

To the average man or woman of the arrogant and ignorant modern world such a being as is described here seems fantastic and fabulous. He would sneer at the path of liberation as "an escape from life," not recognizing it as "the true life." To anyone who has studied the Secret Doctrine and thought deeply on the lives of the Buddhas and the Christs by the light of the ancient wisdom, the "Nameless One who waits" will have a meaning. Especially will this be true for those lovers of humanity who dedicate themselves not to the gaining of power for themselves but for Justice for its own sake and for poor, ignorant, blind humanity exploited by those who are not fit to rule it. The attitude for a lover of humanity to hold in the face of the debauch of the nations is not an attitude of condemnation but of pity—for they know not what they do. The ray of hope in the midst of the moral and spiritual carnage is that its awfulness may touch the hearts of some few intelligent souls who, by their own secret efforts, may start a true order of brotherhood along the lines suggested by the founders of the Theosophical Society—a "White Lodge" of the west.

F. B. H.

#### THE PINEAL GLAND

The *Magazine Digest* recently abstracted from *Die Umschau*, Frankfort, an article of much interest to Theosophists on the pituitary and pineal glands. Even a casual glance at the references to these two

glands in the Secret Doctrine will convince the reader that Madame Blavatsky's opinions ran counter to the accepted medical knowledge of her day. In this respect she was as far ahead of her time as she was in science generally. It is a source of satisfaction therefore to see that medical science is now substantiating statements made by her many years ago.

#### Orthodox View

The Magazine abstract says of the pineal gland that: "This tiniest of organs, weighing but a fraction of a gram and seated in the very centre of the human brain, once of great importance in the hoary ages of antiquity, as a third eye on the summit of the cranium of vertebrate animals, has hitherto been regarded as deteriorated, and consequently unnecessary as far as the human body is concerned, although it is still developed to a certain extent in some of the fish species for the purpose of enabling them to adapt their colour to that of the surroundings."

#### Secret Doctrine

This has been the orthodox view-point prior to the time the Secret Doctrine was written and up to the present. Madame Blavatsky not only knew this but cited chapter and verse, giving at the same time an occult interpretation as follows: "Many of the animals—especially among the lower orders of the vertebrates have a *third eye*, now atrophied but which was necessarily active in its origin. The *Hatteria* species, a lizard of the order of *Lacertilia*, recently discovered in New Zealand—a part of *Ancient Lemuria* so called, mark well—presents this peculiarity in a most extraordinary manner; and not only the *Hatteria Punctata*, but the chameleon, and certain reptiles and even fishes..... There are Palæontologists who to this day feel convinced that this Third Eye originally functioned, and they are certainly right (S.D. II., 310). This reference should be read *in extenso*, for a marvellously complete anatomical description of the pineal gland.

Continuing with the *Magazine Digest*

article: "Lately, however, important discoveries in the domain of pathology have tended to emphasize the dangerous fallacy of branding as superfluous and negligible the presence in the human body of certain organs whose functions have not yet been detected. . . . in the case of unfortunate babes being robbed of their childish innocence when still in the cradle, or of boys and girls under school age growing beards and developing sexually. . . . It has been found that the cause . . . was directly traceable to a diseased condition of the Pineal gland."

#### Pituitary and Pineal

"Recent vivisectional experiments conducted at the University clinic in Vienna, whereby one of the various activities of a secretion in the pituitary gland of the brain-appendix known to be the cause of premature sexual development, has been successfully arrested by injecting an extract from the pineal gland . . . have given conclusive proof of the afore-mentioned deductions.

"A further item in the functions of this tiny organ is that it is not only a powerful opponent of the pituitary gland hormone in its capacity of furthering premature development of the reproductive organs, but also in successfully arresting giant growth of the limbs originating from the same source. But by far the most important of the latest discoveries made in connection with research work along the same lines is that by injecting the 'chastity hormone' from the pineal gland into animals in which cancer has been developed—whose growth is determined by the same source in the pituitary gland that causes giant development of the limbs—it has been possible not only to check further growth of these malignant tumors, but strange as it may seem, by combining this secretion from the pineal gland with its counterpart, the cause of premature puberty contained in the pituitary gland, the very forming of this most baffling of all diseases has been prevented altogether."

"This seemingly contradicting circum-

stance is explained by the fact that the brain-appendix is known to produce no less than thirteen hormones, each of which has a different effect on either the development or growth of various parts and conditions of the body."

#### Sun and Moon Symbolism

It would not be difficult to find reference after reference in Theosophical literature in anticipation of the recently discovered relations of the pineal to the pituitary gland in the control, particularly, of sex activity. In myth and symbolism, the pituitary is associated with the moon—the pineal with the sun. The moon is, *par excellence*, the planet controlling bodily activities and particularly sex. It is the planet having most to do with psychic activities. The sun on the other hand, and all the solar deities in mythology represent the higher man—the ego—the spiritual aspect.

There are two aspects of the pineal pituitary relationship which are worth while looking into in comparison with the above. The higher may be considered first:

#### Secret Doctrine

Speaking of the pineal and pituitary bodies, Madame Blavatsky says "we are told . . . not the slightest connection can be traced between the two centres. To this, however, Occultists take exception; they know there is a connection. . . . In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube exists in the crania of the human foetus and of certain fishes. When a man is in his normal condition, an Adept can see the golden Aura pulsating in both centres. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary body mounts upward, more and more, until, just when, as the electric current strikes some solid object, the current finally strikes the Pineal gland, and the dormant organ is awakened and set all

glowing with pure Akashic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are respectively, the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this, needs the more differentiated fire of Manas; *but once the sixth sense has awakened the seventh, the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time man becomes omniscient. . . .*" (S.D., III., 505).

"And again; The pineal gland corresponds with Divine Thought. The pituitary body is the organ of the psychic plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations." (S.D., III., 548).

#### Eye of Shiva

Lastly, we might draw attention to the more physiological aspect of the pineal gland, again, however, from the Occult stand-point. Speaking in the Commentaries on the stanzas of Ozyan, Madame Blavatsky says: "The allegorical expression of the Hindu mystics who speak of the 'Eye of Shiva' . . . thus receives its justification and *raison d'être*; the transference of the Pineal gland (once that 'Third Eye') to the forehead, being an exoteric licence. This also throws a light on the mystery—incomprehensible to some—of the connection between *abnormal* or spiritual Seership, and the physiological purity of the Seer. The question is often asked: Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chela*-ship, or the development of psychic and Occult powers? The answer is contained in the Commentary. When we learn that the 'Third Eye' was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality, (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by Physiologists as is the spleen

—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *Medulla Oblongata*, reacts powerfully on the Pineal gland . . ." (S.D., II., 309-310).

W. F. S.

#### AGE OF THE GREAT PYRAMID

The British Journal of Astrology, October, quotes "The Daily Sketch of September 2nd, 1935, as giving an interesting article on the Great Pyramid from which it offers the following extracts:—

Mr. Paul Brunton, author and investigator of Eastern psychic mysteries, states that he was given permission to spend a night alone in the Great Pyramid. He writes "I sat in total darkness throughout the night, concentrating and making my mind receptive of the psychic vibrations.

"After about six hours I had a most extraordinary experience. I saw in a vision two ancient High Priests in the ceremonial robes of their religion, who showed me a hitherto undiscovered and secret passage inside the Pyramid—but the entrance to it I was unable to discover.

"I was told that the Chamber into which this passage led contained prehistoric records, describing the unknown history of an earlier mankind, an Atlantean race. I was able to confirm by personal experience, my theory that in this room the High Priests put their pupils into hypnotic trances wherein their spirits were released from their bodies and they were shown that the soul definitely survives death."

#### Atlantean in Origin

Mr. Brunton's long and detailed researches into the origins of the Pyramids and Sphinx have convinced him that these

monuments were originally put up by the Atlanteans—that is by an emigrant colony from the now sunken continent of Atlantis.

He believes that the overwhelming of Atlantis caused the Sahara sea-bed to emerge as dry land. The editor of the *British Journal of Astrology* adds that Mr. Brunton's views are in agreement with his own, as he has long held the opinion that there is a secret passage in the Pyramid quite unknown to modern investigators, and he has also held for many years that the actual date of the building of the Pyramid was at least 80,000 if not more years ago, and that it was built by those who emigrated from Atlantis just before one of the great cataclysms, possibly that one which destroyed Rûta and Daitya.—N. W. J. H.

#### Editor's Note on Pyramids

Madame Blavatsky brings proof that the foundations and architectural measurements of the Great Pyramids were esoteric (S.D., II., 487), as were those of Solomon's temple—whether mythical or real—Noah's Ark and the Ark of the Covenant. Speaking of the astronomical—or astrological—orientation of the pyramid, she writes (S.D., I., 333) "It is on this knowledge"—this astronomical knowledge—"that the programme of the mysteries and of the series of initiations was based; hence the construction of the Pyramid, the everlasting record and indestructible symbol of these Mysteries and Initiations on Earth, as the course of the stars are in Heaven."—F. B. H.

### REVIEW

#### "THE WHEEL OF REBIRTH."

Here is a really Theosophical novel or romance by H. K. Challoner with a Foreword by Cyril Scott which can be placed in the hands of almost anyone without fear of misleading them as to the real purport of Theosophy. It is the first novel of the kind we have read which does not encourage, but actually denounces the twin-soul conception favoured by some erotic

students. Whether an actual account of a series of incarnations or not it narrates with remarkable ingenuity and much literary and dramatic ability, the story of a group of egos from an early incarnation in Atlantis through Egypt, Persia, Greece, Germany, Italy and England, and—this is the ingenious aspect of the book—it really articulates these incarnations karmically, so that the consequences of later lives are seen to be duly the results of earlier actions. Incidentally there is more definite philosophy of life and advice regarding the ordinary situations and affairs of life than one usually meets with in such books. That is to say, the events of life are taken up as they occur, and are shown to be logically and consistently the natural issue of each ego's own behaviour, so that the reader gets a direct knowledge of how karma acts, and the full justice and at the same time the marvellous clemency arising out of the Law which embodies Love as well as Justice. As a consequence the interest of the narrative is maintained on every page, and the machinery of the Teacher and automatic writing and other details do not impede the progress of the story. We have noted about thirty passages for quotation, but space does not permit of such a bouquet. There is a novel theory of the cancer disease expounded in the later pages which will interest many. The book is nicely printed and published by Rider & Co., London, 7/6. We note only one misprint, on page 273.

### EXPLAINS SOVIET PEACE

Moscow, Dec. 6.—Joseph Stalin, leader of the Soviet Union, said in a speech at the Kremlin to-day that internal peace has come to Russia largely because the old domination by Russians over other peoples making up the nation had ended.

He called subordination of other peoples to the Russians "the wolfish policies of the Tsars" which brought dissension.

"We have made all peoples equal," he said. "There now is confidence, and a spirit of friendship is growing."



# THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XVI., No. 11

HAMILTON, JANUARY 15th, 1936

Price 10 Cents

## THE MESSAGE OF H. P. BLAVATSKY.

By Captain P. G. Bowen.

Every student of The Ancient Wisdom regards H.P.B., or professes to regard her as a *Messenger* who brought Light and Freedom to a generation buried in materialism, or fettered by lifeless orthodoxies. Not because her Message was one hitherto unknown, but because she restated it with a degree of force, and completeness which gave it much of the character of a revelation. To those who became awakened to its real meaning it was a true revelation, but it is questionable if one in five hundred who have given it lip-acceptance understood, or understand what that real meaning was.

H.P.B. gave the name of Theosophy to the doctrines she taught, and she called the society which she founded to help in the work she had undertaken, The Theosophical Society. Her Theosophy lives, as it always did, and always will live, but her Theosophical Society is dead—not dead as is a body that grows senile, parts with its life-force, and crumbles to dust, but non-existent as is the primary cell which by subdivision, and subdivision of its subdivisions gives rise to a living body of immense complexity. The body of which H.P.B.'s T.S. was the parent cell is the Theosophical Movement of to-day. No single one of the many societies calling themselves Theosophical Society, or any variant of that name, is the Parent T.S.

of H.P.B., any more than is any single cell in a living body the original cell from whence the body grew.

This is a simple, logical fact, and though it may be one not palatable to many who call themselves Theosophists, it, nevertheless, has to be fully recognized if the real Message of H.P.B. is to be understood, and put into practice. No serious student of Theosophy will refuse to admit as his ideal the vision of the whole Theosophical Movement working as a united body with all its parts co-operating harmoniously. But how can we have a co-ordinated body when the hand, or the stomach, or the heart, or even the brain each claims to be the body itself, and refuses to work in harmony with the other parts, or even to recognize their existence?

The original Theosophical Society had three formulated OBJECTS:

1. To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.

2. To promote the study of Aryan and other Eastern literatures, religions, and sciences.

3. A third object—pursued by a portion only of the members of the Society—is to investigate the unexplained laws of nature and the psychical powers of man.

Careful consideration of these objects will give a sound basis upon which to de-

velop a true understanding of the nature of H.P.B.'s message. The first object is obviously not placed first at haphazard. Its appeal is to all, whereas that of the second object, and still more the third is to a strictly limited number. Every man, every *thinking* man at least, is potentially capable of exhibiting a brotherly spirit towards his fellowmen. Comparatively few are capable of real study of the kind indicated in the second object, even if they are sufficiently interested to attempt it. As for the third object, it is expressly stated that it is for but a few: the number capable of pursuing it usefully is exceedingly limited. Yet, observation and experience of the various Theosophical bodies and study of the literature published and read by their members elicits beyond all question that their main pre-occupation is with the third object, or with things which appertain to it rather than to the first, or even the second. Why this is so it is not difficult to understand. The reason is that the *Desire for Sensation* in all its protean forms is the strongest force ruling common human nature. The third object appears to promise to gratify that desire in certain directions very attractive to persons newly emancipated from the prison of religious orthodoxy. On the other hand, the first object receives but lip-service, if that, because its true meaning is by no means easy to realize, even intellectually, while to put it into practice entails so many sacrifices of personal inclinations that the majority regard it as a beautiful ideal impossible of realization.

Nevertheless, Universal Brotherhood was the thing for which H.P.B. lived, and laboured, and died. Her supreme literary achievement, *The Secret Doctrine*, is before anything else a philosophic demonstration that UNITY is the basic law of universal nature. The First Fundamental Proposition established by *The Secret Doctrine* is:

"An omnipresent, eternal, boundless and immutable principle . . . which is the rootless root of all that was, is, or ever

shall be".

If that is accepted—and every Theosophist does profess to accept it—it means that the fact of Universal Brotherhood is accepted also. To accept this, and yet to fail to strive to exemplify one's faith in one's life means to be but as "sounding brass and tinkling cymbal".

We Theosophists, as a body, have failed most lamentably to understand, much less to practise the thing for which our acknowledged leader and teacher lived and died. It matters not what our affiliations may be, we are all in the same boat. No section of us, and no individual among us has any right to regard itself, or himself as essentially better than others. Let us honestly admit our failure and turn and try to discover its reason and its remedy. Its reason is simple and obvious: it is that in our nature we are exceedingly limited and imperfect beings. But how to remedy our condition? The first step towards better things is to do that already said, to turn and look at ourselves, and recognize our weakness and imperfection; and having done that to admit in the depths of our hearts the truth of our recognition. To recognize a failing means that one has stepped away from it, to some little extent, for recognition is impossible while identified with it. But recognition without the inward, spiritual acceptance of the truth of that which is perceived is but a step half taken which may, and usually does lead into another snare, that of finding excuses for the state one is seeking to leave, and so, subtly, becoming reconciled to it. Weakness and ignorance are excused in one way, only, by recognizing them, and then quitting them with whole-hearted determination.

The reality of brotherhood is shrouded by illusions which are numerous and complex. A great teacher has said that the unbrotherly spirit is the true Satan, and he maintains his kingdom by greeting his victims in the guise of brotherhood, thus holding them his willing slaves. We find in many, and may perhaps find in our-

slaves strange contradictions such as worship of the words of the teacher whose message was brotherhood, on the one hand, and on the other excuses for our failings on the score that the teacher herself was not always brotherly. There are those who allege that H.P.B. was no model, since she often attacked the ways and works of others. So did Jesus, and every other great teacher, but in doing so they were not unbrotherly, but the reverse. The *Man* is not his ways and works, any more than is the prisoner the dungeon which confines him. To attack his limitations is not to attack him. Jesus condemned theft and adultery, but he forgave the thief and the harlot. Similarly did H.P.B. remember that it was only upon *Satan* that Jesus ever turned his back. Upon the slaves of *Satan* he called down the forgiveness of the Father.

It may not be easy to understand the attitude above indicated, much less to adopt it, but all who call themselves Theosophists with the least knowledge of what that name implies may at least begin to struggle towards it. The path which leads to it is not that which is trodden by those who pursue what they imagine to be the Third Object of the T.S. It may be begun by genuine devotion to the Second Object, for does not H.P.B. tell us in her neglected, but most illuminating article, "Occultism vs. The Occult Arts" to begin by studying "The Philosophy and the Science of the Soul?" It is not the Wisdom of the *East* that will ever lead us into Ways of Shadow.

How subtle and varied are the snares which "Satan" sets for the unwary may be realized when it is found that numbers of Theosophists doubt that Universal Brotherhood was really the Gospel which H. P. B. was commissioned to spread. Fortunately we have not to depend upon hearsay or speculation to tell us what the chief concern of the Masters of H.P.B. was. Their letters exist and can be studied by all who desire to know the truth. Yet, amazingly, there are those who can

read them, and fail to see the real purpose of the writers, because they come to the study with perceptions blinded by innate, or acquired prejudices and preconceptions. Beyond all else the Masters insist on brotherhood, and this can be demonstrated by turning over at random the pages of the volume. *Mahatma Letters to A. P. Sinnett*, thus:—

On page 8 we read:—

"....you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother—will never do."

On page 9, referring to an Anglo-Indian branch of the T.S.:—

"....the new society...must (though bearing a distinctive title of its own) be... a Branch of the Parent body...and contribute to its vitality by promoting its leading idea of a Universal Brotherhood".

On page 17:—

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us... It is the only secure foundation for universal morality. If it is a dream it is at least a noble one for mankind; and it is the aspiration of the true adept".

On page 20:—

"....in Europe more than anywhere else a *Universal Brotherhood*...is necessary for successful achievements in occult sciences".

On page 24:—

"The *Chiefs* want a 'Brotherhood of Humanity', a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds".

Over fifty years have passed since the *CHIEFS* of the Adept Fraternity expressed that desire, but how has the Theosophical Movement "arrested the attention of the highest minds"? As a "real Universal Fraternity"? No, but rather as a pitiful congeries of warring sects.

Again, on page 209, referring to the Anglo-Indian Branch:—

"Finally she (H. P. B.), through my mediation got the consent of our highest CHIEF, to whom I submitted the first letter you honoured me with, but this consent, you will please bear in mind, was obtained solely under *the express and unalterable condition* that the new Society should be founded as a *Branch of the Universal Brotherhood*".

Page 210, speaking of the British T.S.:

"They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism*—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness".

(Italics in all quotations are the Masters')

The Letters abound in passages similar to those quoted, but these are enough to show beyond all question what the intentions of the teachers and inspirers of H. P. B. and the true Founders of the T.S. were.

The WAY has not been hidden from us by those who know it. Again and again and again in a myriad forms of words they direct us how to walk towards our own regeneration, and for the salvation of mankind. We have remained deaf to the words of the Messenger, or have twisted them to suit our narrow purposes. In three words, WE HAVE FAILED.

For our failure, one more reason worth considering may be given. It lies in the societies which we have built up, which should be *instruments* to be used to aid us in regenerating our lives, and serving mankind, but which we have made the special objects of our devotion and loyalty. Loyalty is acclaimed by many as highest virtue, but in truth it is in itself neither virtue nor vice. It becomes either indifferently according as its object is lofty or low. Only a child, or a savage would seriously put loyal devotion to an instrument above the work which the instrument is designed to do. Yet that is the attitude of those Theosophists, perhaps the majority, who think

first and foremost of aggrandizing their particular society, and consider little what the society was intended to do. On this point H.P.B.'s own words remain to furnish us with an object lesson. They appear in her magazine *Lucifer* in reply to certain statements emanating from the headquarters of the T.S. at Adyar:—

"It is pure nonsense to say that 'H.P.B. . . . is loyal to the Theosophical Society and to Adyar' (?). H.P.B. is loyal to the *death to the Theosophical CAUSE*, and to those great Teachers whose Philosophy alone can bind the whole of humanity into one Brotherhood. . . . She is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE . . . Therefore the degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE, and the original programme of the Society, and H.P.B. calling the T.S. disloyal will shake it off like dust from her feet".

Could anything show the true attitude of the true Theosophist in clearer light than those words of the teacher to whom modern Theosophy owes its existence? Ought they not clear the way for the many sincere students who stifle their consciences with the false idea of loyalty to persons and to man-made institutions. They show the only true spirit, that which cares for a worthy instrument, but which casts aside an unserviceable one without hesitation.

Having written the foregoing paragraph it remains to elevate a warning signal to those who may see in my words advice to leave their society. I advise no such thing, except in special and extreme cases in which the individual's own power of discrimination must be his guide. H.P.B.'s words are indicative of an attitude, not of a line of conduct to be pursued unthinkingly by all. For the vast majority the attitude will be assumed by turning and using the society, or such fragment of it as can be grasped for the purpose for which

its own stated "Objects" show that it exists. A society is what its members make it. What the individual member makes of it depends upon his power and circumstances. If he makes a determined effort to use it instead of letting it dominate him, his example may stimulate many to like effort with the result that what was once an unwieldy tool becomes easy and serviceable to the hand. But if all such efforts fail, and a handier instrument offers, or can be fashioned, then no false "loyalty" should prevent him from availing himself of it.

To honour the memory of H.P.B. while we fail to carry on the work for which she lived and dies is to prove ourselves whited sepulchres. If we honour her in our hearts, then from our hearts we should register a vow, to pay her the utmost tribute in our power, namely that of *imitation*.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 331.)

Having thus considered the philosophy of Plato, given a general view of his writings, and made some observations on his style, it only now remains to speak of the following arrangement of his dialogues and translation of his works, and then, with a few appropriate observations, to close this Introduction.

As no accurate and scientific arrangement then of these dialogues has been transmitted to us from the antients, I was under the necessity of adopting an arrangement of my own, which I trust is not unscientific, however inferior it may be to that which was doubtless made, though unfortunately lost, by the latter interpreters of Plato. In my arrangement, therefore, I have imitated the order of the universe, in which, as I have already observed, wholes precede parts, and universals parti-

culars. Hence I have placed those dialogues first which rank as wholes, or have the relation of a system, and afterwards those in which these systems are branched out into particulars. Thus, after the First Alcibiades, which may be called, and appears to have been generally considered by the antients, an introduction to the whole of Plato's philosophy, I have placed the Republic and the Laws, which may be said to comprehend systematically the morals and politics of Plato. After these I have ranked the Timæus, which contains the whole of his physiology, and together with it the Critias, because of its connection with the Timæus. The next in order is the Parmenides, which contains a system of his theology. Thus far this arrangement is conformable to the natural progress of the human mind in the acquisition of the sublimest knowledge: the subsequent arrangement principally regards the order of things. After the Parmenides then, the Sophista, Phædrus, Greater Hippias, and Banquet, follow, which may be considered as so many lesser wholes subordinate to and comprehended in the Parmenides, which, like the universe itself, is a whole of wholes. For in the Sophista *being itself* is investigated, in the Banquet *love itself*, and in the Phædrus *beauty itself*; all which are intelligible forms, and are consequently contained in the Parmenides, in which the whole extent of the intelligible is unfolded. The Greater Hippias is classed with the Phædrus, because in the latter the whole series of the beautiful is discussed, and in the former that which subsists in soul. After these follows the Theætetus, in which science considered as subsisting in soul is investigated; science itself, according to its first subsistence, having been previously celebrated by Socrates in one part of the Phædrus. The Politicus and Minos, which follow next, may be considered as ramifications from the Laws: and, in short, all the following dialogues either consider *more particularly* the dogmas which are *systematically* comprehended in those already enumerated, or naturally flow

from them as their original source. As it did not however appear possible to arrange these dialogues which rank as parts in the same accurate order as those which we considered as whole, it was thought better to class them either according to their agreement in one particular circumstance, as the *Phædo*, *Apology*, and *Crito*, all which relate to the death of Socrates, and as the *Meno* and *Protagoras*, which relate to the question whether virtue can be taught; or according to their agreement in character, as the *Lesser Hippias* and *Euthydemus*, which are *anatreptic*, and the *Theages*, *Laches*, and *Lysis*, which are *maieutic* dialogues. The *Cratylus* is ranked in the last place, not so much because the subject of it is etymology, as because a great part of it is deeply theological: for by this arrangement, after having ascended to all the divine orders and their ineffable principle in the *Parmenides*, and thence descended in a regular series to the human soul in the subsequent dialogues, the reader is again led back to deity in this dialogue, and thus imitates the order which all beings observe, that of incessantly returning to the principles whence they flow.

After the dialogues\* follow the *Epistles* of Plato, which are in every respect worthy that prince of all true philosophers. They are not only written with great elegance, and occasionally with magnificence of diction, but with all the becoming dignity of a mind conscious of its superior endowments, and all the authority of a master in philosophy. They are likewise replete with many admirable political observations, and contain some of his most abstruse dogmas, which though delivered enigmatically, yet the manner in which they are delivered, elucidates at the same time that it is elucidated by what is said of these dogmas in his more theological dialogues.

With respect to the following transla-

\* As I profess to give the reader a translation of the genuine works of Plato only, I have not translated the *Axiarchus*, *Demodocus*, *Sisyphus*, &c. as these are evidently spurious dialogues.

tion, it is necessary to observe, in the first place, that the number of legitimate dialogues of Plato is fifty-five; for though the *Republic* forms but one treatise, and the *Laws* another, yet the former consists of ten and the latter of twelve books, and each of these books is a dialogue. Hence, as there are thirty-three dialogues, besides the *Laws* and the *Republic*, fifty-five will, as we have said, be the amount of the whole. Of these fifty-five, the nine following have been translated by Mr. Sydenham; viz. the *First and Second Alcibiades*, the *Greater and Lesser Hippias*, the *Banquet* (except the speech of *Alcibiades*), the *Philebus*, the *Meno*, the *Io*, and the *Rivalst*. I have already observed, and with deep regret, that this excellent though unfortunate scholar died before he had made that proficiency in the philosophy of Plato which might have been reasonably expected from so fair a beginning. I personally knew him only in the decline of life, when his mental powers were not only considerably impaired by age, but greatly injured by calamity. His life had been very stormy: his circumstances, for many years preceding his death, were indigent; his patrons were by no means liberal; and his real friends were neither numerous nor affluent. He began the study of Plato, as he himself informed me, when he had considerably passed the meridian of life, and with most unfortunate prejudices against his best disciples, which I attempted to remove during my acquaintance with him, and partly succeeded in the attempt; but infirmity and death prevented its completion. Under such circumstances it was not to be expected that he would fathom the profundity of Plato's conceptions, and arrive at the summit of philosophic attainments. I saw, however, that his talents and his natural disposition were such as might have ranked him among the best of Plato's interpreters, if he had not yielded to the pressure of calamity, if he had not

† In the notes on the above-mentioned nine dialogues, those written by Mr. Sydenham are signed S., and those by myself T.

nourished such baneful prejudices, and if he had not neglected philosophy in the early part of life. Had this happened, my labours would have been considerably lessened, or perhaps rendered entirely unnecessary, and his name would have been transmitted to posterity with undecaying renown. As this unfortunately did not happen, I have been under the necessity of diligently examining and comparing with the original all those parts of the dialogues which he translated, that are more deeply philosophical, or that contain any thing of the theology of Plato. In these, as might be expected, I found him greatly deficient: I found him sometimes mistaking the meaning through ignorance of Plato's more sublime tenets, and at other times perverting it, in order to favour some opinions of his own. His translation however of other parts which are not so abstruse is excellent. In these he not only presents the reader faithfully with the matter, but likewise with the genuine manner of Plato. The notes too which accompany the translation of these parts generally exhibit just criticism and extensive learning, an elegant taste, and a genius naturally philosophic. Of these notes I have preserved as much as was consistent with the limits and design of the following work.

Of the translation of the Republic by Dr. Spens, it is necessary to observe, that a considerable part of it is very faithfully executed; but that in the more abstruse parts it is inaccurate; and that it every where abounds with Scotticisms which offend an English ear, and vulgarisms which are no less disgraceful to the translator than disgusting to the reader. Suffice it therefore to say of this version, that I have adopted it wherever I found it could with propriety be adopted, and given my own translation where it was otherwise.

Of the ten dialogues, translated by Dacier, I can say nothing with accuracy, because I have no knowledge whatever of the French language; but if any judgment may be formed of this work, from a translation of it into English, I will be bold to

say that it is by no means literal, and that he very frequently mistakes the sense of the original. From this translation therefore I could derive but little assistance; some however I have derived, and that little I willingly acknowledge. In translating the rest of Plato's works, and this, as the reader may easily see, form by far the greatest part of them, I have had no assistance from any translation except that of Ficinus, the general excellency of which is well known to every student of Plato, arising not only from his possessing a knowledge of Platonism superior to that of any translators that have followed him, but likewise from his having made this translation from a very valuable manuscript in the Medicean library, which is now no longer to be found. I have, however, availed myself of the learned labours of the editors of various dialogues of Plato: such as the edition of the Rivals, Euthyphro, Apology, Crito, and Phædo, by Forster; of the First and Second Alcibiades and Hipparchus, by Etwall; of the Meno, First Alcibiades, Phædo and Phædrus, printed at Vienna 1784; of the Cratylus and Theætetus, by Fischer; of the Republic, by Massey; and of the Euthydemus and Gorgias, by Dr. Routh, president of Magdalen College, Oxford. This last editor has enriched his edition of these two dialogues with very valuable and copious philological and critical notes, in which he has displayed no less learning than judgment, no less acuteness than taste. He appears indeed to me to be one of the best and most modest of philologists; and it is to be hoped that he will be imitated in what he has done by succeeding editors of Plato's text.

If my translation had been made with an eye to the judgment of the many, it would have been necessary to apologize for its literal exactness. Had I been anxious to gratify false taste with respect to composition, I should doubtless have attended less to the precise meaning of the original, have omitted almost all connective particles, have divided long periods into a

number of short ones, and branched out the strong and deep river of Plato's language into smooth-gliding, shallow, and feeble streams; but as the present work was composed with the hope indeed of benefitting all, but with an eye to the criticism solely of men of elevated souls, I have endeavoured not to lose a word of the original; and yet at the same time have attempted to give the translation as much elegance as such verbal accuracy can be supposed capable of admitting. I have also endeavoured to preserve the manner as well as the matter of my author, being fully persuaded that no translation deserves applause, in which both these are not as much as possible preserved.

My principal object in this arduous undertaking has been to unfold all the abstruse and sublime dogmas of Plato, as they are found dispersed in his works. Minutely to unravel the art which he employs in the composition of all his dialogues, and to do full justice to his meaning in every particular, must be the task of some one who has more leisure, and who is able to give the works of Plato to the public on a more extensive plan. In accomplishing this great object, I have presented the reader in my notes with nearly the substance in English of all the following manuscript Greek Commentaries and Scholia on Plato; viz. of the Commentaries of Proclus on the Parmenides and First Alcibiades, and of his Scholia on the Cratylus; of the Scholia of Olympiodorus on the Phædo, Gorgias, and Philebus; and of Hermias on the Phædrus. To these are added very copious extracts from the manuscript of Damascius†, *Peri Archon*, and from the published works of Proclus on the Timæus, Republic, and Theology of

Plato. Of the four first of these manuscripts, three of which are folio volumes, I have complete copies taken with my own hand; and of the copious extracts from the others, those from Olympiodorus on the Gorgias were taken by me from the copy preserved in the British Museum: those from the same philosopher on the Philebus, and those from Hermias on the Phædrus, and Damascius *Peri Archon*, from the copies in the Bodleian library.

And here gratitude demands that I should publicly acknowledge the very handsome and liberal manner in which I was received by the University of Oxford, and by the principal librarian, and sub-librarians of the Bodleian library, during the time that I made the above-mentioned extracts. In the first place I have to acknowledge the very polite attention which was paid to me by Dr. Jackson\*, dean of Christ-church. In the second place, the liberty of attendance at the Bodleian library, and the accommodation which was there afforded me by the librarians of that excellent collection, demand from me no small tribute of praise. And, above all, the very liberal manner in which I was received by the fellows of New College, with whom I resided for three weeks, and from whom I experienced even Grecian hospitality, will, I trust, be as difficult a task for time to obliterate from my memory, as it would be for me to express it as it deserves.

With respect to the faults which I may have committed in this translation (for I am not vain enough to suppose it is without fault), I might plead as an excuse, that the whole of it has been executed amidst severe endurance from bodily infirmity and indigent circumstances; and that a very considerable part of it was accomplished amidst other ills of no common magnitude, and other labours inimical to such

† Patricius was one of the very few in modern times who have been sensible of the great merit of these writings, as is evident from the extract from the preface to his translation of Proclus's Theological Elements. (Ferrar. 4to. 1583.) Patricius, prior to this, enumerates the writings of Proclus, and they are included in his wish, that all the manuscript Greek commentaries on Plato were made public.

\* I was much pleased to find that this very respectable prelate is a great admirer of Aristotle, and that extracts from the Commentaries of Simplicius and Ammonius on the Categories of that philosopher, are read by his orders in the college of which he is the head.



an undertaking. But whatever may be my errors, I will not fly to calamity for an apology. Let it be my excuse, that the mistakes I may have committed in lesser particulars, have arisen from my eagerness to seize and promulgate those great truths in the philosophy and theology of Plato, which though they have been concealed for ages in oblivion, have a subsistence coeval with the universe, and will again be restored, and flourish, for very extended periods, through all the infinite revolutions of time.

In the next place, it is necessary to speak concerning the qualifications requisite in a legitimate student of the philosophy of Plato, previous to which I shall just notice the absurdity of supposing, that a mere knowledge of the Greek tongue, however great that knowledge may be, is alone sufficient to the understanding the sublime doctrines of Plato; for a man might as well think that he can understand Archimedes without a knowledge of the elements of geometry, merely because he can read him in the original. Those who entertain such an idle opinion, would do well to meditate on the profound observation of Heraclitus, "that *polymathy does not teach intellect*," (*Polymathie noon ou didaskei*).

By a legitimate student, then, of the Platonic philosophy, I mean one who, both from nature and education, is properly qualified for such an arduous undertaking; that is, one who possesses a naturally good disposition; is sagacious and acute, and is inflamed with an ardent desire for the acquisition of wisdom and truth; who from his childhood has been well instructed in the mathematical disciplines; who, besides this, has spent whole days, and frequently the greater part of the night, in profound meditation; and, like one triumphantly sailing over a raging sea, or skillfully piercing through an army of foes, has successfully encountered an hostile multitude of doubts;—in short, who has never considered *wisdom* as a thing of trifling estimation and easy access, but as that which cannot be obtained without the most

generous and severe endurance, and the intrinsic worth of which surpasses all corporeal good, far more than the ocean the fleeting bubble which floats on its surface. To such as are destitute of these requisites, who make the study of words their sole employment, and the pursuit of wisdom but at best a secondary thing, who expect to be wise by desultory application for an hour or two in a day, after the fatigues of business, after mixing with the base multitude of mankind, laughing with the gay, affecting airs of gravity with the serious, tacitly assenting to every man's opinion, however absurd, and winking at folly however shameful and base—to such as these—and, alas! the world is full of such—the sublimest truths must appear to be nothing more than jargon and reverie, the dreams of a distempered imagination, or the ebullitions of fanatical faith.

But all this is by no means wonderful, if we consider that two-fold ignorance is the disease of *the many*. For they are not only ignorant with respect to the sublimest knowledge, but they are even ignorant of their ignorance. Hence they never suspect their want of understanding; but immediately reject a doctrine which appears at first sight absurd, because it is too splendid for their bat-like eyes to behold. Or if they even yield their assent to its truth, their very assent is the result of the same most dreadful disease of the soul. For they will fancy, says Plato, that they understand the highest truths, when the very contrary is really the case. I earnestly therefore entreat men of this description, not to meddle with any of the profound speculations of the Platonic philosophy; for it is more dangerous to urge them to such an employment, than to advise them to follow their sordid avocations with unwearied assiduity, and toil for wealth with increasing alacrity and vigour; as they will by this means give free scope to the base habits of their soul, and sooner suffer that punishment which in such as these must always precede mental illumination, and be the inevitable consequence of guilt.

It is well said indeed by Lysis, the Pythagorean, that to inculcate liberal speculations and discourses to those whose morals are turbid and confused, is just as absurd as to pour pure and transparent water into a deep well full of mire and clay; for he who does this will only disturb the mud, and cause the pure water to become defiled. The woods of such, as the same author beautifully observes (that is the irrational or corporeal life), in which these dire passions are nourished, must first be purified with fire and sword, and every kind of instrument (that is through preparatory disciplines and the political virtues), and reason must be freed from its slavery to the affections, before any thing useful can be planted in these savage haunts.

Let not such then presume to explore the regions of Platonic philosophy. The land is too pure to admit the sordid and the base. The road which conducts to it is too intricate to be discovered by the unskilful and stupid, and the journey is too long and laborious to be accomplished by the effeminate and the timid, by the slave of passion and the dupe of opinion, by the lover of sense and the despiser of truth. The dangers and difficulties in the undertaking are such as can be sustained by none but the most hardy and accomplished adventurers; and he who begins the journey without the strength of Hercules, or the wisdom and patience of Ulysses, must be destroyed by the wild beasts of the forest, or perish in the storms of the ocean; must suffer transmutation into a beast, through the magic power of Circe, or be exiled for life by the detaining charms of Calypso; and in short must descend into Hades, and wander in its darkness, without emerging from thence to the bright regions of the morning, or be ruined by the deadly melody of the Syren's song. To the most skilful traveller, who pursues the right road with an ardour which no toils can abate, with a vigilance which no weariness can surprise into negligence, and with virtue which no temptations can seduce, it exhibits for many years the appearance of

the Ithaca of Ulysses, or the flying Italy of Æneas; for we no sooner gain a glimpse of the pleasing land which is to be the end of our journey, than it is suddenly ravished from our view, and we still find ourselves at a distance from the beloved coast, exposed to the fury of a stormy sea of doubts.

Abandon then, ye groveling souls, the fruitless design! Pursue with avidity the beaten road which leads to popular honours and sordid gain, but relinquish all thoughts of a voyage for which you are totally unprepared. Do you not perceive what a length of sea separates you from the royal coast? A sea,—

Huge, horrid, vast, where scarce in safety sails

The best built ship, though Jove inspire the gales.

And may we not very justly ask you, similar to the interrogation of Calypso,

What ships have you, what sailors to convey,

What oars to cut the long laborious way?

I shall only observe further, that the life of Plato, by Olympiodorus, was prefixed to this translation, in preference to that by Diogenes Laertius, because the former is the production of a most eminent Platonist, and the latter of a mere historian, who indiscriminately gave to the public whatever anecdotes he found in other authors. If the reader combines this short sketch of the life of Plato with what that philosopher says of himself in his 7th Epistle, he will be in possession of the most important particulars about him that can be obtained at present.

*(To Be Continued.)*

**Book Learning precedes Heart Wisdom, usually; let us then support our Writers.**

**My list sent on request and every effort will be made to meet your wishes.**

**N. W. J. HAYDON**  
564 PAPE AVE., TORONTO (6)

## MR. WOOD'S NEW BOOK

Mr. Ernest Egerton Wood, who has been living at Ootacamund in Southern India, and recruiting his health, has been preparing a book to be entitled "Is This Theosophy?", it is to be published by Rider in London this month, and is a large book to cost 16/-. It will be a book of memories, and considering Mr. Wood's experiences in the thick of all the hurley-burley of the Theosophical Society for 25 years past it should be of intense interest. Moreover, Mr. Wood being a careful student of The Secret Doctrine it should prove to be an important work of illumination to students. Mr. Wood's general attitude towards the subject is demonstrated in an article in the current December *Theosophist*, in which he sets forth in moderate terms the natural position of those who, as Madame Blavatsky says in *The Key*, would not join the Society unless they were interested in Theosophy. Mr. Hamerster has been called upon by the President to reply to Mr. Wood, which occurs to us as suggestive of Col. Olcott calling on some one to reply to Madame Blavatsky. There is only one way to do that and Mr. Hamerster adopts it. Obviously it is not a successful one.

The Occult Review, the new quarterly issue of which has just come to hand has a pre-view of Mr. Wood's volume, and we venture to make the two following extracts from it. It will be seen that the volume may be expected to corroborate all those things which The Canadian Theosophist has been censored for daring to assert, and that our policy during the last fifteen or sixteen years has been fully justified. We look forward with keen interest to a perusal of the volume. Meanwhile The Occult Review informs us that Mr. Wood's record is of many years' self-sacrificing work in close touch with the leaders of the Besant-Leadbearer section of the Theosophical Movement. As a consequence he has much of vital interest to reveal to those for whom 'there is no religion higher than

Truth.'

"Heavy of heart and disillusioned in later days, Mr. Wood nevertheless cherishes a warm regard for the Annie Besant of earlier years: and his literary work in connection with the Vasanta Press has left its mark. ....

"With the coming to Adyar, in 1909, of Mr. Leadbeater and young Krishnamurti (then a boy of about thirteen years), influences which were destined to figure largely in the later life of Mr. Wood came into operation. He had much confidence in C. W. L. and 'grew to like him very much.' But although satisfied of the sincerity of Mr. Leadbeater, there was no satisfactory evidence to be found in support of his clairvoyance. In fact the time came when Mr. Wood was convinced that 'The Lives of Aleyone,' as the clairvoyant investigations into the past lives of Krishnamurti, were entitled, could not bear the searchlight of analysis. Nor was Mr. Wood at ease in face of the manner in which apparently A. B. and C. W. L. fostered the credulity of their followers in the omniscience of their clairvoyant powers. The clairvoyance of C. W. L., upon which Dr. Besant appears to have relied too much, ultimately brought the whole 'World Saviour' project into ridicule and disrepute.

"The reader will be surprised to find the extent to which Mr. Leadbeater was indebted, in his books, to information supplied by Mr. Wood. Of his efforts to establish within the Theosophical Society a free platform, 'so that no party could use the organization for its own purpose'; of his candidacy for election as President of the Society after the passing of Dr. Besant; of his handicaps, and his defeat—all this must be left to the reader himself to follow. Suffice it to say that 'the election which ought to have been a courtly record of policy and opinion...degenerated into something worse than any political election I have ever known.... It was a victory for Bishop Leadbeater, who at last attained practically full control

during Dr. Besant's illness, though he himself, then at the age of eighty-seven, did not live to see the result of the election.....

"It says much for the sincerity and devotion to the Theosophical Movement of the subject of this autobiography that little or no trace of bitterness or rancour mars the pages of this book. It stands as a living testimony to the reality of the spiritual powers which, given opportunity, would work, as they have worked in the past, through the organization established by Madame Blavatsky for that purpose. It is difficult to believe that her efforts were made in vain. What does the future hold in store?"

We understand that Mr. Wood expects to visit New York before long, and it would certainly be a welcome visit should he be able to come to Canada when on this continent. We who proposed him for the Presidency would be glad to acknowledge to him personally our regard and esteem for the gentlemanly fashion in which he conducted his campaign in the face of much misrepresentation and political trickery.

## DR. de PURUCKER'S

### "FUNDAMENTALS"

It may seem rather late in the day to speak of a book published in 1982 and reviewed in our columns in June of that year, but I have felt for some time since reading Dr. G. de Purucker's "Fundamentals of the Esoteric Philosophy" that I would like to say a word of my own impressions. I am so constituted that it is very rarely I can swallow a book wholesale without any reservation whatever, and I have no impulse to swallow the Fundamentals in that style. But I am bound to say that I found the book thought-provoking, suggestive, novel in its new emphases, and a valuable adjunct to a student of The Secret Doctrine.

Of course students—real students—of the Secret Doctrine, are as critical as any

other readers can be, and statements made by whomsoever have to be analyzed and weighed and balanced with experience and reason and intuition. I am a slow reader and on a large book have to take my time, and so have no apology to make about delay, whatever may be due for incapacity. No book is infallible, and if it were it would take an infallible reader to appreciate its merits. Consequently reviewers may very courteously agree to differ on many points, and yet feel no alarm because they cannot see eye to eye. I am always ready to admit I am wrong, if my error is pointed out, and I never was foolish enough to think I knew more than anyone else.

We are told that there are at least seven methods of interpretation and it is rarely that the proper method is indicated by the author. Indeed, one may feel that many authors are unaware of the correct method of dealing with their own works. When the true key is metaphysical or transcendental or idealistic or purely Divine or Spiritual one may be forgiven if he stumbles in his interpretations. In any case a good book, whoever may write it, is one that stirs the imagination and inner faculties of the student, and inspires him to greater effort of mind and action. I believe this book of Dr. de Purucker's will do this if read in anything like an approach to the true spirit.

There have been suggestions that this book has been dictated by a Master. The author himself states that "the Teacher has told me almost nothing" (page 158). But whether he was told little or much, the book should be read by the student as we were advised to read the Secret Doctrine, without any thought of authority, to question every statement, to judge it from experience and the evidence of others, and to give it the final test of reason and common sense on its value as a guide to Life.

I found the book acutely stimulating. Whether one agrees or not with some of its propositions, there can be no doubt that it is on the side of the angels, and those

who read it will be compelled to go to The Secret Doctrine to settle any difficulties they may meet. Dr. de Purucker suffers as an author from the form of the book, which really consists of a series of lectures, in which he irritates one reader at least, if one be permitted the liberty, by references to "the Teacher" who had told him almost nothing, as he says, and who, to judge by such early dicta as that the Bhagavad Gita was a book not suited to the Nineteenth Century, or that the clay bank of Point Loma was the oldest part of our Earth, was certainly not capable of instructing as clever and learned a man as Dr. de Purucker undoubtedly is. Now that he is "on his own" so to speak, one feels much more confidence in his own reliability.

Much fault was found with his use of the term "absolute" to cover the perfection or completeness of lesser manifestations of Consciousness and Power than The ABSOLUTE. It does not appear that Dr. de Purucker had tried in any way to take away from the Unknown Root any phase of its unquity, but used it in the Dictionary sense "perfect in itself;" or as we say colloquially in the last few years, Absolutely, when absoluteness is the last thing in our minds.

I would more seriously differ with him when he says there is no Law of Karma, but simply the working of various consciousnesses, or to put it as he does, "the various workings of consciousnesses in Nature." I should say that if we are in touch with anything absolute it is the Law of Karma, otherwise, as Walt Whitman says, "Alarum! Then indeed we are betrayed!" Perhaps the new karman which he preaches is different from what H. P. B. had in mind, for Karma gives us a "foothold, tenon'd and mortis'd in granite;" but this idea that Karma may be the "habit" or "will" or mayhap the whim of a being to whom we are subject, is subversive of all standards and principles.

The Secret Doctrine teaches that Consciousness and Matter are the two facets or aspects of the Absolute which constitute

the basis of conditioned Being whether subjective or objective; and that we acquire individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by Karma, thus ascending from the lowest to the highest Manas up to the holiest archangel. It is the Law of Karma that guarantees the integrity of the ascending entity and if there be no Law on which it can depend, what are we to think?

This theory of Dr. de Purucker's will suit the sacerdotalists and the ecclesiastics generally, but it is not the teaching we had from H. P. B. Still, none of us is infallible, and I am willing to be shown, if that can be. The chief value of Dr. de Purucker's book is the importance he attaches to the revelations regarding the Hierarchies. It is true that little attention has been paid, comparatively, to this subject. We venture to make some quotations from The Secret Doctrine under this head, and commend Dr. de Purucker's remarks about it to the student. It illuminates many aspects of the teaching, but nowhere that I can discover is it suggested that the Hierarchies or their component Beings are in any way exempt from the general Law of Karma that operates up to the Throne of the Invisible itself. For directing attention to this point alone the book is well worth study, but there are many other virtues which we need not dilate upon and which the student will perceive for himself, while gaining perspicacity in considering the detail and embellishments of the writer's treatment. The volume has a fine Index and runs to 555 pages. (London: Rider & Co., 25/-).

A. E. S. S.

#### BOOKS BY CHARLES JOHNSTON

Bhagavad Gita .....	cloth \$1.25 leather \$1.75
Crest Jewel of Wisdom .....	cloth \$1.25
Great Upanishads, vol. I .....	cloth \$1.50
Parables of the Kingdom .....	paper .50
Patanjali's Yoga Sutras .....	cloth \$1.25
Song of Life .....	paper .75

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT  
P. O. Box 64, Station O. New York City.

## HIERARCHIES

Everything in the Universe, throughout all its Kingdoms, is conscious. . . . The Universe is worked and *guided from within outwards*. (S.D., I. 274).

Karana—eternal cause—is alone during the “Nights of Brahma”. The previous objective Universe has dissolved into its one primal and eternal cause, and it is, so to say, held in solution in Space, to differentiate again and crystallize out anew at the following Manvantaric Dawn. (S.D., I. 411).

The Mystery in the Hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha; and even every Soul-endowed Man is an Anupadaka in a latent state. (S.D., I. 54).

The Primary Breath informs the higher Hierarchies; the secondary, the lower, in the constantly descending planes. (S.D., II. 492).

The Monads circling around any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness and merit. (S.D., I. 171).

Stanza Four shows the differentiation of the Germ of the Universe into the Septenary Hierarchies of conscious Divine Powers, who are the active manifestation of the *One Supreme Energy*. They are the framers, shapers and ultimately the creators of all the manifested Universe in the only sense in which the name “Creators” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution; embodying in themselves those manifestations of the ONE LAW, which we know as “The Laws of Nature.” (S.D., I. 21-2).

Stanza Five proceeds with a minute classification of the Orders of the Angelic Hierarchy—an endless enumeration of the celestial hosts and beings, each having its distinct task in the ruling of the visible kosmos during its existence.

These are the AH-HI (Dhyani Cho-

hans), the collective hosts of spiritual beings—the Angelic Hosts of Christianity. . . . . The Hierarchy of spiritual beings through which the Universal Mind comes into action, is like an army—a “Host”, truly. . . . composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a large individuality to which its own interests are subservient and each containing lesser individualities in itself. (S.D., I. 38).

Fire, Flame, Day, the Bright Fortnight, Smoke, Night, are all names of various deities which preside over the Cosmopsychic Powers. (S.D., I. 86).

The Pitris are Lunar deities and our ancestors because they created physical man. (S.D., I. 86).

The Hierarchy of Creative Powers is divided into Seven (or 4 and 3)) esoteric, within the twelve great Orders, recorded in the Twelve Signs of the Zodiac. . . . The highest group is composed of the divine Flames, so-called, also spoken of as the “Fiery Lions” and the “Lions of Life” whose esotericism is securely hidden in the Zodiacal sign of Leo. (S.D., I. 213).

The Kumaras are called the Four (though in reality Seven in number) because Sanaka, Sananda, Sanatana, and Sanat-Kumara are the chief Vaidhata. (S.D., I. 89).

Parasakti, Jnanasakti, Itchasakti, Kriyasakti, Kundalinisakti, Mantrikasakti—These six forces are in their unity represented by the “Daiviprakriti,” the Seventh, the light of the Logos. These six names are those of the six Hierarchies synthesized by their Primary, the Seventh, who personify the Fifth Principle of Cosmic Nature. Each has a Conscious Entity at its head. (S.D., I. 293).

In the Esoteric system the Dhyanis watch successively over one of the Rounds and the great Root Races of the planetary chain. They send their Bodhisatvas, the human correspondences of the Dhyani

Buddhas, during every Round and Race... Of the Seven Truths and Revelations only Four have been handed to us of the Fourth Round. (S.D., I. 42).

In the world of Forces the Sun and the Seven chief Planets constitute the visible and active Potencies, the latter Hierarchy being, so to speak, the visible and objective Logos of the invisible and ever subjective Angels. (S.D., II. 23).

It becomes the task of the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or the “Croccodile” in India as in Egypt—to inform the empty and ethereal animal form and make of it Rational Man. (S.D., I. 233).

Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of space.... (S.D., I. 233).

As a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, “*I am myself* and no one else;” in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. (S.D., I. 275).

A Dhyan Chohan has to become one: he must be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. (S.D., I. 221).

The Gnostic's serpent with the Seven

Vowels over its head, being the emblem of the Sun Hierarchies of the Septenary or Planetary Creators. (S.D., I. 73).

Every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. (S.D., III. 59).

### THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

✱ ✱ ✱

One of the privileges of living in the Twentieth Century is the opportunity of allying oneself with the Theosophical Movement, originated by the Mahatmas, and of making a link, however slender, with the Elder Brothers of Mankind. Join any Theosophical Society that follows the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crutcher, 345 Church Street, Toronto.  
 William A. Griffiths, 27 Stayer Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housner, 91 St. Joseph Street, Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 23 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

It is practically impossible for the General Secretary to acknowledge personally all the kind messages and Christmas and New Year greetings sent to him and his wife, but if any should be missed it will not be through lack of consideration but for sheer lack of time, though the most hearty appreciation of such wide-spread kindness calls for direct response.

\* \* \*

The English *Theosophical News and Notes*, like *Theosophy in India*, has also taken on a new phase and prints several attractive articles by contributors, in which some of the old independence of thought of H.P.B.'s time, and an absence of adulatory slobber is to be commended. We are inclined to think that in spite of Adyar the innate virility of those who seek Theosophy and seek it truly is beginning to manifest itself.

*Theosophy in India* presents an improved bill of fare, but the General Secretary announces his resignation on account of ill health. The lengthy article on "Deification of Man in the Yogavasistha" is concluded with the present instalment. Man's difficulty is, "according to Vasistha, an individual, on whatever plane of manifestation he may feel his being, is a mode or differentiation of the Whole with which he is ever identical, although he does not realize this fact. The reason why he does not realize is that he is too much occupied with a portion of the Whole, which he calls his body or personality."

\* \* \*

We have a few prospectuses, with the form of application for membership in the Fellowship of Faiths whose Second International Congress is to be held at University College, London, England, July 6-17. The objects of the Congress are to work for Fellowship; to welcome the necessary differences among members of any fellowship; and to unite the inspiration of all Faiths upon the solution of man's present problems. This is all so very much in line with the original conception of the Theosophical Society that we can heartily commend it to all whose aspirations seek the highest in human evolution. The forms mentioned may be had on application.

\* \* \*

Adyar, or, we presume, Dr. Arundale, has decided to issue another Magazine. It is to take the place of the Adyar News sheet now in its second volume. The new Journal is for members of the Society and will be called *The Theosophical World*. The subscription will be \$1.50 a year, or with *The Theosophist*, \$5.50. An American donor has supplied the money to enable this enterprise. At this dead season of the year, when our funds are low and the future has little promise, we fully understand the value of support of this kind, and if any kind friend wishes to emulate the "American friend" on our behalf, we shall endeavour to live up to the responsibility.



*Theosophy* for January has an excellent though brief article on "Trends in Education," in which one of our most flagrant faults is noted. "Especially, as in H. P. B.'s day, is history the subject most liable to misinterpretation. Children are taught that 'their' country has been, and still is, always in the right—that others have been the aggressors, and where we have warred, there has been justice in it. If only history could be taught impersonally, with a recognition of the binding ties of Karma!" There is also an excellent article on "Science and the Secret Doctrine." But all articles on Science and the S. D. are comparatively futile as long as Science insists that Consciousness plays no part in Life or Evolution.

✱ ✱ ✱

Dr. H. N. Stokes in his October-November O. E. Library Critic delivers himself with great freedom and validity on the subject of Esoteric Societies and Sections. There has never been a more complete example of a good thing being ruined than the operation of the E. S. in the Theosophical Society. It began under the happiest auspices, but as soon as Madame Blavatsky died, the moles began to work upon it, and it wound up in a modern idolatry. Nor was it an intelligent idolatry, but a worship of Mumbo-Jumbo of the worst description. Truth, conscience, common sense, decency fled from the organization, and it became a test of sanity to abandon it. Its present status appears to require the most bitter intolerance, if we may judge by the attitude of those who represent its local authority. But this is nothing to what Dr. Stokes has to say of it.

✱ ✱ ✱

*The American Theosophist* for January records the investiture of Dr. James H. Cousins, whose brother recently visited Canada, by His Highness the Maharaja of Travancore, with the ancient decoration of *veera srinkhala*, or bracelet of heroism, and ceremonial robe, on the occasion of His Highness's birthday. Dr. Cousins has

been honoured on account of his organization of the State Gallery of Indian Painting, recently opened. Dr. Cousins, who is Principal of Madanapalle College, Madras Presidency, is believed to be the first Westerner to have received the distinction. The bracelet, formerly conferred on warriors, is made by the hereditary palace goldsmiths after a traditional model, of patterned gold in short overlapping sections, an inch in diameter, one-third of the bracelet being encrusted with precious stones in traditional patterns. The robe is of scarlet Kashmir cloth with heavy gold embroidered borders. This is usually given to scholars. The two together symbolize high cultural achievement.

✱ ✱ ✱

*The Theosophical Movement* for December, has a valuable note on the *Bhagavad Gita*, which it terms "The Book of Discipline." "It is fashionable nowadays to speak of the decline and death of democracy. Dictators flourish not only in churches and temples but also in states. The citizens in Russia, Italy and Germany are supposed to be undergoing a discipline under powerful leaders. It should be recognized that the masses are being enslaved; people will become excellent machines, soulless automata whose thinking is done for them. This is the false, non-spiritual discipline. The *Gita* creates the warrior-soul of free-will, of free-thought but responsive to his own duty and not clamorous for personal rights. The *Gita* teaches self-discipline—the individual has to fight his own weaknesses and unfold his own virtues." I had prepared an address for The Fellowship of Faiths in Chicago which did not come off, and its subject was the two virtues—the only two—Discipline and Cooperation. With these we can enter the New Age.

✱ ✱ ✱

Additional Agenda for the Adyar Council Meeting included a proposal to form a Correspondence School with headquarters at Adyar, which any member could join on entering the Society. The course is to

comprise graded studies and instruction in meditation for three years. Then, if the member does not wish to join the E. S., a further two years of more advanced instruction. A proposal to place International lecturing on an International basis, administered and organized from Adyar, so that no country is left without help, and lecturers of repute do not overlap each other, but circulate round the world, is also suggested. This policy of centring everything at Adyar of course appeals to those located there, but it is altogether contrary to the original idea of the Society which was to foster autonomous groups. Col. Olcott was against this, being an American, and believing in central government. To standardize the Movement on an Adyar basis would be fatal to its value, and suffocating to individual freedom.

✻ ✻ ✻

Dr. Arundale's Presidential address at the Adyar annual meeting runs to about 4000 words and if we wished to be ill-natured we might say it was illogical and inconsistent. But Dr. Arundale apparently is trying to reconcile irreconcilable objects, and with this initial straying it is of course impossible for him to arrive at consistency. The Masters do not ask that the Society should include all the unbrotherly elements that would seek to enter and vitiate its efforts. They wish to establish a real Brotherhood whose consecration to Truth above all things should make it a Beacon Star in a world of darkness. But when it seeks to bolster up fiction and romance under the guise of psychic revelation inconsistencies are inevitable. The following paragraph, for example, does not harmonize with the laudations to be found elsewhere in the address: "Theosophy is the eternal and universal Science of Life. It must never be exclusively identified with any faith, with any teaching, with any movement, with any person." Let us all pray for discrimination. There are fine and noble sentiments in the address, but we need to discern what is good and what is worthless

in such an utterance and endeavour to live up to the highest in its suggestions.

✻ ✻ ✻

One of the most delightful experiences one can have if he has any love of nature, and especially Canadian nature, is to see Mr. Dan McCowan's pictures of the Rocky Mountains and hear him describe his adventures in obtaining them. Nothing more beautiful could be imagined than these photographs of flowers, birds, animals, scenery, exquisitely coloured by Mrs. McCowan, and showing a phase of the world that few people comparatively have any knowledge of, so that when one sees these marvels it is little wonder that the triumphs of civilization sink considerably in one's estimation. The majesty of the Rocky Mountain peaks and their sublime beauty were displayed in a selection of views that included all the great peaks in the Banff region. Mr. McCowan spoke of them with awe and likened them, as he thought, to "the skirts of God." He said he knew Mr. George Paris of Banff very well, and one imagines men who live in these exalted and exalting regions must draw peculiar strength from the soaring heights to which their attention is continually directed.

✻ ✻ ✻

The new Point Loma magazine, combining three previous ones as *The Theosophical Forum*, has reached us as No. 1, volume viii, for January. It contains 80 pages with cover and is a handsome journal costing \$2. a year. Among the articles which impress us is C. J. Ryan's study of Tibetan Yoga, based on Dr. Evans-Wentz's "Tibetan Yoga and Secret Doctrine." This article will be continued. Dr. H. T. Edge opens a series on "The Universal Mystery Language and its Interpretation." Dr. H. A. Fussell continues his studies of "Theosophy and Christianity." Various departments are maintained at their usual high level, and embrace an article on the recent performance of Fire-Walking in England, questions and answers, and a letter from W. Q.

Judge on Mental Healing; Dr. de Purucker opens the contents with his 18th General Letter for New Year. He points out that "it is the worst possible psychology to lie under the delusion that we can convince others that our ways are the better ones, if we choose the method of criticizing them or of throwing mud at them; for this foolishness simply alienates them from us instantly, and in addition arouses in their hearts a feeling of probable injustice, and in any case of antagonism and dislike. Sympathy, kindness, frank confession of our own failings where such confession will lead to a better mutual understanding; purity of motive and of life, and the self-dedication of the heart without thought of reward to our blessed Cause—all without criticism of others: this I do believe is the Way which we should follow."

✱ ✱ ✱

The Aryan Path continues to be one of the finest of the magazines that have been published in support of the Theosophical Movement. It is equal in literary and intellectual force to *The Theosophical Quarterly* at its best. If it has not the outstanding authority of H.P.B.'s own periodicals or Mr. Judge's *Path*, at least it follows these traditions, and very worthily. Its sister periodicals, *The Theosophical Movement*, gives the objects of *The Aryan Path* in its December issue. "To penetrate the mind of the race with Theosophical ideas and principles of the Esoteric philosophy. To present teachings about the Aryan or Noble Path which can be practised. To bring to the Westerner the Light of the East, and to present to the Oriental whatever there is—and there is a great deal—of beauty and worth in Occidental culture; at the same time to attempt to spiritualize the mind and to deepen the insight of many kinds of Free Thinkers, among whom are students of Theosophy with different affiliations. The management has been able to induce such writers as Middleton Murry, J. S. Collis, Hugh l'A Fausset, L. A. G. Strong, A. E. Waite, Frederick Soddy, A. N. Monkhouse, Hum-

bert Wolfe, J. D. Beresford and others of similar calibre to contribute to its pages. Capt. P. G. Bowen pays tribute to *Æ* in the December issue, and to his devotion to H. P. B. and William Q. Judge. W.Q.J., he said, "was one of the great revealers of all time." The price of *The Aryan Path* has been reduced to \$3. a year for this continent.

## ORGANIZING FRATERNIZATION

At the last International Theosophical convention held in Toronto a committee was elected to work for fraternization the year round. This committee has been busy, in a quiet way, and is now in a position to make a few definite announcements.

The place of the 1936 convention was not decided upon at Toronto and it was left to the committee to fix a suitable location. After careful consideration of the situation, Buffalo was selected and arrangements about the hall, accommodation, etc., are now under way. Buffalo is convenient to U.S. and Canadian Theosophists.

Acting under powers given it by the Toronto convention the committee has co-opted Mr. Robert Marks, 875 St. Clair Avenue, West, Toronto, as a member. Mr. Marks, who has done much organization work, has been persuaded to look after the convention arrangements in conjunction with Mr. E. L. T. Schaub, 510 Produce Exchange Building, Toledo, Ohio. Enquiries about the convention should be sent to Mr. Marks or Mr. Schaub, at the addresses given above.

The committee hopes to make this convention the most successful of all as regards attendance and interest, and invites suggestions for improvement.

The interest shown in Lotus Circle work at the last convention has led to the appointment of a group, composed of Mrs. G. Cunningham, St. Catharines; Miss Mayme-Lee Ogden, Buffalo; and Miss Eva Budd, Toronto, who are jointly planning an item for the programme which

promises to be most stimulating.

The committee has also decided to ask each lodge to appoint a representative who will act as co-operating member of the committee and whose duties will be to keep fraternization before his or her lodge, to endeavour to keep local fraternization alive, to forward any suggestions for advancing the cause to the committee, and to keep it notified of fraternization work. A personal letter has been sent to the secretaries of all Canadian society lodges, and Point Loma lodges will be advised by Mr. J. Emory Clapp, 30 Huntington Avenue, Boston, in due course. Mr. B. S. Ames, has been elected by Toronto Lodge, and Mr. G. H. Paris will act in Banff.

The committee is getting out a little mimeographed magazine, entitled Fraternization News, the first number being issued on December 1. Members who wish to receive copies are requested to send in their names, while donations to keep the work going, will be heartily welcomed.

Cecil Williams,  
Convener.

49 East Seventh Street,  
Hamilton, Ont.

### MR. ROBERT A. HUGHES

At the recent annual meeting of the Hamilton Theosophical Society Mr. Robert Anderson Hughes was elected president, Mrs. Lilian Currie, who had held the office for two years, having retired. Mr. Hughes is one of the younger members, having been born June 6, 1906, the three sixes being suggestive. He was first interested in Theosophy after hearing a lecture by Professor Roy Mitchell, and joined the Society in 1927. He became at once an eager and careful student and is at present one of the best equipped students in the Lodge. Theosophy led him to Astrology of which he has also become an acute student, and he contributes articles on this subject to some of the popular magazines in the United States. His articles on Theosophy are familiar to read-

ers of The Canadian Theosophist. He writes tersely and well, and is both aggressive in his thinking and practical in his application of Theosophy to prevailing problems. He has planned some progressive moves for Hamilton Theosophical work, among them the change of the meeting night from Saturday to Sunday at



7.15. The other members of the Hamilton Executive are Miss A. E. V. Putnam, secretary-treasurer; H. D. Potter, director of publicity; C. L. Donald, Librarian; and H. Lewis.

### AN EPOCHAL LECTURE SERIES

It is an editorial pleasure to report the series of public lectures given in Kitchener, Hamilton and Toronto in the second week in December by Dr. Alvin Boyd Kuhn, of Elizabeth, N.J., making his fourth visit to Canada in two years. The eight lectures in Canada were the last of fifty given in a tour of 3500 miles, beginning in early October and taking the lecturer into twenty-four states of the U. S. and Canada.

It is an evidence of the special place which the Toronto Lodge holds in the

Theosophic world that Dr. Kuhn reserved for delivery in Toronto a group of lectures which he has given nowhere else, counting, as he stated, upon that full breadth of liberality and readiness to follow the implications of facts and scholarship which mark the true spirit of Theosophy. The members of an organization whose motto is "There is no religion higher than truth," may expect now and again to find that the fundamentals of the Arcane Science fall with the force of sharp contradiction across the path of many of the renditions of exotericized religion, which have been ingrained in their mental makeup by indoctrination in childhood.

The force of this observation was made strikingly evident by the material of Dr. Kuhn's three Toronto lectures under the title: *The Truth About The Bible*. For the lecturer presented a volume of data assembled in his searching study of Christian origins which discloses the unwelcome truth that in the main the conceptions held in the common mind about the Bible are as far from true as could well be imagined. All that is popularly "known" about this revered volume of "God's Holy Word" is wrong, declared the speaker, basing his assertion on startling evidence which he adduced. The world's ideas about the divine inspiration of this book, its alleged authors, the dates of the composition of the several constituent "books", the nature of the material embodied in them, the purpose back of their publication, and finally their selection to make up a canon of established divine authorship, were all eadly awry of truth.

Dr. Kuhn asserted that the endless controversies among "higher critics" as to when the books of both Old and New Testaments were written could be choked off at once and forever by his own blank declaration that "they were never written at all"! It was explained that they had never been written in the sense of being the compositions of any man writing his own thoughts into a book, as for instance H. G. Wells would write, i.e., compose a

book now. They were, on the contrary, the final deposit in written form of portions or fragments of the ageless or immemorial oral tradition of the occult schools of antiquity, and had been in existence, like the 30,000 lines of Homer's poems, for no one knows how many centuries, in verbal memory. They were finally transcribed from motives of preservation, perhaps, but were no mere human's compositions in the general sense of "writings".

Then the lecturer massed data to prove conclusively the point upon which all sane interpretation of ancient wisdom literature—still the world's moral guide—hinges, viz., that the Bible is from cover to cover nothing but a collection of allegories, myths, parables, fables, dramatizations, astrological and numerological constructions, wholly fictitious in outward verity, but nothing less than mighty in the recondite truth they involve for man's spiritual instruction and guidance. They are in no sense narratives of objective history, not events or actions on the historic plane; still they are the picturizations of that which is always happening to man!

To put it most laconically, the myths of the Bible are not true as occurrence, yet they are true to life! Or again, they are true, yet they never happened! For they are a true picture of that which is happening to all men. Next it was shown with unforgettable vigour and directness how grievously the mind of the West has been duped and starved by the mistaking—ever since the third century of the Christian era—of these myths for alleged history. How sorely the West, therefore, needs the hidden esoteric sense of Scripture could vividly be seen in the light of the lecturer's data.

Hardly less than astounding, also, to the uninformed was Dr. Kuhn's amassing of Christian testimony to the effect that the transcription, translation and other handling of the ancient material of the Bible books was attended with an unbelievable degree of fraud, imposture and

knavery of all sorts, to which scholars have given the designation of "pious frauds." The speaker adduced these data "with profound regret," but stated that these things would have to be frankly faced by truth seekers.

The lecture on Sunday, Dec. 8, in Toronto, "Born in the Stable," elucidated for the first time in all likelihood the true significance of the stable and the manger in the Christmas story, to the obvious astonishment of the audience. And the final lecture of the series, on Dec. 15 to a large audience, perhaps struck a climactic note in the presentation to the modern world what the lecturer claimed was the first true expounding of the hidden significance of the great mysterious practice of Egyptian mummification. Dr. Kuhn first eliminated from consideration the prevalent assumptions as to the reason for this ancient practice by a *reductio ad absurdum*, and then, on the basis of material from the *Book of the Dead*, unfolded his constructive theory of the real motive, which, he stated, had for centuries eluded the savants and archaeologists. The latter have missed what a Theosophic student can see, because they still attribute child-mindedness to the sages of old and "primitive crudity" to a people who had inherited ageless wisdom.

In Kitchener on Friday, Dec. 13, Dr. Kuhn addressed a fine audience of forty people in the auditorium of the City Hall, giving his memorable lecture on *The Lost Meaning of Death*. This lecture was repeated in Hamilton on the following evening to a good attendance. At Kitchener it was a matter of comment by the lecturer that perhaps for the first time in his platform career his audience showed nearly a four to one preponderance of men. Mr. Alexander Watt, President of the Kitchener Lodge, presiding, presented the Rev. George Taylor-Munro, local Presbyterian minister, who introduced the lecturer.

On the two Sundays of his visit in Toronto Dr. Kuhn gave the second and third

broadcasts of the season, his title for Dec. 8 being *The Tree Teaches Immortality*, and that for Dec. 15 being *The Tree Teaches Reincarnation*. These addresses were designed to illustrate how the truths of Theosophy can be vividly portrayed on the basis of natural symbolism, or how natural law confirms Theosophic fundamentals.

## CORRESPONDENCE

### BLACK AND WHITE IN POLITICS

Editor Canadian Theosophist: — In reading Edith Fielding's reply to my letter, I feel that she has misunderstood my attitude, and I would therefore like to make it a little clearer. The political question was broached in two anonymous articles published in the May number of the C. T., and I felt compelled to point out that the line advocated therein was not one to which "all Theosophists" could subscribe, as assumed by the writers, as it appeared to be straight Fascism. Hence the necessity for those students of Theosophy, who feel that they can no longer stay out of politics, to study their subject thoroughly, so that they may not be deceived by the black forces which are working so obviously in politics to-day. My reference to the King and the Pope was merely to illustrate the inconsistency of Mr. Lansbury's Jubilee attitude with his everyday political principles.

I heartily agree with H. P. B.'s sentiments as expressed in "Let Every Man prove his own Work", which certainly should be read very carefully. She states, for instance: "Mere physical philanthropy, apart from the infusion of *new influences* and ennobling conceptions of *life* into the minds of the masses, is worthless. "The gradual assimilation by mankind of *great spiritual truths* will alone revolutionize the face of civilization, and ultimately result in far more effective panacea for evil, than mere tinkering of *superficial* misery." (italics mine). She is here warning against the danger of reforms, which only

serve as supports to a rotten structure, and so prolong the agony. Charities are the principal rackets of the capitalist system, which never tires of appeals in the press, and over the radio, to "keep up the good work" of distributing sops to the starving masses in order to keep them a little longer in submission. The greatest "spiritual truth" to be assimilated by the masses is that of universal brotherhood in its physical aspect, and only a more just and equitable social system can perform this service.

In the "Key", as the quotations show, H. P. B. plainly distinguishes between the Society and the individual. The Society does not, and never will, participate in political activities, but the individual is free to make his own choice, and it seems reasonable to assume that every "true effort" towards a better and juster social system is helping evolution, rather than hindering it.

Those who concentrate entirely on "changing hearts" are doing the work for which they feel that they are best fitted, and those who experience this change of heart and, as a consequence, feel the urge to change the system, are also working towards the desired end—the uplift of humanity, physically, mentally and spiritually. The change of heart comes by slow degrees to the whole of humanity, but as each "changed heart" joins the ranks of those who are fighting for submerged humanity—in various forms of activity—evolution is speeded up.

There is a black and white side to everything touching human life, and in politics this is becoming more apparent every day. In whatever aspect they present themselves, there is no neutrality possible in the final struggle between these two great forces.

E. K. Middleton.

2873 Inlet Avenue, Victoria, B.C.

### ERROR IN SUBBA ROW BOOK

Editor, Canadian Theosophist:—In reading the Point Loma edition of Subba Row's Lectures on the Bhagavad Gita, I

was astonished to see, as coming from such a meticulous source, not only the perpetuation of what was originally an obvious printer's error, but actually a deliberate accentuation of the same, where, in the third Lecture, p. 63, the reader is referred to Chapter xii instead of to Chapter xiii. In a footnote on this page a translation of the verses referred to (verses 13-17) by Dr. de Purucker is given, and these also are headed as from chapter xii., although actually taken from Chapter xiii., and one thinks that the translator could hardly have failed to know it. At best it is a careless oversight which would mislead students for whom this translation is supposed to be a guide.

The Adyar edition of these lectures, entitled "Philosophy of the Bhagavad Gita", also repeats this misprint of the number of the chapter, but, following the original publication of these Notes in "The Theosophist", does not attempt to quote the verses themselves.

It may interest students to know that when these Lectures were first printed in "The Theosophist" in 1887, this misprint occurred in the April issue on p. 432, but from the context of the subject matter one cannot doubt that it is Chapter xiii. to which reference is made.

Edith Fielding.

235 Irving Rd.,  
Victoria, B.C.,

### FROM AN OLD TIMER

To the Editor Canadian Theosophist:—Dear Brother Smythe: I found my old certificate of admission as one of the Fellows of the Theosophical Society the other day, signed by H. P. B. and William Q. Judge as Secretary of the American section dated in 1887, this I found, after cleaning up the house after the funeral of my dear wife on Nov. 12, of this year, which was conducted by Brother Fussell and others of the Point Loma Society, of which Mrs. Willard and I had so long been members. I found a new sense of Brotherhood exhibited there and I can see

that the spirit of fraternization which Brother de Purucker advocated is prompted by a sincere spirit of brotherhood, which is the basis of the Theosophical movement. In fact this old diploma of mine, bore the words "THEOSOPHICAL SOCIETY AND UNIVERSAL BROTHERHOOD, and underneath were the signatures of H. P. Blavatsky and William Q. Judge.

In fact I have found such a genuine spirit of Brotherhood among the Point Loma Theosophists that I am making application for re-admission to that Society, which I joined almost 50 years ago when but a young man of 27. It is this spirit of brotherly love as manifested in the Point Loma organization, that is going to make it the leading Theosophical organization of the world. It is right and proper to have the sentiment of brotherly love and other organizations also show it, but only in Theosophy do we find a rational and scientific basis for such a sentiment, not only a basis, but also a reason. H. P. B. always insisted on the Universal Brotherhood phase of this movement, and to-day it is more needed than ever before.

It is going to be the force that will draw the people to Theosophy. It is not that we seek more proselytes, but that we may seek out those who know less than we do, so we may expound to them the sweet law. From now on, there will be a constant increase in the ranks of the Point Loma Society, because they deserve it.

I live in San Diego across the bay from Point Loma and know what is going on there and I can say now with the joy that comes from added hope that we shall not have worked in vain and the conviction that when the Messenger comes in 1975, we shall have a good strong organization ready to his hand through which he can work.

There are some things of which we do not speak, but I was strongly impressed to write to Mrs. Alice Cleather and Basil Crump, both of whom I have known and highly respected. "that the Theosophical movement has not failed." I have also

known Annie Besant personally. My certificate of membership in the E. S. T. was signed by H.P.B. personally, before Annie was a member. While the shadows are still around us yet the dawn is coming fast. Let us all throw out of our minds all sentiments save those of brotherly love for all Theosophists as well as love for all who breathe. So shall we do the Masters' work and succeed where we failed in other incarnations, due to lack of this active force of brotherly love which is the real kundalini at work.

Cyrus Field Willard.

I hope you can print this,—C. F.W.

### VOL. III. SECRET DOCTRINE

Editor, Canadian Theosophist:—Criticism of this volume in Study Classes by Mr. W. B. Pease, that genial, faithful defender of the teachings given to the world by the Masters of Wisdom, calls for a reply. Opinions differ as to the authority for publishing the material in the third volume of the Secret Doctrine. But this is unimportant for the reading public. The point is that it is published; and is read by those who deplore its publication. Why should it not be read and studied by all lovers of H.P.B.'s literary output? Is it that it is not constructive and inspiring? That is not and cannot be justly claimed. The material has the same vitalizing, illuminating quality of the other volumes. And that is sufficient reason for its use in Secret Doctrine Study Classes.

Felix A. Belcher.

### BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.?; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magnus; The Pistis Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,  
London, W.C., 2, England.



# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser

## SPONTANEOUS GENERATION

An article entitled "Can Life be Produced Artificially" which was condensed from an article written by F. Scheminxki in the *Revista de Occident*, Madrid, is published in the current issue of the *Magazine Digest*. This deals with the question of spontaneous generation and surveys the problem as to 'whether there are in nature any living entities that originate, so to speak, by themselves, that is to say, from non-living substances, or whether life springs only from living beings. If spontaneous generation of life is to be found in nature, it would be possible, given the conditions of this spontaneous generation, for life to be produced at the hands of the researcher.'

The article deals with early beliefs that some of the lower forms of life are produced from non-living matter, such for example, that frogs emerge from mud, that putrid meat produces larvae, etc. One of the long-dying superstitions of folklore was that horse hairs dropped into pools and drinking troughs, developed into slender water snakes.

The discovery of the microscope and the subsequent knowledge of the minutiae of life forms did away with these ideas but not until comparatively recent times did science definitely determine that a sterilized medium in a sterilized and sealed container does not produce bacteria. As early as 1651, however, the English physiologist, Harvey, expressed the idea that 'a living being can be produced only from a living being.'

### Varying Views

The writer of the article above referred to concludes that Harvey's proposition is valid and applies to all organisms without exception—"There is no such thing as spontaneous generation of life from inanimate matter".

The same conclusion was reached by an English scientist, Sir Henry Dale in discussing this problem at the Imperial College of Science, London. He was dealing with viruses, units much smaller than bacteria, about the nature of which very little is known. His conclusion was that the virus may be a stage in the life of a larger and more complex organism and has the power to reconstitute itself into a larger body. He believes they are living forms generated from previous living forms—which was Harvey's theory 300 years ago.

However, Dr. Oscar Riddle of the Carnegie Institute of Washington, in his vice-presidential address to the American Association of the Advancement of Science, now in session, suggests that a newly discovered virus shows evidence of a spontaneous change of inanimate matter into a living thing and that this virus is apparently a link between living and non-living things. By itself this virus is a protein apparently as non-living as a piece of rock but when brought into contact with a proper piece of living tissue, it is able to grow and propagate itself. "Life may have begun in some such manner by the simple addition of just one element not previously present in inanimate things," Dr. Riddle said. However, in the experiment of which he was speaking, the 'one simple element' was a piece of *living* tissue and if a *living* element is required to bring life to inanimate matter, are we really any nearer to the 'beginning of life'?

### Theosophical Position

But, asks the Theosophist, what is inanimate matter? In the *Secret Doctrine*, Vol. I., page 268, it is stated: "Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, 'inorganic substance' means simply that the latent life, *slumbering in the molecule of so-called 'inert matter'* is in-

cognizable. ALL is Life and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.... To the conception of an Arhat, these Elements are themselves, collectively, a Divine Life; distributively, on the plane of manifestation, the numberless and countless crores of Lives.... Every visible thing in this Universe was built by such Lives, from conscious and divine primordial man down to the unconscious agents that construct matter."

And again on page 281, "Chemistry and Physiology are the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths.... But the Occult doctrine is far more explicit. It says, Not only are the chemical compounds the same, but the same infinitesimal *invisible* Lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and the tree which shelters it from the sun. Each particle—whether you call it organic or inorganic—is a Life. Every atom and molecule in the Universe is both *life-giving* and *death-giving*.... it creates and kills; it is self generating and self-destroying." And on Page 283: "It might be supposed that these Fiery Lives and the microbes of Science are identical. This is not true. The Fiery Lives are the seventh and highest subdivision of the plane of matter.... The microbes of Science, are the first and lowest subdivision on the second plane—that of material Prana or life."

#### Mahatma Letters Quoted

What proof is there that, "a sterilized medium in a sterilized container" is *dead*? It may only be in a state of anaesthesia and will awake to life when it is reintroduced to conditions suitable for its normal living.

In Letter xxiiib of the Mahatma Letters (pages 158 and 159) it is stated: "Life, after all,—the greatest problem within the ken of human conception, is a mystery that the greatest of your men of Science will

never solve.... It can never be grasped so long as it is studied separately and apart from universal life.... The greatest, the most scientific minds on earth, have been keenly pressing forward toward a solution of the mystery.... and all had to come to the same conclusion—that of the Occultist when given only partially—namely that life in its concrete manifestations is the legitimate result and consequence of chemical affinity.... If, as I hope, in a few years, I am entirely my own master—I may have the pleasure of demonstrating to you on your own writing table that life *as life* is not only transformable into other aspects or phases of the all-pervading Force, but that, it can be actually infused into an artificial man. Frankenstein is a myth only so far as he is the hero of a mystic tale; in nature—he is a possibility; and the physicists and physicians of the last sub-race of the sixth Race will inoculate life and revive corpses, as they now inoculate small-pox."

The expression 'spontaneous generation of life' is not a happy one, neither for the scientist nor the religionist. Scientists are apparently content to use it as a term until more is known of the phenomena, but religionists feel that 'spontaneous generation' is crowding just a little bit too close on the heels of the Deity. Perhaps the Theosophical attitude might offer a solution namely; that LIFE, the Universal Life, pervades all things, that there is no 'dead' Matter, but "that life in its concrete manifestations is the legitimate result and consequence of chemical affinity."

D. W. B.

#### THEORIES ABOUT THE EARTH

A recent pamphlet called "Science and Gold" by John I. N. Bolton of Toronto, contains some theories of the earth which should prove of interest to students of the Secret Doctrine.

"The hollow earth theory is now generally accepted in advanced science," Dr. Landsberg of Pennsylvania State College is quoted as saying. It is no longer be-

lieved that the earth is a cooling, contracting mass. Mr. Bolton claims the credit for publishing this theory back in 1918.

The existence of the periodic appearance and disappearance of continents upon the earth's surface is, as every student of Theosophy knows, one of the fundamental tenets advanced in the Secret Doctrine. For some time scientists have recognized its validity, Mr. Bolton's scientific theory of how and why it happens, is ingenious and suggestive, though it may not have the entire approval of orthodox scientists or agree entirely with the Secret Doctrine of the Ancients.

#### Old Matter Regenerated

The influence of the centrifugal force due to the earth's spin has a relation to the earth's character and formation according to Mr. Bolton. "Land that has become chemically disorganized with age moves up towards the north pole," he writes. "Under the snow and water there it slowly disintegrates to slime. The magnetic currents passing from north to south which create the magnetic poles draw this matter within the earth where it goes through the process of regeneration outlined."

The process of regeneration occurs, Mr. Bolton believes, by this chemically disorganized matter passing through a molten state in the fires beneath the earth's crust. It is then forced again to the surface by centrifugal force. "The great planets," he says, "are in reality manifesting of an active life not unlike in character to the animal state . . . . . Old lands enter at the north and go through a process of heat purging before gradually being forced to the surface by centrifugal force."

#### Earth A Living Organism

"The earth is not a cooling and dying mass but an object full of life and activity and behind all the activity can be observed a multitude of different movements which, it can plainly be seen, are necessary to the earth in the process of birth, age, death and the regeneration of matter, which process in the past enables us to live to-day sustained and protected in life by the

earth's chemistry, and the continuation of these activities, which we can all observe to be in progress, will sustain and provide for future generations."

"Land is slowly rising between North and South America." . . . . . "There was land connection between Australia and the east coast of Africa and another continent extending from the African west coast to South America. At the present time the shores of Norway are rising progressively above the level of the ocean. . . . At some future time land connection between Norway, Iceland and Canada will be continuous as they are considered to have been at some time in the past. . . . . There is a sunken continent off the west coast of Africa."

#### What Doctrine Says

The Secret Doctrine speaks of "the periodical renovations of the earth with regard to its continents" (ii: 829) which may refer to what Mr. Bolton calls the regeneration of chemically disorganized continental matter. H.P.B.'s occasional references to the mystery of the poles might possibly refer, among other things, to some process similar to that described by Mr. Bolton. The periodical renovations are due, according to the Doctrine, to a change in the velocity of the earth's rotation and a tilting of the axis. The moon, which controls tides, is also said to have something to do with it. At the time of a major cataclysm it, or rather its rectors, are said to exert such a pull on the earth that it crumples the equatorial belt causing a sucking in at the earth's ends (see S.D. ii: 339).

Mr. Bolton says something not unlike this. "Magnetic forces are carrier forces", he writes. "They attach and carry moisture. This is how the magnetic forces cause tides as they pass from the earth to the moon. The water clings to the rising magnetic forces until gravitation and weight confine it within bounds."

H.P.B. quotes an ancient commentary on page 339, volume 2 of the Secret Doctrine. "When the wheel runs at its usual

rate, its extremities (the poles) agree with its middle circle (the equator). When it runs slower and tilts in every direction, there is a great disturbance on the face of the earth. The waters flow towards the ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to Pralayas by submersion."

This is the description of what happens at the end of a major geological period. There is no reason to think that it is not going on in a lesser degree continuously.

### BEYOND THE VEIL

The above title has been chosen by Sir Oliver Lodge for his first, and last, announcement about his beliefs concerning life beyond the grave. "For many years," he says, "I have refused to publish the results of my fifty odd years' research into the Occult. But now—when I feel that the time has come when I may pass over any day it is meet that I should leave behind me an expression of my views on spiritualism and what I have found during my long years of psychical investigation."

His views concerning spiritualism have long been known; his findings in psychical research are perhaps the more interesting since they are presented for the first time. And they are meagre enough, in all truth, as representing the results of fifty years' research.

#### Posthumous Letters

Lodge first of all discusses the posthumous letter, that device which those believing in spiritualism have devised in the hope that it might afford certain proof of immortality. "By posthumous letter is meant one that has been sealed and deposited by the writer, with the intention of deciphering it after death, and giving its contents through a medium before it has been opened. Anyone without experience would consider this a conclusive proof of survival, but a control has shown that such a letter can be read and the contents given without the agency of the writer at all, and therefore, that it is no proof of survival."

In the instance which Lodge cites, the writer of the letter stated in it that he would endeavour to communicate symbols concerning the number seven. Shortly after seven mediums in different parts of the world were successful in bringing through statements which agreed in general with the letter, one of them even mentioning the writer's name. The spirit of the departed obviously had no part in the proceedings since it was still clothed in the physical body.

#### Alternative Explanations

Lodge, however, uses this instance to substantiate the claim that the "control" of the mediums must obviously be a disembodied spirit and claims that these so-called cross-correspondences are valid manifestations of the other world. Yet there are two other alternatives. One is telepathy, unconscious and unpremeditated on the part of the writer of the letter and the recipients of the messages. The other is that according to Theosophical teachings all actions and thoughts are impressed on the Astral Light there to remain for any to read who can, consciously or unconsciously. This realm of the Astral, by the way, would seem to correspond to Jung's realm of the "Unconscious Mind." Apparently it is from some such realm also that the forecasts of future events in dreams and waking states that Dunne describes in his *Experiment in Time* also come.

#### Theosophical Position

The above paragraph is not to be read in the sense of denying post-mortem existence to the ego or as Lodge calls it the spirit of man. It simply points out that this spirit is not essential to the phenomena he observes. Actually, in Theosophy, spiritualistic phenomena are not denied, they are conceded to be very real and also dangerous to experiment with. It is denied, however, that such phenomena are genuine manifestations of the departed ego; rather, it is said, they come from Kama Rupa forms left behind, and from Elementals possessed of a fugitive intelli-

gence which simulates the real. Madame Blavatsky's *Isis Unveiled* should be read in this connection.

#### The Soul's Transition

Lodge quotes the Bishop of London, who has remarked that dying makes no difference to a man's character, so that five minutes after death he is the same person in every way as he was five minutes before, except that he has got rid of the pain and disability associated with his previous body.

Continuing, Lodge says that: "After life is extinct experience of earth does not suddenly withdraw. There is no suddenness or thoughtlessness about the transition. It has been testified that for a time the things of this earth still make their appeal; only gradually do they fade away, and give place to a consciousness of other surroundings more representative of and more harmonious with the new conditions under which he finds himself."

The evidence is that for a short time he is aware even of the room which he is in the act of leaving, is still conscious of the mourners about the bed, and is aware of what seems like himself lying on it...."

#### Post-Mortem Progress

Lodge believes that progress after death is possible: "And still it will be only gradually revealed to effort, and we shall have the joy of discovery prolonged for centuries. For not even to Isaac Newton is it yet complete. He still has the joy of going on, in the perception of a future beyond his grasp."

Is this true? Where then did Sir Isaac derive his genius which won him fame on earth. Did he not bring this with him? And does not reincarnation offer a more acceptable theory, for with it, learning—not necessarily book-learning—begins and ends with the physical life, each life in a long series of such, adding to the sum-total; the in-between death state offering only a period for assimilation and enjoyment, and being highly valuable in consequence. Devachan is not for learning but for assimilation.

#### There Is No Death

One gains the impression, in reading Sir Oliver Lodge, that there is a most curious intermingling of living and dead, of occurrences which seem to indicate communications from the shells of the dead, and of other occurrences, or of features in supposedly mediumistic phenomena, wherein the living themselves act as if they themselves were disembodied entities.

Returning again to the problem of the existence of disembodied entities, one feels that its importance diminishes greatly with the growing importance of another problem—that of the constitution of man as a living being embodied in physical flesh. For, no matter whether mediumistic phenomena be genuine indications of survival or not, the whole gamut of such phenomena is indicative of a much more than physical constitution for the living man. Telepathy is now well-substantiated both by such instances as Lodge cites and by recent work at Duke University, and whether telepathy be from dead to living or from living to living, its importance in overthrowing materialistic conceptions is enormous. Man inevitably then must possess vehicles other than the physical, and the survival of these after the death of the latter becomes a scientific possibility.

W. F. S.

#### THE CHURCH AND THE AGE

We live in tremendous times. Forces at one and the same time disintegrative and creative are playing ruthlessly upon the modern world. It becomes more apparent daily to the student of the ancient wisdom why the founders of the Theosophical Society launched their campaign of enlightenment in the last quarter of the 19th century giving out information, as one of them said, hitherto only imparted to initiates. All established authority is being challenged—morals, aesthetics, science, religion, finance, economics, even the supreme authority to which Christendom has paid lip service for 2,000 years—the

authority, yea even the existence of God. The old order is changing.

#### **Protestantism Surrendering**

It is fitting at Christmas—the great annual festival of the Christian churches, now little more than a festival of commerce,—that we should hear what the so-called spiritual leaders of the people have to say about the spiritual and moral life of the age in which we live. The statements this year were significant. In the United States twenty-nine leaders of the movement to unite the Protestant Episcopal Churches in America with the Roman Catholic Church issued an appeal to Episcopal clergymen for support of the proposal on the grounds that "Protestantism has become bankrupt ethically, culturally, morally and religiously."

"The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly," says the committee which issued the appeal. "It is time for all Christians to see what the enemy sees so clearly and to be prepared to rally around Rome as a centre of resistance against the anti-Christian attack. The utter futility of the Protestant position is more and more apparent.... Youth is being organized throughout the world to break down all belief in God and the Church and to destroy the whole civilization and moral code. The 16th century breach with Rome was never desired by the Anglican church and the desire for reunion has been kept alive through four centuries." Rev. Dr. A. Z. Conrad, 30 years pastor of one of the great fashionable Protestant churches in New York, while not in favour of union with Rome, says, "all churches of Christ should solidly unite to combat atheism, rationalism and communism."

#### **Sins of Protestantism**

No informed observer can deny the justice of the charge here made of the ethical, cultural, religious and moral bankruptcy of Protestantism, nor can anyone deny "the utter futility of the Protestant position" in the face of what is described

as an "anti-Christian" world. The futility is apparent because the Protestant churches within are almost as anti-Christian as the world without. There has probably never been a war since the days of Martin Luther that the Protestant church has not blessed or been passively acquiescent about. Its foreign missionaries have done little to combat the ruthless exploitation of non-Christian countries by so-called Christian ones. At home in the main it has closed its eyes to social injustice caused by trickery and greed in high places. It has pretty much recognized worldly success as the reward of a good life while, to the poor, it has promised everything in the hereafter.

It has become culturally bankrupt because it has made dogmas of mysteries it does not understand and driven the best minds out of the church by doctrines which violate mind, conscience and intuition. It is religiously bankrupt because it has degraded the conception of God to the level of a fickle, jealous earthly tyrant.

#### **Roman Catholicism**

All this may be seen and admitted. What is harder to see is what Protestantism has to gain by turning to Roman Catholicism. To do so is to swallow whole the Pope's statement the day before Christmas to the Sacred College of Cardinals in Vatican City. "Outside of the only true Christianity, which is Catholicism," said his Holiness, "what remains of Christianity, of Christ's self, of his divine person, of his doctrine? Nothing but adulterations which assume various names.... These are all monstrous Christianities in which almost nothing remains of true Christianity, mere spectres of Christianity which badly hide and badly dissimulate their will of persecution of the only true Christianity—Catholicism, Catholicism, Catholicism."

#### **What Is An Atheist?**

Again, with reservations, it is possible to agree with much that the Pope says, but again the history of Roman Catholicism shows it to be guilty of most of the sins recorded against Protestantism and some others as well. The fact is that one does

not have to be either a Protestant or a Catholic to be a Christian and be a member of the spiritual church of Christ. Much of the atheism which the Protestant and Catholic leaders condemn is no more atheism than Protestantism and Catholicism is Christianity. When Madame Blavatsky was asked "Do you believe in God?" her answer was, "That depends on what you mean by the term." (Key to Theosophy p. 42). In the God of the Christians she did not believe. "We reject the idea of a personal or extra-cosmic and anthropomorphic God who is but the gigantic shadow of man, and not even of man at his best," she wrote. "The God of theology, we say, is a bundle of contradictions and a logical impossibility. Therefore we will have nothing to do with Him." To the Church—Protestant or Catholic—this is Atheism, yet Theosophists know that the last thing one could call Madame Blavatsky is an Atheist.

#### The Idea of God

"The idea of God is not an innate, but an acquired notion," said an eastern Mahatma (Mahatma Letters p. 52)—and again—"The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called—agnostic never. If people are willing to accept and to regard as God our one Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer." The Mahatma K.H. then goes on to say (Letters, p. 54) that there is no God apart from man himself—man as Parabrahm and "identical in every respect with the universal life and soul."

#### Religion A Cause of Evil

As for the evil which we see around us and about which the Churches complain,

K.H. says (p. 57), "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue Humanity ever since that cause became a power. It is religion in whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred that he has to search out the source of the multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity."

As for the Catholic Church itself Madame Blavatsky wrote in *Isis Unveiled* (p. 120-I) "The divine law of compensation was never more strikingly exemplified than in the fact that by her own act she" (the Roman Catholic Church)—"deprived herself of the only possible key to her own religious mysteries. . . . In burning the works of the theurgists; in proscribing those who affect their study; in affixing the stigma of idolatry to magic in general, Rome has left her exoteric worship and Bible to be helplessly riddled by every free-thinker, her sexual emblems to be identified with coarseness, and her priests to unwittingly turn magicians and even sorcerers in their exorcisms, which are but necromantic evocations."

#### THE CARNEGIE TRUST

Andrew Carnegie was born on November 25th 1835 and before his death in 1919, he accumulated a fortune of \$360,000,000.

This in itself will hardly cause a ripple of excitement among the readers of this magazine, but his attitude towards his fortune and his method of disposing of it, are of great importance.

When he was 33 years of age and then in possession of an income of \$50,000 he formed this resolve: "Beyond this never earn;—make no effort to increase fortune, but spend the surplus each year for benevolent purposes. Cast aside business forever except for others." He denounced the

amassing of wealth as the worst species of idolatry.

What happened to him in his early thirties that such a resolve should come to him? What stirred within him and awoke to active life? There are cycles in a man's life which are critical and out of which come either a great awakening of consciousness or a greater bondage if the opportunity is lost. One of these does come in the late twenties. It is written of Jesus that 'he began to be about thirty years of age' when he retired to the wilderness before beginning his ministry.

Perhaps we will never know the outer contacts that prompted Carnegie in his decision. Altruism comes of the soul and while he did not strip himself entirely of his wealth to give to others, nevertheless he stepped far ahead of the thought of his day in doing what he did. Possessions are a great temptation and a million dollars must be an awful load to carry and still go forward. Not money alone but all things which lead to an increase of personal power require careful handling. Talbot Mundy deals with this in one of the sayings from Tsiang Samdup in his occult novel "Om". "All effort on his own behalf is a dead weight in the scale against him. All effort on behalf of others is a profit to himself; notwithstanding which, unless he first improve himself he can do nothing except harm to others."

#### **Carnegie's Will**

During Carnegie's lifetime he laboured to put his wealth to practical use in ameliorating human misery and by his will left the fund in trust to carry on the work. His charge to his Trustees is a remarkable document:

"The Trustees will please then consider what is the next most degrading evil or evils whose banishment—or what new elevating element or elements if introduced or fostered, or both combined—would most advance the progress, elevation and happiness of man, and so on from century to century without end, my Trustees of each age shall determine how they can best aid

man in his upward march to higher and higher stages of development unceasingly; for now we know that man was created, not with an instinct for his own degradation, but imbued with the desire and the power for improvement to which perchance there may be no limit short of perfection even here in this life upon earth.

"Let my Trustees therefore, ask themselves from time to time, from age to age, how they can best help man in his glorious ascent onward and upward, and to this end devote this fund."

What a great Theosophical statement—"for now we know that man was created, not with an instinct for his own degradation but imbued with the desire and the power for improvement to which perchance there may be no limit short of perfection even here in this life upon earth." And what a far-reaching Karma there is attached to the work, not only to Carnegie himself in his subsequent lives upon earth, but to the Trustees to whose guidance the correct use of the fund is given.

The writer of a contributed article in the *Toronto Mail and Empire* (W. S. Dingman) from which article the facts quoted here are taken, ends with these words, "The good flowing from Carnegie's endowments promises to be incalculable and to adorn with a real aura the brow of the poor Scottish lad to whom it had been given to prove that the making of a great fortune was wholly subordinate to his magnificent use of it."

---

## **J. M. PRYSE'S BOOKS**

may be had, including: *The Magical Message of Oannes*; *The Apocalypse Unsealed*; *Prometheus Bound*; *Adorers of Dionysus*; and *The Restored New Testament*; from John Pryse,

919 SOUTH BERNAL AVENUE,

Los Angeles, California



# THE CANADIAN THEOSOPHIST

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XVI., No. 12.

HAMILTON, FEBRUARY 15th, 1936

Price 10 Cents

---

## CHANGES ON THE THRONE

The death of King George V. on January 21, so soon after the passing of Rudyard Kipling on the 18th, left the nation and the Empire in a state of mingled sorrow and confusion. Both deaths were quite unexpected, though the King has been in delicate health for years, and according to astrological forecasts might have died five years ago but for the surgical and medical skill brought to bear on his condition. It was a matter of vast importance that he survived to celebrate his Silver Jubilee and to send that message around the world at Christmas which revealed to humanity at large what was possible for a King nurtured in democracy to become to his people. *O si sic omnes!* we might well exclaim, but there is no class of people so shut in, so impervious to outside influences, so wise in their own conceits, as the rulers of the earth. And because the British monarchy has been a success, an outstanding success, they hate to think of it and would scorn to imitate it. So they must go.

Revolution is on the cards and in the stars. The Karma of the nations is what they have created for themselves, and not one of them is exempt from the reaping of that harvest which is now ready for the sickle. To those silent watchers who dwell with the Stars and wonder what sort of creatures mankind have made of themselves, we must look like a mad, mad pack.

Our eager selfishness, that dares not let another prosper lest he should have as much as we, and dare not encourage the bounty of Nature lest we should not get all of it for ourselves, is perhaps the greatest spectacle of folly the universe has ever produced. There is more than enough for every one, but we refuse to share the abundance, and our fate will be to go down to the bottomless pit of deprivation, and face the forces of the Four Horsemen of War and Pestilence and Famine and Death. This is the Kali Yuga, an age black with horrors, we have been warned, and we have been given a hint from the Skies and a Voice from the Ocean and a Word from the hearts of Men. But it is all of no avail.

King David has ascended the Throne, and it is not to be forgotten that his grandfather, Seventh of the name, pointed him out, as a little toddler, and declared, "there goes the last King of England!" That, too, is a warning, if it be taken aright, and not put down to some echo of disloyalty. If it is not to be a true prophecy, the nation must mend its ways, rend its heart, seek out the Lord where He may be found, and change the currents of the cycle with an exhibition of Spiritual Will which will carry us forward into the burgeoning of a new Messianic cycle.

When will humanity learn that the

Word was made flesh and dwells in Man, and that as Swinburne sings—"Glory to Man in the highest! for Man is the master of things." He might be Master, truly, if he would, but his accursed selfishness prevents him reaching that pinnacle of Life where he could enter into the heart of Life and know all Wisdom and reign with all power. That heritage still stands and will stand for a little while, and then no more for ever. The hour will strike, and the cycle will move on, and there will be a new time and a new humanity, as there has been in ages past. We might quote Swinburne once more, as he appealed in the '60's—

O known and unknown fountain-heads that fill

Our dear life-springs of England! O bright race

Of streams and waters that bear witness still

To the earth her sons were made of! O fair face

Of England, watched of eyes death cannot kill,

How should the soul that lit you for a space

Fall through sick weakness of a broken will

To the dead cold damnation of disgrace?

Such wind of memory stirs

On all green hills of hers,

Such breath of record from so high a place,

From years whose tongue of flame

Prophesied in her name

Her feet should keep truth's bright and burning trace.

We needs must have her heart with us, Whose hearts are one with man's, she must be dead or thus.

When Mrs. Besant made her futile attempt at the instigation of a foolish mind, to impose a Saviour on the world, we wrote of one far more likely to be the Messenger of hope and recovery and repentance—with the works of repentance. That article appeared in The Canadian Theosophist

for February, 1926—"A More Probable Messiah" and we are not ashamed of it today. The Prophetic cycles are short, and the Messengers soon burn themselves out. Henry V. had but a scant nine years for his work, but much may be done in nine years, or even less. The Karma that brings a Prophet, A Priest, or a King to his duties, is the ordinary Karma which we all enjoy. It is the Karma of Work and Will and Wisdom. It is a great gateway of experience, and those who pass it may learn, or may miss the lesson, but they cannot make men different unless men wish to grow. For Theosophists, their duty is to support the right, to fight for principle, to sacrifice for humanity, and above all "to spread a knowledge of true Theosophy, as The Secret Doctrine has endowed us, throughout the world, by our deeds as well as by our words and our thoughts."

A. E. S. S.

## THE LIFE OF PLATO

By Olympiodorus and Thomas Taylor

Let us now speak of the race of the philosopher, not for the sake of relating many particulars concerning him, but rather with a view to the advantage and instruction of his readers, since he was by no means an obscure man, but one who attracted the attention of many. For it is said that the father of Plato was Aristot, the son of Aristocles, from whom he refers his origin to Solon the legislator. Hence with primitive zeal he wrote twelve books of Laws, and eleven books on a Republic. But his mother was Perictione, who descended from Noleus, the son of Codrus.

They say that an Apolloniaceal spectre had connexion with his mother Perictione, and that, appearing in the night to Aristot, it commanded him not to sleep with Perictione during the time of her pregnancy—which mandate Aristot obeyed.

While he was yet an infant, his parents are said to have placed him in Hymettus, being desirous, on his account, to sacrifice

to the Gods of that mountain, viz., Pan, and the Nymphs, and the pastoral Apollo. In the meantime the bees, approaching as he lay, filled his mouth with honey-combs, as an omen that in future it might be truly said of him,

Words from his tongue than honey  
sweeter flowed.

(*Iliad*, I. 249).

But Plato calls himself a fellow-servant with swans, as deriving his origin from Apollo, for according to the Greeks that bird is Apolloniacal.

When he was a young man he first betook himself to Dionysius the grammarian for the purpose of acquiring common literature. Of this Dionysius he makes mention in his dialogue called *The Lovers*—that even Dionysius the school-master might not be passed over in silence by Plato. After him he employed the argive Aristo, as his instructor in gymnastic\*, from whom he is said to have derived the name of Plato; for prior to this he was called Aristocles, from his grandfather; but he was so called from having those parts of the body, the breast and forehead broad in the extreme, as his statues everywhere evince. According to others, however, he was called Plato from the ample and expanded character of his style; just as they say Theophrastus was so called, from his divine eloquence, his first name being Tyrtamus.

*Note.*—\* The like account of the divine origin of Plato is also given by Hesychius, Apuleius on the dogmas of Plato, and Plutarch in the eighth book of his *Symposiaces*. But however extraordinary this circumstance may appear, it is nothing more than one of those mythological relations in which heroes are said to have Gods for their fathers, or Goddesses for their mothers; and the true meaning of it is as follows:—According to the ancient theology, between those perpetual attendants of a divine nature called *essential* heroes, who are impassive and pure, and the bulk of human souls who descend to earth with passivity and impurity, it is necessary

there should be an order of human souls who descend with impassivity and purity. For, as there is no vacuum either in incorporeal or corporeal natures, it is necessary that the last link of a superior order should calesce with the summit of one approximately inferior. These souls were called by the ancients *terrestrial* heroes, on account of their high degree of proximity and alliance to such as are *essentially* heroes. Hercules, Theseus, Pythagoras, Plato, &c., were souls of this kind, who descended into mortality, both to benefit other souls, and in compliance with that necessity by which all natures inferior to the perpetual attendants of the Gods are at times obliged to descend. But as, according to the arcana of ancient theology, every God beginning from on high produces his proper series as far as to the last of things, and this series comprehends many essences different from each other, such as Dæmoniack, Heroical, Nymphical, and the like; the lowest powers of these orders have a great communion and physical sympathy with the human race, and contribute to the perfection of all their natural operations, and particularly to their natural operations, and particularly to their procreations. "Hence (says Proclus in *Cratylum*) it often appears that heroes are generated from the mixture of these powers with mankind; for those that possess a certain prerogative above human nature are properly denominated heroes." He adds: "Not only a daemonical genus of this kind sympathizes physically with men, but other kinds sympathize with other natures, as nymphs with trees, others with fountains, and others with stags or serpents." See more on this interesting subject in the Notes to my translation of Pausanias, vol. iii., p. 229, & c. Erwalk, the editor of this Life, not being acquainted with the philosophical explanation of the MIRACULOUS CONCEPTION of Plato, pretends that the story originated from Plato being said to be born in the month Thargelion (with us, June), and on the very day in which Latona is reported to have

brought forth Apollo and Diana.

For his preceptor in music Plato had Draco, the son of Damon; and of this master he makes mention in his Republic. For the Athenians instructed their children in these three arts, viz., grammar, music, and gymnastic—and this, as it seems, with great propriety. They taught them grammar, for the purpose of adorning their reason; music, that they might tame their anger; and gymnastic, that they might strengthen the weak tone of desire. Alcibiades also, in Plato, appears to have been instructed in these three disciplines; and hence Socrates says to him, "But you were unwilling to play on the pipes," &c. He was also conversant with painters, from whom he learned the mixture of colours, of which he makes mention in the *Timæus*.

After this he was instructed by the Tragedians, who at that time were celebrated as the preceptors of Greece; but he betook himself to these writers on account of the sententious and venerable nature of tragic composition, and the heroic sublimity of the subjects. He was likewise conversant with Dithyrambic writers; with a view to the honour of Bacchus, who was called by the Greeks the inspective guardian of generation: for the Dithyrambic measure is sacred to Bacchus, from whom also it derives its name; Bacchus being Dithyrambus, as proceeding into light from two avenues—the womb of Semele, and the thigh of Jupiter. For the ancients were accustomed to call effects by the names of their causes, as in the name Dithyrambus given to Bacchus. Hence Proclus observes:

With their late offspring parents seem  
to mix.

But that Plato applied himself to Dithyrambics is evident from his *Phædrus*, which plainly breathes the Dithyrambic character, and is said to have been the first dialogue which Plato composed.

He was also much delighted with the comic Aristophanes and Sophron, from whom he learned the limitations of persons in his dialogues. (This Sophron was a Syracusan, and contemporary with Euripides.

He was an obscure writer; and his works, none of which are now extant, were in the Doric dialect.) He is said to have been so much pleased with the writings of these men, that, on his death, they were found in his bed. Plato himself likewise composed the following epigram on Aristophanes:

The Graces, once intent to find  
A temple which might ne'er decay,  
The soul of Aristophanes  
At length discover'd in their way.

He reproves him, however, in a comic manner in his dialogue called *The Banquet*, in which he gives a specimen of his proficiency in comedy; for here Plato introduces him celebrating Love, and in the midst of his oration seized with a hiccup, so as to be unable to finish it. Plato also composed Tragic and Dithyrambic poems, and some other poetical pieces, all which he burned as soon as he began to associate with Socrates, at the same time repeating this verse:

Vulcan! draw near; 'tis Plato asks your  
aid.

*Iliad, xviii. 392*

Anatolius, the grammarian, once reciting this verse, very much pleased Vulcan, at that time the governor of the city. But he thus addressed him:

Vulcan! draw near; 'tis Pharos asks your  
aid.

(Pharos, as is well known, was a large tower near Alexandria, affording light to navigators in the night. Anatolius, therefore, in calling himself *Pharos* must have alluded to the etymology of his name. For *Anatolius* may be considered as being derived from *anatole*, the east, whence the light of the two great luminaries of heaven emerges, and *pharos* may be said to be quasi *pharos*, because the light of torches appeared from it.)

It is said, that when Socrates first intended to receive Plato as his disciple, he saw in a dream a swan without wings sitting on his bosom, which soon after obtaining wings flew into the air, and with the sweetness of its shrill voice allured all

those that heard it. This was the manifest token of Plato's future renown.

After the death of Socrates he had another preceptor, the Heraclitean Cratylus, upon whom he also composed a dialogue, which is inscribed Cratylus, or, Concerning the rectitude of names. After he had been sufficiently instructed by this master, he again went into Italy, where finding Archytas restoring a Pythagoric school, he again had a Pythagoric preceptor of this name; and hence it is that he makes mention of Archytas. But since it is requisite that a philosopher should desire to behold the works of nature, he also went into Sicily for the purpose of viewing the eruptions of fire in mount *Ætna*, and not for the sake of the Sicilian table, as you, O noble Aristides, assert.

When he was in Syracuse with Dionysius the Great, who was a tyrant, he endeavoured to change the tyranny into an aristocracy; and it was for this purpose he visited the tyrant. But Dionysius, asking him whom among men he considered happy? (for he thought that the philosopher, employing flattery, would speak of him). Plato answered, Socrates. Again the tyrant asked him, What do you think is the business of a politician? Plato answered, To make the citizens better. He again asked him the third time, What, then, does it appear to you to be a small matter to decide rightly in judicial affairs? (for Dionysius was celebrated for deciding in such affairs with rectitude.) Plato answered boldly. It is a small matter, and the last part of good conduct; for those who judge rightly resemble such as repair lacerated garments. Again Dionysius asked him the fourth time, Must not he who is a tyrant be brave? Plato replied, He is of all men the most timid; for he even dreads the razor of his barbers, lest he should be destroyed by them. With these answers Dionysius was so indignant, that he ordered him to depart at sun-rise.

The following was the cause of his second journey to Sicily. When, after the death of Dionysius the tyrant, his son suc-

ceeded to the throne, who by his mother's side was the brother of Dion, with whom Plato became acquainted in his first journey, Plato again sailed to Sicily, at the solicitations of Dion, who told him it might now be hoped that through his exertions the tyranny might be changed into an aristocracy. However, as Dionysius had been told by some of his attendants that Plato designed to destroy him, and transfer the government to Dion, he ordered him to be taken into custody, and delivered to one Pollidis of *Ægina*, a Sicilian merchant, to be sold as a slave. But Pollidis taking Plato to *Ægina* found there the Libyan Anniceris, who was then on the point of sailing to Elis, for the purpose of contending with the four-yoked car. Anniceris gladly bought Plato of Pollidis, conceiving that he would thence procure for himself greater glory by conquering in the race. Hence Aristides observes, that no one would have known Anniceris, if he had not bought Plato.

The following circumstance was the occasion of Plato's third journey to Sicily. Dion, being proscribed by Dionysius, and deprived of his possessions, was at length cast into prison. He therefore wrote to Plato, that Dionysius had promised to liberate him, if Plato would visit him. But Plato, that he might afford assistance to his associate, readily undertook this third voyage. And thus much for the journeys of the philosopher into Sicily.

Plato likewise went into Egypt for the purpose of conversing with the priests of that country, and from them learned whatever pertains to sacred rites. Hence in his *Gorgias* he says, "Not by the dog, who is considered as a God by the Egyptians." For animals among Egyptians effect the same thing as statues among the Greeks, as being symbols of the several deities to which they are dedicated. However, as he wished to converse with the Magi, but was prevented by the war which at that time broke out in Persia, he went to Phœnicia, and, meeting with the Magi of that country, was instructed by them in Magic.

Hence, from his Timæus, he appears to have been skilled in divination; for he there speaks of the signs of the liver, of the viscera, and the like. These things, however, ought to have been mentioned prior to his journeys to Sicily.

When he returned to Athens he established a school in the Academy, separating a part of the Gymnasium into a temple to the Muses. Here Timon the misanthrope associated with Plato alone. But Plato allured very many to philosophical discipline, preparing men and also women in a virile habit to be his auditors, and evincing that his philosophy deserved the greatest voluntary labour; for he avoided the Socratic irony, nor did he converse in the Forum and in workshops, nor endeavour to captivate young men by his discourses. (Two women particularly in a virile habit are said to have been his auditors, Lathæbenia the Mantinensian, and Axiothia the Phliasensian.) Add too, that he did not adopt the venerable oath of the Pythagoreans, their custom of keeping their gates shut, and their *ipse dixit*, as he wished to conduct himself in a more political manner towards men.

When he was near his death, he appeared to himself in a dream to be changed into a swan, who, by passing from tree to tree, caused much labour to the fowlers. According to the Socratic Simmias, this dream signified that his meaning would be apprehended with difficulty by those who would be desirous to unfold it after his death. For interpreters resemble fowlers, in their endeavours to explain the conceptions of the ancients. But his meaning cannot be apprehended without great difficulty, because his writings, like those of Homer, are to be considered physically, ethically, theologically, and, in short, multifarious; for those two souls are said to have been generated all-harmonic: and hence the writings of both Homer and Plato demand an all-various consideration. Plato was sumptuously buried by the Athenians; and on his sepulchre they inscribed the following epitaph:

From great Apollo Pæon sprung,

And Plato too we find;

The saviour of the body one,

The other of the mind.

And thus much concerning the race of the philosopher.

Plato was born six years after Isocrates, in the 87th Olympiad, and 430 years before Christ. He also died on his birthday, after having lived exactly 81 years. Hence, says Seneca, the MAGI, who then happened to be at Athens, sacrificed to him on his decease as a being more than human, because he had consummated a most perfect number, which nine, nine times multiplied, produces.

## INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 362.)

### EXPLANATIONS OF CERTAIN PLATONIC TERMS

As some apology may be thought necessary for having introduced certain unusual words of Greek origin, I shall only observe, that as all arts and sciences have certain appropriate terms peculiar to themselves, philosophy, which is the art of arts, and science of sciences, as being the mistress of both, has certainly a prior and a far superior claim to this privilege. I have not, however, introduced, I believe, any of these terms, without at the same time sufficiently explaining them; but, lest the contrary should have taken place, the following explanation of all such terms as I have been able to recollect, and also of common words used by Platonists in a peculiar sense, is subjoined for the information of the reader.

Anagogic, *anagogikos*. Leading on high.

Demiurgus, *demiourgos*. Jupiter, the artificer of the universe.

Dianoetic. This word is derived from *dianoia*, or that power of the soul which

reasons scientifically, deriving the principles of its reasoning from intellect. Plato is so uncommonly accurate in his diction, that this word is very seldom used by him in any other than its primary sense.

The Divine, *to Theion*, is *being* subsisting in conjunction with *the one*. For all things except *the one*, viz. essence, life, and intellect, are considered by Plato as suspended from and secondary to the gods. For the gods do not subsist in, but prior to, these, which they also produce and connect, but are not characterized by these. In many places, however, Plato calls the participants of the gods by the names of the gods. For not only the Athenian Guest in the *Laws*, but also Socrates in the *Phædrus*, calls a divine soul a god. "For," says he, "all the horses and charioteers of *the gods* are good," &c. And afterwards, still more clearly, he adds, "And this is the life of *the gods*." And not only this, but he also denominates those nature gods, that are always united to the gods, and which, in conjunction with them, give completion to one series. He also frequently calls *dæmons* gods, though, according to essence, they are secondary to, and subsist about, the gods. For in the *Phædrus*, *Timæus*, and other dialogues, he extends the appellation of gods as far as the *dæmons*. And what is still more paradoxical than all this, he does not refuse to call some men gods; as, for instance, the Elean Guest in the *Sophista*. From all this, therefore, we must infer, that with respect to the word god, one thing which is thus denominated is simply deity; another is so according to union; a third, according to participation; a fourth, according to contact; and a fifth, according to similitude. Thus every super-essential nature is primarily a god; but every intellectual nature is so according to union. And again, every divine soul is a god according to participation; but divine *dæmons* are gods, according to contact with the gods; and the souls of men obtain this appellation through similitude. Each of these, however, except the first, is, as we have said, rather divine than a god: for the

Athenian Guest, in the *Laws*, calls intellect itself divine. But that which is divine is secondary to the first deity, in the same manner as *the united* is to *the one*; that which is intellectual, to intellect; and that which is animated, to soul. Indeed, things more uniform and simple always precede; and the series of beings ends in *the one* itself.

Doxastic. This word is derived from *doxa*, *opinion*, and signifies that which is apprehended by opinion, or that power which is the extremity of the rational soul. This power knows the universal in particulars, as that *every* man is a rational animal; but it knows not the *dioti*, or *why* a thing is, but only the *oti*, or *that* it is.

The Eternal, *To aionion*, that which has a never-ending subsistence, without any connection with time; or, as Plotinus profoundly defines it, infinite life at once total and full.

That which is generated, *to geneton*. That which has not the whole of its essence or energy subsisting at once, without temporal dispersion.

Generation, *genesis*. An essence composite and multiform, and conjoined with time. This is the proper signification of the word; but it is used symbolically by Plato, and also by theologists more ancient than Plato, for the sake of indication. For as Proclus beautifully observes (in MS. Comment. in *Parmenidem*), "Fables call the ineffable unfolding into light through causes, generation." "Hence," he adds, in the Orphic writings, the first cause is denominated time; for where there is generation, according to its proper signification, there also there is time."

A Guest, *Xenos*. This word, in its more ample signification in the Greek, denotes a *stranger*, but properly implies one who receives another, or is himself received at an entertainment. In the following dialogues, therefore, wherever one of the speakers is introduced as a *Xenos*, I have translated this word *guest*, as being more conformable to the genius of Plato's dialogues, which may be justly called rich

mental banquets, and consequently the speakers in them may be considered as so many guests. Hence in the *Timæus*, the persons of that dialogue are expressly spoken of as guests.

*Hyparxis, uparxis.* The first principle or foundation, as it were, of the essence of a thing. Hence also, it is the summit of essence.

*Idiom, Idioma.* The characteristic peculiarity of a thing.

*The Immortal, To athanaton.* According to Plato, there are many orders of immortality, pervading from on high to the last of things; and the ultimate echo, as it were, of immortality, is seen in the perpetuity of the mundane wholes, which, according to the doctrine of the Elean Guest in the *Politicus*, they participate from the Father of the universe. For both the being and the life of every body depend on another cause; since body is not itself naturally adapted to connect, or adorn, or preserve itself. But the immortality of partial souls, such as ours, is more manifest and more perfect than this of the perpetual bodies in the universe; as is evident from the many demonstrations which are given of it in the *Phædo*, and in the 10th book of the *Republic*. For the immortality of partial souls has a more principal subsistence, as possessing in itself the cause of eternal permanency. But prior to both these is the immortality of dæmons; for these neither verge to mortality, nor are they filled with the nature of things which are generated and corrupted. More venerable, however, than these, and essentially transcending them, is the immortality of divine souls, which are primarily self-motive, and contain the fountains and principles of the life which is attributed about bodies, and through which bodies participate of renewed immortality. And prior to all these is the immortality of the gods: for *Diotima* in the *Banquet* does not ascribe an immortality of this kind to demons. Hence such an immortality as this is separate and exempt from wholes. For, together with the immortality of the

gods, eternity subsists which is the fountain of all immortality and life, as well that life which is perpetual, as that which is dissipated into nonentity. In short, therefore, the *divine immortal* is that which is generative and connective of perpetual life. For it is not immortal, as participating of life, but as supplying divine life, and deifying life itself.

*Imparticipable, To amethekton.* That which is not consubsistent with an inferior nature. Thus imparticipable intellect is an intellect which is not consubsistent with soul.

*Intellectual Projection, noera epibole.* As the perception of intellect is immediate, being a darting forth, as it were, directly to its proper objects, this direct intuition is expressed by the term *projection*.

*The Intelligible, To noeton.* This word in Plato and Platonic writers has a various signification: for, in the first place, whatever is exempt from sensibles, and has its essence separate from them, is said to be intelligible, and in this sense soul is intelligible. In the second place, intellect, which is prior to soul, is intelligible. In the third place, that which is more ancient than intellect, which replenishes intelligence, and is essentially perfective of it, is called *intelligible*; and this is the intelligible, which *Timæus* in Plato places in the order of a paradigm, prior to the demiurgic intellect and intellectual energy. But beyond these is the *divine intelligible*, which is defined according to divine union and *hyparxis*. For this is intelligible as the object of desire to intellect, as giving perfection to and containing it, and as the completion of being. The highest intelligible, therefore, is that which is the *hyparxis* of the gods; the second, that which is true being, and the first essence; the third, intellect, and all intellectual life; and the fourth, the order belonging to soul.

*Logismos, reasoning.* When applied to divinity as by Plato, in the *Timæus*, signifies a distributive cause of things.

On account of which; with reference to



which; through which; according to which; from which; or in which; viz. *di o, uph' ou, di ou, kath' o, ex ou*. By the first of these terms, Plato is accustomed to denominate the final cause; by the second the paradigmatic; by the third the demiurgic; by the fourth the instrumental; by the fifth, form; and by the sixth matter.

**Orectic.** This word is derived from *orexis, appetite*.

**Paradigm, paradeigma.** A pattern, or that with reference to which a thing is made.

**The perpetual, to aidion.** That which subsists forever, but through a connection with time.

**A Politician, politikos.** This word, as Mr. Sydenham justly observes in his notes in the *Rivals*, is of a very large and extensive import, as used by Plato, and the other antient writers on politics: for it includes all those statesmen or politicians in aristocracies and democracies who were, either for life, or for a certain time, invested with the whole or a part of kingly authority, and the power thereto belonging. See the *Politicus*.

**Prudence, Phronesis.** This word frequently means in Plato and Platonic writers, the habit of discerning what is good in all moral actions, and frequently signifies intelligence, or intellectual perception. The following admirable explanation of this word is given by Jamblichus.

Prudence having a precedaneous subsistence, receives its generation from a pure and perfect intellect. Hence it looks to intellect itself, is perfected by it, and has this as the measure and most beautiful paradigm of all its energies. If also we have any communion with the gods, it is especially effected by this virtue; and through this we are in the highest degree assimilated to them. The knowledge too of such things as are good, profitable, and beautiful, and of the contraries to these, is obtained by this virtue; and the judgment and correction of works proper to be done are by this directed. And in short it is a certain governing leader of men, and of

the whole arrangement of their nature; and referring cities and houses, and the particular life of every one, to a divine paradigm, it forms them according to the best similitude; obliterating some things and purifying others. So that prudence renders its possessors similar to divinity. Jamblic. apud. Stob. p. 141.

**Psychical, psychikos.** Pertaining to soul.

**Science.** This word is sometimes defined by Plato to be that which assigns the causes of things; sometimes to be that the subjects of which have a perfectly stable essence; and together with this, he conjoins the assignation of cause from reasoning. Sometimes again he defines it to be that the principles of which are not hypotheses; and, according to this definition, he asserts that there is one science which ascends as far as to the principle of things. For this science considers that which is truly the principle as unhypothetic, has for its subject true being, and produces its reasonings from cause. According to the second definition, he calls *dianoëtic* knowledge science; but according to the first alone, he assigns to physiology the appellation of science.

**The telestic art.** The art pertaining to mystic ceremonies.

**Theurgic.** This word is derived from *Theourgia*, or that religious operation which deifies him by whom it is performed as much as is possible to man.

**Truth, aletheia.** Plato, following antient theologians, considers truth multifariously. Hence, according to his doctrine, the highest truth is characterized by unity; and is the light proceeding from the good, which imparts purity, as he says in the *Philebus*, and union, as he says in the *Republic*, to intelligibles. The truth which is next to this in dignity is that which proceeds from intelligibles, and illuminates the intellectual orders, and which an essence unfigured, uncoloured, and without contact, first receives, where also the plain of truth is situated, as it is written in the *Phædrus*. The third kind of truth is that

which is connascent with souls, and which through intelligence comes into contact with true being. For the psychical light is the third from the intelligible; intellectual deriving its plenitude from intelligible light, and the psychical from the intellectual. And the last kind of truth is that which is full of error and inaccuracy through sense, and the instability of its object. For a material nature is perpetually flowing, and is not naturally adapted to abide even for a moment.

The following beautiful description of the third kind of truth, or that which subsists in souls, is given by Jamblichus: "Truth, as the name implies, makes a conversion about the gods and their incorporeal energy; but doxastic imitation, which, as Plato says, is fabricative of images, wanders about that which is deprived of divinity and is dark. And the former indeed receives its perfection in intelligible and divine forms, and real beings which have a perpetual sameness of subsistence; but the latter looks to that which is formless, and non-being, and which has a various subsistence; and about this its visive power is blunted. The former contemplates that which is; but the latter assumes such a form as appears to the many. Hence the former associates with intellect, and increases the intellectual nature which we contain; but the latter, from looking to that which always seems to be, hunts after folly and deceives." Jamblic. apud Stob. p. 136.

The unical, *to niaion*. That which is characterized by unity.

✱ ✱ ✱

With our next issue which begins our Volume xvii. we intend to continue the disquisitions on Plato by Thomas Taylor which are so highly regarded by all students of Occultism and Mysticism. The next to be presented is the Introduction to the Timæus, in which Taylor gives us a version of The Secret Doctrine which will be found most interesting. Our friends and readers can oblige us greatly by calling the attention of their friends to these reprints.

## RUDYARD KIPLING

When the last royal honours were distributed I wrote a note of disappointment that no distinction had been awarded the man who was as a literary artist head and shoulders above any other living writer. The note was crowded out month after month and is now of little importance, but one regrets that it was not published before protests and applause were alike unavailing. It was supposed that some annoyance at the reference to "the Widow of Windsor" on the part of the Royal family had prevented a proper recognition of Kipling's great services to literature and the national spirit, but this suggestion falls before the letter which Her Majesty Queen Mary wrote, even in the midst of her grievous anxiety over the health of King George.

Sandringham, Jan. 19.—(AP)—Queen Mary found time yesterday to despatch this telegram to Mrs. Rudyard Kipling: "The King and I were grieved to hear of the death this morning of Mr. Kipling. We shall mourn him not only as a great national poet but as a personal friend of many years. Please accept our heart-felt sympathy."

"MARY R."

And then came the solemn and supreme national tribute to Kipling's genius which makes such poor amends as was possible for all slights and slurs, and leaves his dust mingling with that of his peers in the ancient shrine of St. Peter at Westminster. The newspaper despatch tells the story.

Buried in "Poets' Corner"

London, Jan. 23.—(CP)—Rudyard Kipling was laid to rest to-day in the company of the immortals of English literature.

In the dim and quiet by-way of Westminster Abbey's south transept, known for centuries as "the poets' corner," they placed the ashes of the bard of Empire.

His dust in the shallow depth of earth below the pavement scored with inscriptions to many a great name, will mingle

with the dust of Chaucer, Spenser, Samuel Johnson, Macaulay, Tennyson, Browning, Dickens and lesser lights in England's long line of poets.

In a crowded abbey, the dean of Westminster, Dr. Foxley Norris, conducted the funeral service, assisted by Rev. C. M. Armitage.

The pallbearers were Prime Minister Stanley Baldwin, cousin of the dead poet, Admiral Sir Roger Keyes, Field Marshal Sir Archibald Montgomery-Massingberd, Sir. Jas. Barrie, the famous playwright; Major-General Sir Fabian Ware; H. A. Gwynne, editor of the Morning Post; A. B. Ramsay and A. S. Watt, Kipling's literary agent.

#### Old Originals There

While the body of Kipling's late king-emperor was being brought to London from Sandringham, the abbey congregation sang hymns in memory of the poet whose songs of India and of Empire were read the world over.

In the abbey were Major-General Lionel Dunsterville, the original of "Stalky," and G. C. Beresford, the original of "Macturk" in the same book.

Kipling should be well known to Theosophical students. He was born in India like Lord Macaulay, and Thackeray and a number of others who found in western bodies vehicles for their oriental outlook. There are stories and sketches of the rarest beauty and inspiration among the marvellously various moods and tempers of his writings. Who can resist the charm of "An Habitation Enforced" or the rapture of "The Brushwood Boy" or the delicate pathos of "They?" The tawdry critics as is usual, for they took the same course with Tennyson and Browning and all the great ones in their age, and could not see that the ripe fruit was as rich and fine at the early harvest—found fault with even the magnificent Jubilee Ode, "The King and the Sea," and they had no eyes and no ears for his last book, "Limits and Renewals" published less than four years

ago, with its picture of St. Paul. Kipling's secret was his communion with the Anima Mundi, and it is an education for the ordinary man to be familiar with his writings. With such familiarity he can scarcely miss a hint of The Way.

#### MORE LIGHT FROM THE EAST.

Some years ago, the then president of the British Anthropological Society asked me how I could explain the fact that so highly intellectual a people as the Chinese had produced no science. I replied that this must really be an "optical illusion," because the Chinese did have a science whose "standard work" was the *I Ching*, but that the principle of this science, like so much else in China, was altogether different from our scientific principle.

The science of the *I Ching* is not based on the causality principle, but on a principle (hitherto unnamed because not met with among us) which I have tentatively called the *synchronistic* principle. My occupation with the science of the unconscious processes long ago necessitated my looking about for another principle of explanation, because the causality principle seemed to me inadequate to explain certain remarkable phenomena of the psychology of the unconscious. Thus I found that there are psychic parallelisms which cannot be related to each other equally, but which must be connected through another sequence of events. This connection seemed to me to be essentially provided in the fact of the relative simultaneity, therefore the expression "synchronistic". It seems indeed as though time, far from being an abstraction, is a concrete continuum which contains qualities or basic conditions manifesting themselves simultaneously in various places in a way not to be explained by causal parallelisms, as, for example, in cases of the coincident appearance of identical thoughts, symbols, or psychic conditions. Another example would be the simultaneity of Chinese and European periods of style, a fact pointed

out by Wilhelm. They could never have been causally related to one another. Astrology would be a large scale example of synchronism, if it had at its disposal thoroughly tested findings. But at least there are some facts adequately tested and fortified by a wealth of statistics which make the astrological problem seem worthy of philosophical investigation. (It is assured of recognition from psychology, without further restrictions, because astrology represents the summation of all the psychological knowledge of antiquity.)

The fact that it is possible to construct, in adequate fashion, a person's character from the date of his nativity, shows the relative validity of astrology. But the birth never depends on the actual astronomical constellations, but upon an arbitrary, purely conceptual time-system, because by reason of the precession of the equinoxes, the spring point has long ago passed on beyond zero degree Aries. In so far as there are any really correct astrological deductions, they are not due to the effects of the constellations, but to our hypothetical time-characters. In other words, whatever is born or done at this moment of time, has the qualities of this moment of time.

This is also the fundamental formula for the use of the *I Ching*. As is known, one gains knowledge of the hexagram characterizing the moment by a method of manipulating sticks of yarrow, or coins, a method depending on purest chance. As the moment is, so do the runic sticks fall. The only question is: Did the old King Wen, and the Duke of Chou, in the year 1000 B.C., interpret the accidental picture made by the fallen runic sticks correctly or not? As to this, experience alone can decide.

The type of thought built on the synchronistic principle, which reaches its big point in the *I Ching*, is the purest expression of Chinese thinking in general. With us, this thinking has been absent from the history of philosophy since the time of Heraclitus, and only reappears as a faint

echo in Leibnitz. However, in the time between, it was not extinguished, but continued to live in the twilight of astrological speculation, and remains to-day at this level.

At this point the *I Ching* touches the need of further development in us. Occultism has enjoyed in our times a renaissance which is really without a parallel. The light of the Western mind is nearly darkened by it. I am not thinking now of our seats of learning and their representatives. I am a physician and deal with ordinary people, and therefore I know that the universities have ceased to act as disseminators of light. People have become weary of scientific specialization and rationalistic intellectualism. They want to hear truths which do not make them narrower but broader, which do not obscure, but enlighten, which do not run off them like water, but pierce them to the marrow. This search threatens to lead a large, if anonymous, public into wrong paths.

.....Spiritual Europe is not helped by what is merely a new sensation or a new titillation of the nerves. What it has taken China thousands of years to build cannot be stolen by us. We must learn to acquire it in order to possess it. What the East has to give us should be merely a help in a work which we still have to do. Of what use to us is the Wisdom of the Upanishads or the insight of the Chinese yoga, if we desert the foundations of our own culture as though they were outlived errors, and, like homeless pirates, settle with thievish intent on foreign shores? The insight of the East, above all, the wisdom of the *I Ching*, has no meaning when we close our minds to our own problems, when we lead artificially arranged lives on the basis of conventional prejudices, when we veil from ourselves our real human nature with all its dangerous, subterranean elements, and its darkness? The light of this wisdom only shines in the dark, not in the electric searchlight of the European theatre of consciousness and will. The wisdom of the *I Ching*, has originated from

a background, whose horror we can faintly suspect if we read of Chinese massacres, of the sinister power of Chinese secret societies, of the nameless poverty, the hopeless filth and vices, of the Chinese masses.

We need to have a correctly three dimensional life if we wish to experience Chinese wisdom as a living thing. Therefore, we first have need of European truths about ourselves. Our way begins as European reality and not in yoga practices which would only serve to lead us astray as to our own reality. We must continue Wilhelm's work of translation in a wider sense if we wish to show ourselves worthy pupils of the master. Just as he translated the spiritual treasure of the East into European meaning, we should translate this meaning into life.....

Let us look toward the East: there an overwhelming fate is fulfilling itself. European cannon have burst open the gates of Asia; European science and technique, European worldly-mindedness and cupidity, flood China. We have conquered the East politically. Do you know what happened when Rome overthrew the near-East politically? The spirit of the East entered Rome. Mithra became the Roman military god, and out of the most unlikely corners of Asia Minor, came a new spiritual Rome. Would it be unthinkable that the same thing might happen to-day and find us just as blind as were the cultured Romans who marvelled at the superstitions of the *Christoi*? It is to be noted that England and Holland, the two main colonizing powers in Asia, are also the two most infected by theosophy. I know that our unconscious is full of Eastern symbolism. The spirit of the East is really before our gates. Therefore it seems to me that the realization of the Meaning, the search for *Tao*, has already become a collective phenomenon among us, and that to a far greater extent than we generally think.... The Babylonian confusion of tongues in the Western world has created such a disorientation that everyone longs for simpler truths, or at least for general ideas which

speak, not to the head alone, but to the heart as well, which give clarity to the spirit, and peace to the restless pressure of the feelings. Like the ancient Romans, we again to-day, are importing every form of exotic superstition in the hope of discovering therein the right cure for our disease.

Human instinct knows that all great truth is simple, and therefore the man who is weak in instinct assumes great truth to exist in all cheap simplifications and platitudes. Or, as a result of his disappointment, he falls into the opposite error of thinking that great truth must be as obscure and complicated as possible. We have to-day a gnostic movement in the anonymous masses, which exactly corresponds psychologically with the movement 1900 years ago. Then, as to-day, lonely wanderers, like the great Apollonius, spun the spiritual threads from Europe back to Asia, perhaps to remotest India.

*The foregoing paragraphs are taken from the Appendix by the famous C. G. Jung to his remarkable and invaluable book, The Secret of the Golden Flower, which should be in the hands of every student of The Secret Doctrine.*

## "THE FRIENDLY PHILOSOPHER"

It is a splendid tribute to the memory of Robert Crosbie, that has been paid by his friends of the United Lodge of Theosophy, Los Angeles, in collecting a series of his articles and letters into the handsome volume that bears the above title. It is a tribute that will endure, for readers of this book will feel they have something worth preserving, something to pass along, something to recommend, for no honest-minded man can read it without being impressed, enlightened, comforted and better fitted to deal with his life's problems. There is no pretension about the material. It is a book in which a man of high intelligence, who has studied *The Secret Doctrine* and the other writings of Madame Blavatsky, of William Q. Judge and the *Mahatma Letters*, and digested these, has

recorded the ideas he has acquired in his own clear language for the guidance and assimilation of others. He is not foolish enough to think that he can add to or improve upon these writers, but he usefully applies their wisdom to the passages of daily life which are problems for so many, but which only need to be understood to be seen to be the ways we have chosen for our learning.

It is a loveable book, a bedside book, a book for odd moments through the day, in the office, after dinner, any time. The writer inspires confidence in himself by his calmness, his control, the result of all his experiences. One sees reflected in it the daily wisdom of the occultist. One attributes this to the fact that he is soaked through and through with the spirit of William Q. Judge. His terms of speech, his phrases, his well-known practical point of view, his common sense, are evident on every page, and there is no better commentary on the fact that Judge was the best interpreter to his time of what Madame Blavatsky had to teach. In rejecting Judge, Adyar rejected the spirit and power of The Secret Doctrine.

It has always struck me as curious that the U. L. T. people appear to desire to keep silence over Mr. Crosbie's long alliance with Point Loma. He was there in 1899 when I left it and joined the rest in regarding me as a traitor. He continued to believe, unsuspecting, it seems, giving with all his ardour, his support to the Purple Mother, till he escaped, as he wrote me, ten years later, regretting that he had failed to heed my warnings, but devoted as ever to Theosophy. He, like so many others, had been guileless, finding it impossible to imagine that the Theosophical Society could have become an organized deception. He felt no responsibility for those who remained in it, but any who have lured hundreds into its ranks may feel constrained to exert themselves to point to the true Path and to teach the true Doctrine.

Mr. Crosbie is all the stronger and all

the sweeter for having come up through great tribulation. It has not embittered him, and in this respect he sets a sterling example to those who profess to follow him. As a consequence of his experience, we imagine, the book is a manual of personal theosophy, a summary of thought-facts which should be read by all those people who are continually asking the same questions and never finding out the answers in themselves where alone they are to be found.

Those who can recall the symposia and conferences and bed-room discussions in New York and Boston in the '90's will recognize many things then current which crop up as reminiscent echoes. On page 4 he says, "Theosophy was once happily stated to be 'sanctified common sense,'" and the present writer once thought himself rather smart to have invented this sentence. Years afterwards I found the phrase in a book by Rev. A. B. Grosart, published in 1874, before The Theosophical Society was formed. "Sanctified common sense" is still well applied to Theosophy, at least the Blavatsky and Judge brand, and that is what Crosbie is represented by in his book.

At the same time Crosbie is careful to warn us—"It is not the best thing to rely upon any *living person*, I mean to the extent of idealizing him." And surely Theosophists should have learned this lesson with all the examples they have had before them.

Space does not permit much quotation but a few specimen sentences will certify to the quality of the book.

"Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers."

"The common sense of Theosophy must appeal to any man of the world; the great thing is to have it. W. Q. J. had it *par excellence*; his lead is a safe and a good one to follow."

"That we should have been brought into

direct communication with error while naming it truth, has its meaning: it must be a step in the great cause."

"That which was founded by H. P. B. was not the diversified aggregation now existing, *but something else which bore that name.*"

"There are many of these poor unfortunates who are caught in the mazes of the psychic realm: as long as they look for their 'guru', he will not be found."

"I think the main obstacle in the way of some is an attitude of criticism, such as, for instance, is taken in saying, 'His interpretation does not agree with mine,' or anything, in fact, that considers the person, rather than the meaning."

"There could be no greater work than that in which we are engaged. When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellow men."

"Think of the Master as a living Man within you: let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use."

"We sometimes forget that we ourselves desired to be tried and tested, and that these trials and tests come in the ordinary events of everyday life."

These sentences are selected from only the first 100 pages of a book of over 400 pages. It is a book that will bear the test of H. P. B.'s definition in *The Key to Theosophy*, chapter xii: "We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real substantial good."

Like *Oliver Twist*, we are not ashamed to ask for more. On page 20 of the present volume we read: "We consider the writings of W. Q. J. to be particularly designed for the needs of the Western

people. We know their value. We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that *they shall know*, as far as our power and opportunity permit."

We trust the reception accorded the present volume will encourage the Theosophy Company, its publishers, to take immediate steps towards the collection of Mr. Judge's miscellaneous articles, and their presentation to the public in a companion volume to "The Friendly Philosopher."

A. E. S. S.

## THE NEW DAY

Victoria, Edward, George—our four score years

Recall the long pageant of the Empire throne

Firm founded as a myriad storms have blown

Its banners round the world, and pioneers Of Science whispered secrets in the ears

Of Privilege, whose decrees sweep every zone

Austerely gathering where they have not striven—

Unloved, while angels weep, and Satan sneers.

David, anointed of the Lord, arise!

Call forth a new day in this desolate age; Men should be brethren, not blind fools, but wise!

Turn war to tillage; let the heathen rage; See nations equal ranked, with homes men prize—

The victory of the heart, the soul's just wage.

A. E. S. S.

20/1/1936.

\*\*\*

The Fraternization Convention Committee have decided to hold the Convention at the Lafayette Hotel, Buffalo, on June 27-28, as announced in the "Fraternization News," 49 East 7th St., Hamilton, Ont.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 343 Church Street, Toronto.  
 William A. Griffiths, 37 Stayer Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, 91 St. Joseph Street, Toronto.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

A meeting of the Fraternization Committee, we are informed by Mr. F. A. Belcher, was held on Sunday evening, 2nd inst., and among other matters discussed, the most important was a suggestion that there should be two sets of lectures, catering to two different types of listeners. This was agreed to, provided the attendance promised to be sufficient to warrant it.

\* \* \*

We print this month the usual official notice of the General Elections held annually, but at the same time call attention to the resolution adopted at the meeting of the General Executive. There has been no hint of any desire this year to change any of those in office in the General Executive, and a letter has been sent to the Lodges asking them if it be not their intention to nominate new members of the Executive or a new General Secretary, to notify the General Secretary to this effect

not later than March 2nd so that no further steps will be taken this year, and much expense saved.

\* \* \*

We have taken the liberty of copying some paragraphs from the Appendix to Professor Jung's remarkable book, *The Secret of the Golden Flower*, one of the most valuable volumes that have come to light in the renaissance of occult literature. The Chinese classic, of which the book is mainly a translation, presents remarkable confirmations of occult truths otherwise brought before the West in the last generation or so, but with the difference that might be expected from those who belonged to a different and earlier race of men. It has a beauty all its own, and its appeal is to the innermost instincts of the spiritual consciousness, where "the Breath breatheth where it listeth, and one knoweth not whence it cometh nor whither it goeth." Professor Jung's essay should be read as a whole, as our extracts merely indicate the drift of the investigation which his friend Wilhelm had undertaken.

\* \* \*

We have heard a great deal about the "permanent atom" since Mrs. Besant ventilated the idea. It was in her "Study of Consciousness" it first came out, after she had been "instructed by Mr. Chakravarti for some time. In the "Ancient Wisdom" for January, Charles E. Luntz, writing on Astrology, remarks, "accepting the existence of the permanent atom on authority of H. P. Blavatsky, Annie Besant, C. W. Leadbeater and others of high repute."—and we should surely be obliged if he would give us his reference where H. P. Blavatsky became an authority with these others on this statement. She states quite plainly that "Matter is eternal; the atom is periodic and not eternal," on page 545 (596) vol. I. of *The Secret Doctrine*. Where does she contradict this? Modern and exact science, she says, laughs it to scorn. "Mrs. Besant, C. W. Leadbeater and other high authorities" apparently take sides with the scientific modernists.



The most notable article in The Theosophist for January is one by A. J. Hamerster, reviewing the books published by Madame Alexandra David-Neel and by Dr. W. Y. Evans-Wentz. Those of Madame David-Neel are *My Journey to Lhasa*, *With Mystics and Magicians in Tibet*, *Initiations and Initiates in Tibet*, *The Superhuman Life of Cesar of Ling*, *Au Pays des Brigands-Gentilhommes du Grand Tibet*, *Le Lama aux Cinq Sagesse*s. The last mentioned is written in conjunction with the Lama Yongden. These volumes constitute a complete endorsement of Madame Blavatsky's work and writings and corroboration of her statements as to the origin of her information and teaching. It ought to be obvious to our Adyar friends that the more Madame Blavatsky is corroborated, the more completely the Adyar literature of the last thirty years or so is discredited and proven valueless. *Man: Whence, How and Whither* and *The Lives of Alcyone* are poles asunder from *The Secret Doctrine*.

✱ ✱ ✱

People are so accustomed to dogmatic statements that it is not to be wondered at, perhaps, that they are unable to take statements appearing in a Theosophical magazine undogmatically, and to use their judgment upon them. Our contributors are anxious to be correct no doubt, and take pains to attain accuracy, but in spite of this human faculty is fallible, and we are always lacking essential factors in nearly every problem we propose to solve. Consequently when one reads a statement, by an astrologer, for example, no matter how careful he may be, in the very nature of things we must recognize that elements of error may exist, and unknown factors or agencies not calculated upon, may upset every conclusion. Why then, it may be asked, should such statements be published? Well, we can only say that this is the method of science. Had scientific men refused to hear or note the theories of a hundred years ago about the atom, or about electricity, or other matters of

physics or chemistry we should now be greatly behind. No doubt the theories were incorrect, but they awakened interest, they served as stepping-stones to more correct conclusions, and they in turn gave way to observations that led to further investigation and to discoveries that have placed us far ahead of what we must have been had we put aside the tentative theories first formed. Astrology is one of the most vulnerable of the sciences, not worthy to be called a science in the view of many, but no progress can be made if a bush-up attitude be adopted towards it, and every attempt to solve its problems be smothered. The best of the astrologers have made mistakes or miscalculations. It is probably better to recognize that they had not all the elements of their problems in their knowledge. For example, Mrs. Besant's death was confidently predicted for 1911 or 1812 by a celebrated astrologer in the early years of the century. She survived till 1933. King George's death has been foretold by astrologers for several past dates, but something stronger has defeated the predictions. We know little about the vast range of facts outside our immediate experience, and facts in that unknown territory must have their value and must be reckoned with. Beside this, the will of man is an incalculable element. "The Wise man rules his stars; the fool obeys them."

✱ ✱ ✱

Arthur Machen, reviewing John Beevers' book, "World Without Faith," quotes a paragraph about T. S. Eliot, the accepted poet. "In essence Fascism means that the individual must surrender himself to something: political Fascism says the State, religious Fascism says Christianity," Machen remarks—"Eliot he dismisses, since he has surrendered to the Church; he finds in this a sign of intellectual Fascism." Beevers proceeds: "The artist becomes the servant of the ruling power. I do not believe that Christianity holds anything more of importance for the world. It is finished, played out. The

only trouble lies in how to get rid of the body before it begins to smell too much. But my disagreement on this point is trivial. When Eliot talks of the necessity of an artist surrendering his personality to tradition and orthodoxy I'd like to put him—only a harmless metaphor—against the wall as Public Enemy Number One." "Every line of his poetry proves that he has found himself incapable of living happily in the contemporary world. He simply could not live happily as a natural man." Poor Mr. Eliot is too delicately constructed for a world out of joint.

✱ ✱ ✱

One of the inescapable things that falls to the lot of anyone who enters the sacred ground of the American Continent is the difficulty he finds in conveying a cosmopolitan view to the native-born. America is all the world to them, and though they may look over the borders, they are inclined to do so as we usually do in the Zoo at the animals in cages. They don't belong. One says this is no deprecatory spirit. It is the same in Europe. All these nations, English, French, Germans, Italians, have a National complex which is part of their Karma, and they must use it, transcend it, subdue it as they may. Richard Aldington, writing of A. G. Macdonell's *A Visit to America*, quotes his author, "if you make comparisons, you must not compare the United States with a little country like England, but with Europe. Let me risk a generalization," proceeds Mr. Aldington, "and say that the country might be called the United States of New Europe (plus a good chunk of Africa) held together by something called Americanism which Americans define in many different ways." Canadianism is no more readily defined, nor is cosmopolitanism any more popular here than south of the border. It appears that to think any other nation as good as one's own is regarded as unpatriotic, apart altogether from the facts. This is one of the barriers to Universal Brotherhood, and the difficulty is carried in principle and spirit into other divisions of

race, creed, sex, caste and colour. In short the ideal of our first object is by no means so easy, nor so popular as might be imagined.

## AUDIT OF ACCOUNTS

Toronto, Ontario, 26th Jan., 1936  
General Executive, The Theosophical Society in Canada.

Dear Sirs: I have audited the books and accounts of the Theosophical Society in Canada for the fiscal year ended 30th June, 1935 and certify that the Statement of Funds appearing on page 145 of the July issue of *The Canadian Theosophist*, is in accordance therewith. Faithfully yours,

John K. Bailey,  
Honorary Auditor.

The above is the report from Mr. J. K. Bailey, C.A., of his audit of the accounts of the Society for the term indicated. A resolution was adopted by the General Executive thanking him for his kind and generous assistance in the midst of an exceedingly busy season which had unavoidably delayed the audit.

## THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st when the

nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 1, and voting to close on June 1st. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

(See also the report of the meeting of the General Executive, and the Official Note dealing with the possible waiver of an election for the present year.)

## THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, February 2, all the local members being present.

The membership was reported as four in advance of last year, with 20 new members this year as against 17 last. All things considered, the situation may be regarded as favourable, but of course special attention and activity is required by elected officers and representatives of the Society everywhere, to maintain the efficiency and membership of the Society and its work. The field of the Society's operations was carefully gone over in a discussion which involved all present. It does not appear that further lecture campaigning can be carried on at present, and local activity has been concentrated on a broadcasting campaign. If the membership could organize work of this kind in the middle west and Pacific Coast, we believe a great deal of interest could be excited among the public in Theosophy, which is so generally misunderstood, but might be placed in a reasonable and appealing light by simple and common sense presentation.

Attention was directed to the new book by Mr. Ernest Wood, "Is This Theosophy?" (Rider), in which he relates the conditions under which the late Mr. Leadbeater's books were produced. Mr. Wood states his conviction that there is no substantial basis for these volumes and his lack of confidence in the reliability of Mr. Leadbeater's alleged clairvoyance. The

book in fact fully justifies the position adopted by the Canadian Society generally during the last twenty years.

A resolution moved by Mr. Housser and seconded by Mr. Haydon, was adopted, that overtures be made to the lodges with a view to avoiding an election this year and saving the consequent expense for the Society. The General Executive has no desire to influence any lodge against its convictions, but if there is no actual wish for a change in the membership of the Executive, it would be undesirable to undertake the expense and work of an election.

On the motion of Messrs. Housser and Haydon, it was unanimously resolved to carry on The Canadian Theosophist as at present. This will depend on the donations which have supported it hitherto being continued or paralleled.

It was once more suggested that an effort be made to obtain reports through the Lodge secretaries or otherwise of local activities for publication in the magazine. This is continually overlooked by the local lodges.

## CORRESPONDENCE

### BROTHERHOOD OF

#### THE NOBLER SELF

Editor, Canadian Theosophist:—The following sentence taken from an address given by H. S. Olcott is to be found on page 45 of his "Theosophy, Religion and Occult Science" and seems to bear out what Capt. Bowen writes in his admirable Letter on Brotherhood in the last issue of your *Canadian Theosophist*. "We then saw that, while it is impossible, save in Utopia, to hope for a real brotherly union between nations or communities upon the external side of human nature, yet this may be effected quite easily upon the plane of the inner and nobler self." The "We" at the beginning of the sentence doubtless refers to H.P.B. with whom Olcott was at the date of this Lecture (1884) in close touch. Surely as Capt. Bowen writes, "If we have evolved the spirit of brotherhood within

ourselves we cannot prevent it from manifesting", and this I believe to be the only way to achieve that true Brotherhood which we all wish to become the rule of the Universe. Yours faithfully,

Iona Davey.

Hon. Sec. Blavatsky Association.

### "Æ" AS MYSTIC PAINTER

Editor, The Canadian Theosophist:—With the exception of Mrs. Katharine Tynan Hinkson (C.T. Aug., 1935, pp. 175-6) I observe only the briefest of references (Dean DeLury and a New York writer A.P.) to a very important facet of Æ's genius, that of mystic painter. Everyone who read *The Irish Theosophist* in the old days was familiar with his beautiful and inspiring pictures of the Gods and Heroes of Ireland which usually formed the frontispiece and were often accompanied by a short poem or article. Mrs. Cleather had all these volumes in her valuable library which has long since gone to the foundation of the H.P.B. Library at Victoria, B.C. I am sending this letter first to Mrs. Henderson, who has charge of it, and asking her to add any information she can concerning these pictures, as our party has been unable to keep a library since we became homeless wanderers more than twenty years ago. I confess to a feeling of astonishment that Theosophists have almost completely neglected these lovely visions of Ireland's forgotten glories—"Our Lost Others" as Æ called them. Even Mr. Bowen who, I presume, uses or knows of the old Dublin Lodge rooms whose walls Æ covered with his paintings (as described by Mrs. Hinkson), has not a single word to say about them. I shall never forget the profound impression they made on me when, as a young member soon after H.P.B.'s death, I went over to a Convention at Dublin. Since then it has often struck me that Theosophists, with few exceptions, are apt to be neglectful of the arts and other methods of expression. H.P.B. once wrote a leader in *Lucifer*

entitled "Civilization the Death of Art and Beauty" which might be studied again today with advantage. In a later communication I hope to deal with a very important suggestion which she made to the Esoteric School shortly before her death as to means of *reaching the masses*—means now so greatly extended by modern methods of propaganda. The purpose of this letter, however, is to suggest that an effort should be made to collect and publish Æ's unique artistic heritage, including the pictures on the walls of the Dublin Lodge, and if possible also the poems and articles relating to them in the I.T. Now that colour photography is so easy and inexpensive, there should be no difficulty in obtaining authentic copies for reproduction. Lately, in China, I have been doing some work of this nature with encouraging results. Buddhist religious art is extremely rich in colour and symbolism, and a Jesuit Father whom I met up country told me that he, as a painter himself, fully recognized its superiority to that of Western religious art, and always made a point of depicting Christ as an Oriental type.

Basil Crump.

Peking, December 12, 1935.

### "EXPLAINS SOVIET PEACE"

Editor, Canadian Theosophist:—I had to read this paragraph twice before I could credit the fact that a paper calling itself Theosophical could apparently give its approval to a regime which is responsible for the known horrors of the lumber camps, for its definite legislation against any approach to spirituality, and for countless murders and cruelties of which there is ample well authenticated evidence.

What is the "equality" of which Stalin speaks? It is the reduction to a drab level of materialism of the people. What was the old "domination by Russians over other peoples" under the Tsars compared with the ruthless terrorism and destruction meted out to small tribes in Asia by the brutal emissaries of the Soviet? What

kind of "peace" but the silence of fear can there be in a country where there is no freedom, freedom of speech, freedom to travel at will, *freedom to read what one wishes?* I have had returned to me, "*forbidden by the censor*" on the packet, the "Mahatma Letters to A. P. Sinnett," a book by Mrs. Cleather, and another less definitely "religious" book sent a Russian friend in Leningrad. She has never been able to write freely to me nor I to her since the Soviet regime commenced, because of the strict censorship of letters. But she did once make a note in small writing saying "if you hear that things are better here, do not believe it."

A "Godless" country means one given over to materialism and materialism means the destruction of civilization. I hold no brief for civilization as it exists today, but at least up till now it has not taken away from the people the chance to learn of the spiritual heritage of mankind. Even the *Index expurgatorius* has not withheld the evidence of Christian mystics to something beyond ordinary mundane perception, leaving a light which may lead the inquiring mind to greater discoveries, as I personally know.

May I say how I have appreciated the letter of Mr. Pease re the authenticity of the 3rd Vol. S.D.

London, England.

Miss A. A. Morton.

#### ANDREW CARNEGIE'S CRITICISM

Editor, Canadian Theosophist: — The Canadian Theosophist, Jan. 15th., contains a short article on The Carnegie Trust embodying statements which sound somewhat strange to theosophical ears. In it Andrew Carnegie appears to be held up as an example of altruism because at the age of 33 he resolved to be satisfied with an income of \$50,000—"beyond this I will never earn—make no effort to increase fortune", he wrote; yet the article goes on to say that before he died he had accumulated a fortune of 360 million dollars.

His philanthropic intentions did not pre-

vent his inclusion in the book "Robber Barons" published recently in the U. S. A. in which it pointed out that although Carnegie did make this resolve, he broke it almost immediately and became as keen a money grubber as any other millionaire. All this is quite natural, for money makes money, and it would be difficult for anyone in his position to put a limit on his earnings.

However, what Theosophists should chiefly object to in the article is the comparison of the merchant Carnegie with the initiate Jesus on the grounds that at the same age they both came to a momentous decision in their lives—Carnegie to be content with an income of \$50,000 for his personal use, and Jesus to sacrifice his life in the interests of suffering humanity. In this instance comparisons appear to be rather more than odious.

Great wealth can only be accumulated through the suffering and deprivation of others, and to spend a surplus in alleviating such suffering would be a negative gesture of no possible karmic value. It is doubtful if it would even have a neutralizing effect on the bad karma incurred in the making of a vast fortune, as no personal sacrifice would be involved in the spending—it would be merely giving away something one did not want.

E. K. Middleton.

Victoria, B.C.

#### THEOSOPHY AND POLITICS

Editor, Canadian Theosophist:—In the interest of straight Theosophy may I point out two serious flaws of reasoning in E. K. Middleton's letter in your January issue. First: Miss Middleton ignores, or overlooks the fact, that the difference pointed out in "The Key" between the Society never taking part in political activity, and the right of the individual to make his own choice in politics, does *not* imply that the individual has the smallest justification for tacking his own views in that line on to Theosophy, as Miss Middleton proceeds to do in her letter. Secondly: Miss Mid-

dleton speaks of "those who concentrate entirely on 'changing hearts' are doing the work for which they feel they are best fitted . . . . . " as if Mrs. Fielding's letter on this subject in your August issue, had advocated putting on one's hat to go out and "change lives," in the Oxford Group manner; whereas in reality, it is Miss Middleton who seems to consider that some such magical process can be accomplished by a change of "the system". If, as she rightly says, the change of heart comes by slow degrees, how can any *outer* change of system eliminate greed, selfishness and dishonesty in the nature of the men who run the system? " . . . . . the urge to change the system " may be an impulse born of realization of how wrong everything is with us, but it can hardly be a logical outcome of realization that the slow process of a change of consciousness in the direction of the Heart Doctrine is a prerequisite to an adequate change of motive in conduct.

H. Henderson.

January 20th, 1936.

### AMONG THE LODGES

At the annual meeting of the Montreal Theosophical Society the following officers were elected for the ensuing year:—Honorary President, Miss C. Burroughs; President, Mr. D. B. Thomas; Vice-President, Mr. H. Lorrimer; secretary, Mrs. D. B. Thomas, 64 Strathearn Avenue; Treasurer, Mr. W. A. Griffiths; Assistant Treasurer, Mrs. W. A. Griffiths; Librarian, Mrs. C. Erbert. As a mark of respect and in appreciation of the faithful and loyal work to the Lodge since its inception in 1905 the Society appointed Miss Caroline Burroughs (Retiring Librarian) to be its first Honorary President. Miss Burroughs is the only charter member still retaining membership in our Lodge. Mrs. Paskins was appointed Director of Publicity and Miss LeBel Convener of Teas. —R. M. Thomas, Secretary.

✱ ✱ ✱

The Toronto Lodge, for the third consecutive winter, commenced a series of thirteen broadcast talks on Theosophy, these being given every Sunday afternoon at 1.45 p.m. E.S.T., from Station C. R. O. T., in Toronto. The first was given on Dec. 1st by Mr. A. E. S. Smythe, the subject being "Unity of Life"; on Dec. 8th and 15th the speaker was Alvin B. Kuhn, PhD., his subjects were "How the Soul is immortal" and "The tree teaches re-incarnation", Mr. F. Belcher spoke on Dec. 22nd on "New Year's resolutions and Karma", and Mr. D. W. Barr on Dec. 29th, on "Memory of previous lives". The five Sunday evening lectures were given by Mr. A. E. S. Smythe who spoke on "How the Mahatmas came to Toronto"; on the second and third Sundays Alvin B. Kuhn, PhD. was the lecturer, his subjects being, "The true location of Judgment" and "The Egyptian mummy speaks at last"; on the fourth Sunday Mr. G. I. Kinman spoke on "The Christ born in us"; and the last Sunday Mr. N. W. J. Haydon spoke on the recent book "Occultism and Christianity". On Dec. 9th, 10th and 11th Dr. Kuhn gave a series of lectures on "The Truth about the Bible". On Dec. 5th Mr. A. E. S. Smythe gave an illustrated lecture on the book recently published, "Glastonbury's Temple of the Stars", concerning the recent discovery of a Zodiac laid out in Somersetshire in England, the circle being about ten miles in diameter, its existence was brought to light by aerial photographs, the Zodiac being apparently laid out about 2700 B.C., and would appear to be the symbolical Round Table of King Arthur. The series of thirteen Broadcasts, sponsored by the Toronto Lodge commenced on Sunday December 1st, at 1.45 p.m., E.S.T., over Station C. R. O. T., and will continue until Sunday February 23rd. The response to these talks on Theosophical subjects has already exceeded that of the two previous years. Those who have contributed papers up to the present time are, Mr. A. E. S. Smythe, Mr. Alvin B. Kuhn, PhD., Mr. F. Belcher,

Mr. D. W. Barr, Mr. F. B. Housser and Mr. R. G. Lesch. The four Sunday lectures during January were given by, Jan. 5th, Mr. A. E. S. Smythe who took for his subject "2700 B.C."; Jan. 12th, Sadhu Singh Dhami, who spoke on "The Vedanta philosophy as a way of Life"; Jan. 19th, Capt. R. G. Cavell (late Indian Army) who spoke on "Some Social consequences of Indian Religions"; Jan. 26th, Mr. R. G. Lesch of Buffalo, the title of his lecture being "Creation and Evolution". In opening this meeting, the Chairman, Lt.-Col. Thomson, D.S.O., referred in feeling terms to the great loss the Empire had sustained in the death of King George V., he asked the large audience to stand for two minutes in silence, after which the National Anthem was sung. Mr. Lesch, before commencing his lecture, said he wished to associate himself with all that the Chairman had said about the late King; speaking for his fellow citizens of the United States as well as for himself, he assured the audience of the deep sympathy that was felt in his Country, and which was extended to the people of the Empire. Mr. Lesch also lectured on Jan. 27th, "Peace and War in the light of Theosophy"; Jan. 29th, "Health and Healing," and Jan. 31st, "The trend of the New Psychology." The following classes are being held: Sunday morning, Secret Doctrine Class; Sunday afternoon, Lotus Circle. Tuesday evenings class on Astrology; Friday evenings, Secret Doctrine Class, and on Saturday evenings the Literary group meet to discuss some book of recent publication.

## HOW NEW RACE

### TYPES SPRING UP

White, negro and Indian blood—that is the combination in the veins of Joe Louis, the greatest piece of boxing machinery developed in a long time. He's Joe Louis of Detroit now, but he was born Joseph Louis Barrow in the Buckalew Mountain country of Alabama, where he spent the first ten years of his life, that is to say

nearly half of his existence.

The Barrow part of the family name goes back to James Barrow, a wealthy landowner and, it is said, owner of hundreds of slaves before the United States Civil War. He was great-grandfather of the lad who today is termed the uncrowned heavyweight champion of the world.

The Indian blood is Cherokee from "away back when." Victoria Harp Barrow, grandmother of the current boxing sensation, was a descendant of Charles Hunkerfoot, a Cherokee chieftain of whom many tales are included in Indian lore.

Louis, who made his reputation while a Detroit resident, and is about to become one of Chicago's citizens, still has first cousins in the South, the land of his ancestors.

It takes all kinds of people to make a world, and it took the intermingling of three races to produce a man who appears destined to lift boxing out of the doldrums. At least Louis will help the sport to come back if opposition to extend him can be found.—Toronto Globe, Oct. 1.

On Sunday, September 29, Louis returned to his church and his people in Detroit. More than 2000 crammed into Calgary Baptist Church to see him, and 5000 waited outside. "Clean living and a good boy," was the theme of the celebration. Pastor Martin shouted, "He's doing more to help our race than any man since Abraham Lincoln. He don't smoke. He don't pour red-hot liquor down his throat. He fights clean and he shall stand before kings. That's what the Bible says." And all the people said Amen. That Amen may well echo down the ages, till the new sixth race, about which we hear so much, has arisen.

✱ ✱ ✱

The Kitchener Lodge responded immediately to the letter of the General Executive, stating "that it is the pleasure of the Kitchener Lodge to refrain from nominations for the election of officers to the General Executive at the next forthcoming election."

# THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser.

## FIRE-WALKING

Through press reports and numerous articles from England, we are informed that the members of the University of London Council for Psychical Investigation were astonished by the Fire-Walking experiment which took place on a lawn at Carshalton, Surrey, on the afternoon of September 17.

Students of Theosophy will appreciate the fact that the distinguished scientists who witnessed the performance are satisfied that there was absolutely no element of fraud in the entire procedure.

### No Doubt About Heat

Mr. Harry Price, who for many years has been investigating psychic phenomena, gives a full account of the Fire-Walk. This appears in the September 18 copy of *The Listener*, published by the British Broadcasting Corporation.

The combustible material used for what is considered to be the first Fire-Walk ever performed in Great Britain, included—two tons of oak-logs; one ton of firewood; half a load of charcoal; ten gallons of paraffin; twenty-five copies of *The Times*—and a box of matches.

The trench into which the material was placed measured 25 feet long, 3 feet wide and 12 inches deep. At 11.20 a.m. a match was applied and in five minutes the trench was a blazing inferno of flames and oily smoke. At 12.45 Kuda Bux, the Kashmiri Indian proceeded to test the fire by walking bare foot across the trench. He found it unsatisfactory—"too much unburnt wood and not enough fire". Ten minutes later he stepped across and pronounced it "fine".

At 2.45 the spectators had arrived; they included well known Physicians, Editors, Physicists, Professors and others. The company felt uncomfortably hot at a distance of three yards from the fire.

### Actual Test

Space will not allow for a detailed account of the scientific tests made. Every precaution was taken to ensure that neither the fire nor the feet of Kuda Bux were doctored. Professor Pannett, director of the surgical unit at St. Mary's Hospital, examined the latter. In an article appearing in the *Journal of the American Medical Association*, October 19, he writes—"There was no question of fake about what he did. The circumstances of the performance rendered this impossible."

The timings, as recorded by the University of London Council for Psychical Investigation are as follows—Kuda Bux took four steps in each of his two walks. The duration of the first (at 3.14 p.m.) was 4.5 seconds; and of the second (at 3.17 p.m.) was 4.43 seconds. The two young Englishmen who made an attempt to emulate Kuda Bux were on the fire 2.2 and 2.1 seconds respectively—The feet of these young men were badly burned.

Immediately following Kuda Bux's walk the surface temperature of the fire was found to be 800 degrees Fahrenheit (the result of this test and the timings were published in *The Listener*, September 25.) His feet were again photographed and examined; they were not affected in any way.

### Scientific Data

Mr. Harry Price claims that the experiment has been the means of acquiring valuable data. It was definitely proved that ash plays no part in forming an insulating layer between the feet and the fire—Kuda Bux will not walk on ash; he prefers red embers. It was also proved that fasting is not necessary and that one does not have to be worked up into an ecstatic condition—Kuda Bux was so unconcerned that he might have been walking across a room. Absolutely no preparation of the feet was necessary.

For anyone who might suppose that the



callosity of his skin would be responsible for the absence of burning, it is pointed out that he—always wears shoes. The physician and professor who took swabs, pronounced his feet *normal*.

The Council, according to Mr. Harry Price, feel that although the riddle of Fire-Walking has not been completely solved, at least the experiment has narrowed the inquiry. It is hoped that another test will soon be made when Kuda Bux will demonstrate that he can transfer his immunity to other persons. It may be of interest to note here, that the recent bonfire cost the Council forty pounds sterling.

The article in the Journal of the American Medical Association previously referred to is thus concluded—"But it is unsatisfactory that we are left with no explanation of the phenomenon within the sphere of physics, or of physiology. Only that of "faith" given by Kuda Bux himself, is forthcoming.

From a Theosophical viewpoint it is hardly likely that an explanation of the phenomenon within the sphere of physics and physiology will be forthcoming. Without allowing for an "extra sense" it is doubtful if it can ever be explained *quite* satisfactorily. This is beginning to be suspected by a number of scientific men.

#### Kuda Bux Explains

Kuda Bux has written a most interesting article which appears in the October 23 copy of The Listener. This Kashmiri Mystic, who can walk on fire, read books and messages with his eyes so covered that there is no possibility of seeing, (this was also demonstrated to the utter satisfaction of the Council), claims that he can perform still more wonderful feats.

Before leaving England shortly, he expects to demonstrate that he can swallow poison, be bitten by poisonous snakes, put his arm in a pot of boiling oil and be buried under the ground for three hours. He is now waiting for permission to do so, from his Guru in India.

He maintains that by Yoga practice—

concentration and meditation he has developed a "sixth sense". His reason for coming to England is to show what a Kashmiri Mystic can do. He does the blind-fold reading professionally—but nothing else. "The day I took money for walking on fire, for instance," he writes, "I should be badly burned."—And this is significant.

#### What Theosophy Says

For a Theosophist, the word Magic means "Wisdom" and a phenomenon is but the effect of applied knowledge. The student will recognize in the "faith" of Kuda Bux—a faith based on knowledge.

H. P. Blavatsky says—(*Secret Doctrine* III., 19)—"One can never repeat it too often—*Magic is as old as man* . . . . Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible for History to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration." And again on p. 29—"Enough has been given, it is believed, to shew that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially."

*Isis Unveiled*, also written by H. P. B., contains much interesting information concerning phenomena. In volume I., p. 444. Leonard de Vair of the sixteenth century is quoted. It is with reference to Brahmins that he writes—"There are persons, who upon pronouncing a certain sentence—a *charm*, walk bare-footed on red, burning coals, and on the points of sharp knives stuck in the ground. . . . They will tame wild horses likewise, and the most furious bulls, with a single word."

H. P. B. adds, that this *Word* is to be found in the Mantras of the Sanscrit Vedas—"In the East Indies the native sorcerers use it with success to the present day, and it is from them that the father Jesuits derived their wisdom."

The account of Father Mark follows on p. 445. Briefly,—The general of the Jesuits ordered Mark to bring burning coals in his hands from the kitchen fire to warm some companion Austin Friars. He instantly obeyed and held the burning embers until the company present had warmed themselves.

#### Some Sidelights

It is contended by H. P. B. that American and English mediums must be *entranced* before they are rendered fire-proof. Quoting from *Isis* I, 445—"... We defy any medium, in his or her normal physical state to bury the arms to the elbows in glowing coals. But in the East, whether a performer be a holy lama or a mercenary sorcerer (the latter class generally termed 'jugglers'), he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead."

The entire p. 446 is intensely interesting and well worth reading. It concerns the religious ceremony of Siva-Ratri; also the wonderful powers possessed by certain Brahmins.

With reference to Spiritualism and the Roman Catholic Church, H. P. B. says—(*Secret Doctrine* III, 23)—"The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic..... Fact works its way very often through fiction..... And whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day, before the present era reaches "Shani's" (Saturn's) triple septenary of the Western Cycle in Europe, in other words—before the end of the twenty-first century 'A.D.'"

And we venture to add, that the recent straight-forward demonstration of Fire-Walking by Kuda Bux will probably help considerably toward hastening the day when the Occultists and their Archaic Science will be vindicated. R. S.

## SOMETHING GOOD

### OUT OF GERMANY

Startlingly at variance with what we should expect as a product of Nazi-ridden German thought, and strangely reminiscent of the doctrines of Theosophy, is "Revolt Against the Intellect", an article by a noted philosopher of that country, Walther von Hollander, translated from *Vossische Zeitung* (Berlin) and published in the February *World Digest*.

"The revolt against the intellect," says Herr von Hollander, "means simply a revolt against the predominance of the intellect, or, at present, against its sole dominance. This revolt against intellectual materialism is not a struggle for the idealism of yesterday but for the realism of tomorrow, for the tremendous kingdom of unmeasured and immeasurable reality." It "is a revolt in behalf of the creative forces of life against the merely regulating forces, against the political and economic systems which are trying to exercise absolute dominion over man",—and "is as much a struggle against the supremacy of orders and organizations as it is a struggle against the supremacy of science. The life of man is not limited to what can be proved, or expressed, or arranged or apprehended."

#### The One Life

This surely is a declaration with which students of Theosophy can readily agree; no doubt Madame Blavatsky had somewhat the same idea in mind when she said: "Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter; and real death is the limited perception of life, the impossibility of sensing conscious or individual existence outside of form, or at least, of some form of matter." (*Secret Doctrine* III, 512).

The writer states that his "chief objection to the intellect and materialism is that they have made man's life unhappy." "So long as the intellect rules, other human powers must remain rudimentary",—and, "Unhappiness is an illness that occurs

when vital forces remain blocked, repressed, unused, and undeveloped."

He maintains that "in its heart of hearts the people has always been anti-intellectual." "They have a basic religious feeling of the unity of all organic life", and this "sense of the unity of all creation" "recognizes that the happiness of man depends on the happiness of his fellow man (though this can be neither demonstrated nor proved)."

This idea of the basic unity of all life is inherent in the fundamental propositions of Theosophy, the first of which postulates: (S.D. 1, 42-45), "An Omnipresent, Eternal, Boundless and Immutably PRINCIPLE, on which all speculation is impossible,"—"the Rootless Root of 'all that was, is, or ever shall be';" and its corollary, the third: "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root".

#### Divisions of Intellect

"The people," the article continues, "have maintained unaltered two non-intellectual aims; that man shall be complete, and that man shall be happy. And distinguished representatives of the people have always said that completeness and happiness are identical."

What follows reads like an introduction, in Western terminology, to Raj Yoga, the "Kingly Science", the synthesis of the three paths by which man approaches perfection: "Whoever wishes to be happy can become so only through self-conquest and self-completion. That has already been said many times. What has not been said is that we can not describe the physical and spiritual path of self-completion except that it exists and that it must be sought and can be found by every one of us. What has not been said is that the physical, spiritual, and intellectual paths do not exist separately except as empty intellectual abstractions, that all three basic forces of human nature must co-exist and

operate together in every act, every organic life process. When we speak of a function as being intellectual, spiritual or physical, that is simply a way of indicating the predominance of one of the basic forces."

The three-fold nature of man is another of the fundamental concepts of which Madame Blavatsky endeavoured to remind the modern world. In *The Secret Doctrine*, I, 203, she says: "There exists in Nature a triple evolutionary scheme,—or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadiæ (or Spiritual), the Intellectual, and the Physical Evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion, of . . . the One Reality."

#### Revolt Universal

Her von Hollander concludes his article by pointing out that: "This revolt will touch, seize, and disturb every man alive to-day. No one can escape it. When it is recognized that this revolt means the awakening of basic forces and a striving for happiness and strength through completeness man will not fight it (that would be senseless), or compromise with it (that would be aimless), but will entrust himself to it."

In one sense the modern Theosophical Movement may also be termed a "Revolt Against The Intellect", for as Madame Blavatsky says: (S.D. III, 331) "By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralyzed spiritual perceptions. It is at the expense of wisdom that intellect generally lives..."

It is complete development, mental, physical and spiritual toward which the individual and the race must strive, rather than an unbalanced growth of any one phase at the inevitable expense of the others.

E. B. D.

## WHEAT AND THE SECRET DOCTRINE

A profound mystery surrounds the very beginnings of civilization—the discovery of fire, the taming of our now thoroughly domesticated and artificial breeds of animals, and the creation of cereals and other products of the soil fit for human consumption. Two alternatives are open; science in general says that these things came about more or less by accident or through countless centuries of experiment and trial. The Theosophist on the other hand believes, generally speaking, that they were contributions, made to man's welfare, by great teachers or adepts, who guided humanity through its childhood stage. One runs across the idea also that wheat for instance, did not originate in this world at all but was brought over from other spheres.

Madame Blavatsky in *The Secret Doctrine* (II, 390) quotes the Commentaries as follows: "Fruits and grain, unknown to earth, to that day, were brought by the 'Lords of Wisdom,' for the benefit of those they ruled from other Lokas (Spheres)."

Continuing, she says: "*Wheat has never been found in the wild state; it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of Botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was this cereal with the Egyptian priests; wheat was placed even in their mummies, and has been found thousands of years later in their coffins. Remember how the servants of Horus glean wheat in the field of Aanroo, wheat seven cubits high. . . . The Egyptians had the same Esoteric Philosophy which is now taught by the Cis-Himalayan Adepts, and the latter, when buried, have corn and wheat placed over them."

### Scientific Corroboration

Waldemar Kampfeert in the New York Times of Jan. 19, 1936, tells of the work

of a Russian scientist tracing down the origin of wheat; and, while the origin is not attributed to the "Lords of Wisdom", it is at least traced to two localities closely associated with centres from which the Wisdom teachings have spread. Ethiopia and Afghanistan are adjacent to Egypt and Tibet respectively.

Kampfeert says: "Emperor Haile Selassie ought to derive considerable patriotic satisfaction from the classic studies of grains made by the distinguished Soviet geneticist, N. I. Vavilov, chief adornment of the All-Union Plant Institute of the Lenin Agricultural Academy. According to Vavilov, generally regarded as a high authority, Ethiopia must have been one cradle of civilization. For out of Ethiopia came a variety of wheat which spread over the world.

"In his book 'Age and Area' Willis makes the point that the longer a group of plants has been established in a given area the more species will be found there. Hence, diversity is a clue to place of origin. Wheat, for example, is an Old World plant. More varieties are found in Europe than in America.

### Finding The Pure Strains

"Adopting Willis's principle, Vavilov began to study wheat. In the course of thousands of years there had been much crossing. He had to separate the hybrids into pure strains and on the basis of these determine where wheat was first farmed. At Dyetskoe Syelo he has cultivated more than 31,000 strains. He has travelled hundreds of thousands of miles and sent expeditions to every country in his effort to trace wheat to the region of its origin.

"Within the cell are little bodies called chromosomes—literally, 'colour bodies,' because they can be stained and thus made visible under a microscope. . . . The chromosomes can be seen under a microscope.

"It is definitely known that the chromosomes in a cell are always definite in number for each species of animal or plant—8 for the fruit fly, 14 for the gar-

den and sweet pea, 42 for some varieties of wheat, 54 for the ape, 48 for man.

#### Man's Original Home

"It occurred to Vavilov that if he could gather enough wheats and other cereals, establish the number of chromosomes in each strain, he might be able to determine the original home of man, and this on the theory that as man spread from a cultural centre he would take his cereals with him. The farther from the place of migration the fewer would be the varieties of wheat. In other words, if a tribe emigrates it takes its cereals with it and eventually discards those that cannot thrive in the new environment.

"It turned out that there are two principal varieties of wheat. One has forty-two chromosomes and the other twenty-eight. The two can be crossed only with difficulty. Each originated in a definite region. As that region is approached the number of varieties increases astonishingly. *The forty-two chromosomes type came from Southwestern Asia and the twenty-eight chromosomes type from Ethiopia.* Vavilov concludes that Egypt got her agriculture and civilization from Ethiopia. More varieties of wheat are found in Ethiopia than in all other countries combined.

"Other crops have been studied, too—rye, barley, potatoes, rice, beans, fruits. Most of these came after wheat had been cultivated and races of men had wandered over Asia and Europe. By plotting the regions of origin of all these plants, Vavilov saw at once that the first agricultural experiments must have been made not in the steaming valleys of the tropics, as so many suppose, but in the mountains. If he is right we must regard the highlands of Ethiopia and of Afghanistan as two cradles of civilization.

W. F. S.

#### PROBLEMS OF

#### MODERN PHILOSOPHY

More general interest is being taken in philosophy than the world has ever known, according to Dr. Moritz A. Geiger of

Vassar College who early in January addressed the eastern division of the American Philosophic Association in Baltimore.

In the course of his address, reported in the New York Times, Dr. Geiger cited three great problems which he said modern philosophers are attempting to solve.

(1) "To find a genuine philosophic background for the social, cultural, economic and political problems of to-day."

(2) "To reconcile the developments of modern natural science with philosophy."

(3) "To regain a metaphysical sphere which will be able to satisfy the inner needs of human existence."

Solutions to these things are demanded, said the speaker. He thought Einstein's theory would affect philosophy but not ethics or morals. "The changes the assimilation of the theory will bring to bear upon philosophy are outside their realm"—i.e. the realm of ethics and morals.

#### Philosophy and Conduct

This seems an extraordinary statement and one which suggests a prominent weakness of philosophy as now taught in our universities, namely, that it is not made to have any special relation to life or conduct. Einstein's theory, which has changed our conception of the universe, is expected by Dr. Geiger to have a profound effect upon philosophy, but no relation whatever to ethics and morals or, in other words, to conduct.

In Routledge's Philosophical dictionary philosophy is made synonymous with ontology or metaphysics and is defined as "The enquiry into the nature of being and of its relations to its manifestations or appearances. "To imply that such an enquiry, plus what may be assimilated, would have no effect on ethics, morals or conduct is to assume an untenable position. To say that any new conception of the universe, such as Einstein has given, will not affect ethics or morals, is to ignore the evidence of the past. We know that the discovery of the heliocentric nature of the universe profoundly affected ethics, morals and conduct. Theosophists know that the

new conception of the universe obtained from reading *The Secret Doctrine* revolutionizes one's philosophy, ethics, morals, conduct and general attitude towards every phenomenon and problem of life.

#### Problems of Philosophy

We would suggest to Dr. Geiger that he will find the answer to his three problems in the writings of Madame Blavatsky, only we would remind him of her warning. "Even one system of philosophy at a time, whether that of Kant, or of Herbert Spencer, or of Spinoza, or of Hartmann, requires more than a study of several years. Does it not therefore stand to reason that a work which compares several dozens of philosophies, and over half a dozen of world religions, a work which has to unveil the roots with the greatest precautions... cannot be comprehended at first reading, nor even after several, unless the reader elaborates for himself a system for it?" (*Lucifer*, June 1890. "Mistaken Notions on the Secret Doctrine.")

Theosophy offers a philosophy which is a synthesis of religion, academic philosophy and science but, said H. P. B., "the ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of the nature of man." (Message to American Section 1889.)

#### Brotherhood

The answer to the three problems of modern philosophy cited by Dr. Geiger will be found by any earnest, intelligent student who will steadfastly pursue the three aims of the Theosophical Society. A genuine philosophic background for the social, cultural, economic and political problems of to-day is contained in the conception of brotherhood implicit in the society's first object, brotherhood conceived as the unity of life and consciousness, not only on this planet, but throughout the cosmos. "That beautiful mode in which as we have shown the elements subsist both in the heavens and the earth," says Thomas Taylor, "has not been even suspected by modern natural philosophers

to have any existence."

There is not sufficient space available here elaborately to expound the Theosophical conception of brotherhood disclosed in the revaluation and retelling of the history of man and the cosmos in H. P. Blavatsky's book *The Secret Doctrine*. It is a very apparent fact however that no intelligent consideration of to-day's social, cultural and economic problems is possible without a consideration of brotherhood. All these problems arise from our conception or misconception of what brotherhood, alias democracy, justice, or whatever name we give it, is. That is their background.

#### Science and Philosophy

The second problem cited by Dr. Geiger—the reconciliation of the developments of modern science with philosophy—has been tackled to some extent by Professor A. N. Whitehead who has broken ground that is likely to stay broken. H.P.B. said that modern science was the ancient wisdom distorted. She did not, she says ("Mistaken Notions on the Secret Doctrine") intend the Secret Doctrine to dovetail with modern science. It was a compendium of religion, philosophy and science. "My chief and only object," she wrote (*ibid*) "was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval religion. I sought to show that the Tree of Knowledge like Truth itself, was One, and that, however differing in form and colour, the foliage of the twigs, the trunk, and its main branches were still those of the same tree." Because of this oneness of religion, philosophy and science, the second object of the Theosophical society is "the study of comparative religions, philosophy and science." If one will undertake this study in the light of the old Wisdom Religion, he will not need to take H.P.B.'s word that they all sprang from a common source. Once one has become acquainted with the old religion of which she speaks, the study of comparative religion, philosophy and science will go a

long way in reconciling the developments of modern science with philosophy.

#### Inner Satisfaction

The last problem—to regain a metaphysical sphere which will be able to satisfy the inner needs of human existence—has the answer implicit in the society's third object—"the investigation of the unexplained laws of nature and the powers latent in man." H. P. B. shows the way. "Is it to be wondered that so few reach the goal, that so many are called but so few are chosen? Is not the reason for this explained in three lines of the 'Voice of the Silence?' These say that while 'the first repeat in pride, Behold I know,' the last, they who in humbleness have garnered, low confess, 'thus have I heard,' and thus become the only chosen."

F. B. H.

### EUTHANASIA

To-day there is much discussion, in the newspapers and magazines upon the subject of Euthanasia—painless death. The December number of the American Forum contains a very interesting debate on the subject.

Abt. C. Wolbart takes the side of "The right to die," and James J. Walsh holds that "Life is sacred."

#### The Right to Die

Dr. Wolbart maintains that it is the mentally defective and insane who have the real case. He suggests that a period of ten years be given by law to establish the fact that the patient is incurable and that "when that limit has been passed and recovery becomes out of the question, there is no further purpose in maintaining a burdensome life any longer." He talks of the relief to their relations and friends to know that they have passed into "eternal rest and peace."

#### The Desire to Live

James J. Walsh holds that most people find life far too precious to let it go, even if they are in physical pain, and that their mental anguish is usually self-pity. He

sees that life is a "precious treasure" and that the universe and man are guided by law and that "to take one's own life violates that order." "To take it because of pain and suffering which one is exaggerating is the act of a coward."

He makes a very arresting and beautiful statement when he says, "Life is a mystery. It is one of the seven riddles of the universe. With matter, motion, law, sensation, consciousness and free will, it constitutes an historic septenate of mystery. Life was given to us as a precious treasure to be used to the best advantage."

#### An Eternity of Rest and Peace

To go back to Dr. Wolbart—he is thinking of the patient, and is perfectly sincere but he has an appalling idea about death—"eternal rest and peace." Now what self respecting person, even in agony, wants that sort of an eternity? How utterly boring it must seem to people who do not see the justice of reincarnation, and yet if one is not courageous enough to stand physical and mental pain—what a temptation is death!

#### The Battle Field

It would seem logical that a person who professed to be a materialist could subscribe to Euthanasia. If he imagined that suffering was too great a price to pay to prolong a life that would be annihilated the moment the man ceased to breathe then he would be within his rights to determine to end his own life—or as a doctor, to end it for that person who demanded that he do so.

The student of Theosophy however sees the problem from a different view point. He accepts the teaching, that each person has the experience in this life that in a past one he has himself determined. All that he can do is to spread the teaching, that we bring suffering upon ourselves, and that to take it with "our chin up" is a lesson we all have to learn. This is the "Battle field" which the *Bhagavad Gita* and the *Voice of the Silence* speak of. Everything is said to be for the sake of the soul.

**Karma**

Madame Blavatsky continually reminds us, in all her writings that we are responsible for our own suffering, and that this suffering is a result of our going against the Law. In *The Secret Doctrine* she writes (II, 705): "We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, the 'laws of life', one must be prepared to fall into the chaos oneself has produced."

M. E. D.

**A CLUE TO EASTER ISLAND?**

Some ten years ago the Government of India ordered certain excavations in localities named Harappa and Mohenjo-Daro in the Indus valley, with the result that much evidence was discovered of a prehistoric "colony" having its own system of writing, seals, coins and impressed slabs of clay tablets. This ideographic script has been intensively studied by Professor Stephen Langdon, Sir John Marshall, Dr. G. R. Hunter, and Messrs Mackay, Smith and Gadd, local archaeologists; Dr. Hunter submitted his findings and deductions as a thesis for his Degree at Oxford.

Comparison with known scripts used in India, proves, in his opinion, that the "Brahmi alphabet" is derived from these newly discovered scripts, and connected, through them, with those used by South Semitic and Phœnician peoples. Of special and peculiar interest is the similarity of the characters found on the seals to those used on the wooden tablets discovered on Easter Island.

N. W. J. H.

**THE THREE TRUTHS**

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

---

WHO WANTS A FINE COPY OF

**"THE LIGHT OF ASIA"**

with 16 full-page plates in colours  
Cr. 4to. published to sell at a guinea?  
New Copies.....postpaid..... \$2.50

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

**J. M. PRYSE'S BOOKS**

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,

Los Angeles, California